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THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL.

VOL. XXX.

THE

MONTHLY REVIEW;

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LITERARY JOURNAL:

BY SEVERAL HANDS.

VOLUME XXX.

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TABLE
TO THE
TITLES, AUTHORS NAMES, &c. of the BOOKS and PAMPHLETS contained in this Volume.

N. B. For REMARKABLE PASSAGES, ſee the INDEX, at the End of the Volume.

A.

ABSTRACT, annual, of the Sinking Fund, 490
ADDRESS to the Senate of Cambridge, 334
——— to the Public, on a late Diſmiſſion, 489
——— to the Proprietors of Eaſt-India Stock, 250
——— * Another, ibid.
ADVENTURES of Donald M'Gregor, 488
AKENSIDE *de Dyſentaria Commentarius*, 389
ALGAROTTI's Eſſay on Painting, 350
ALTAR, Companion, or Spiritual Guide to, 408
AMERICAN Fiſhery, ancient Right of the Engliſh to, 325
AMOURS of Charles Careleſs, Eſq; 329
ANDERSON's Hiſtorical Deduction of Commerce, 81
——— concluded, 167
ANECDOTES of Painting in England, 312
——— of Polite Literature, 333
ANOTHER Letter from a Proprietor of Eaſt-India Stock, 251
ANSWER to Mayhew's Obſervations, 284
——— to the Budget, 490

B.

BAKER *de Catarrho, et de Dyſenteria*, 392
BAMFIELD's Aſtronomy, 334
BARKER's Sermons, Vol. II. 321
BENEFICENCE, a poetical Eſſay, 242
BENTIVOGLIO's Letters tranſlated, 479
BERKENHOUT's Botanical Lexicon, 271
BIOGRAPHIA Britannica, ſee Caſtrated Sheet.
BIGLAND's Obſervations on Marriages, &c. 438
BLACKBOURNE's Diſcourſe to the Clergy of the Arch-deaconry of Cleveland, 43
BOILEAU's fourth Satire imitated, 415
BOTANICAL Lexicon, 271
BOURN, Samuel, his Diſcourſes on the Parables, 309
———, Daniel, his Treatiſe on Wheel-Carriages, 411
BOYER's Edition of the New Teſtament, 300
BRITAIN, Great, View of her internal Policy, 16
BRITISH Coffee-Houſe, a Poem, 157
——— Zoology, Part II. 341
BROOKE's Diſcourſes before the King, 277
BROWN's Sermons, 300
——— Hiſtory of the Riſe and Progreſs of Poetry, 416
BUDGET, 413
———, Anſwer to, 490
BURN's Hiſtory of the Poor Laws, 285
BURTON's ancient Characters, 101
BUTE, Lord, ſee Serious Thoughts.

C.

CALDWELL's brief Examination of the Queſtion, 41[illegible]
CAM, an Elegy, 3[illegible]

Cantabrigia Depicta, 80
Cap and Staff, 487
Cap's Extract of a private Letter to a Critic, 323
Castrated Sheet in the VIth Volume of Biographia Britannica, 252
Catechism, ſee Explanation.
Cestus of Venus, 68
Chaplain, a Poem, 157
Charles Careleſs, his Adventures, 328
Charlevoix's Letters relating to Canada, 253
Chess, a Poem, 241
Chæreas and Callirhoe, their Loves, tranſlated, 61
Christian's New-Year's Gift, 237
Churchill's Author, a Poem, 26
———— Gotham, 151
———— ——, Book II. 291
———— Candidate, 415
———— Farewell, 487
———— Writings, Obſervations on, 333
Clergy, humble Addreſs to, 330
Clive, Lord, his Letter to the Proprietors of Eaſt India Stock, 249
Clodius, a Poem, 415
Cleghorn's Obſervations on Diſeaſes, 274
Coan's Will, 334
Collection, of Supplies, &c. 71
———— of Caſes and Records concerning Privilege of Parliament, 94
Common Council, Letter to, 326
———— ———— ſecond, to D^r. 490
Companion, or Spiritual Guide, 408
Complaint, or Appeal of Authors, 68
Compleat Paradigms of the Hebrew Verbs, 296
Conciliator, 322
Conduct of the Adminiſtration, 246
Conſiderations on the Sugar Trade, 48
———— on the high Price of Proviſions, 156
———— on the Expediency of a general Bill for apportioning waſte Lands, 327
———— on the penal Laws againſt Roman Catholics, 412
Contest, 323
Contre Note, 78
Cooper's Definitions and Axioms, 72
———— Poems, 486
Corpus legum Sacrarum de Moribus reformandis, 408
Creed of the Nazarenes, 155
Criminals, Execution of, Obſervations on, 76
Crisis, 487
Critical Examination of the Affair of Peter Calas, 331

D.

D'Arville, Miſs, Memoirs, of, 243
Defence of Mr. Vanſittart's Conduct, 328
Delany's Revelation examined with Candour, Vol. III. 154
D'Eon's Letter to Count de Guerchy, 78
———— Letters, Memoirs, and Negociations, 432
———— Examination of Do. 436
DeVergy's Letter to M. de la M———, 78
———— Contre Note, ib.
Divers Parts of the holy Scripture, 296
Discovery, or Memoirs, &c. 488
Dissection of the North Briton, 155
Divine Miſſion of Moſes demonſtrated, 408
Donald M'Gregor, 488
Dreams, Diſcourſe on, 492
Durell's Hebrew Text of the parallel Prophecies, &c. 161
Dutch Floriſt, 160

E.

Each Sex in their Humour, 75
East-India, Pamphlets relating

lating to the Commotions there, 247, 328
ENGLAND illuſtrated, 262
ENTICK's General Hiſtory of the late War, 494
EPISTLE to the irreverend Ch—s Ch———ll, 67
EPITHALAMION, a Bridal Poem, 158
ESSAY, on Paper Circulation, 71
——— on the Form of a Royal Academy, 158
——— on Satire and Panegyric, 241
——— on Gratitude, 321
——— in Vindication of the Continental Colonies, 411
——— on the Trade of the Northern Colonies, 464
ESSAYS relating to Africa, 466
ESSEX, ſee Morant.
ETHIC Epiſtles, 486
EXAMEN of D'Eon's Letters, Memoirs, &c. 436
EXAMINATION of the Warrant, &c. 155
EXPLANATION of the Church Catechiſm, 320
EXPLICATION of the firſt Section, &c. 493
EXTRACT of a private Letter to a Critic, 323
EXTRACTS from Polybius, 267
EVERY Man his own Phyſician, 411

F.

FACES Sacræ, 241
FACTS relating to the Treaty of Commerce concluded by Mr. Vanſittart, 250
FAIRY Tale, from Shakeſpear, 245
FAITHFUL Report of a genuine Debate, 57
FALCONER's Shipwreck, a Poem, 395
FAMILY Pictures, 243
FENNING's Method of Calculating an Eclipſe, 159
FERDINAND, Prince, Operations of the Army under his Command, 329
FILIAL Piety, 69
FLEMING on Chriſt's Temptation, 472
FLORIDA, Account of, 37
FOLLY, a Satire, 69
FORM of Prayer for a Congregation at Liverpool, 214
FRAGMENTS and Anecdotes, 156
FRIENDLY Advice to the Fair Sex, 495

G.

GARDENER's Dictionary, by Wheeler, 73
GARRETTEER, a Satire, 158
GIBBON, Mr. his Eſſay on the Study of Literature, 76
GILBERT's Law of Evidence, 476

H.

HALES's Salivation not neceſſary, 409
HAMPTON's Extracts from Polybius, 267
HANNAH, an Oratorio, 325
HAPPINESS, an Epiſtle to a Friend, 324
HARMAN's Remarks on Whitefield, 76
HARPE, M. de la, his Tragedy of the Earl of Warwick, tranſlated, 240
HARTLEY's Paradiſe Reſtored, 237
HARWOOD's Oration on the Anniverſary of Chriſt's Nativity, 318
HAWKINS's Tranſlation of Virgil, 257
HEBREW Verbs, 296
HIGHMORE's Perſpective, 474
HILL on the Virtue's of Sage, 251
HINT to ſuch as would be wiſe, 323
HIPPESLEY's Eſſays relating to Africa, 466
HISTORY of Prime Miniſters and Favourites, 74
——— of the gay Bellario, 77
——— of Lady Louiſa Stroud, &c. 244
——— of Charlotte Seymour, ibid.
——— of the Adminiſtration of the great Leader in the India Direction, 328
——— of Kamtſchatka, 282

—— of Miss Oakley, 488
Holt's Life, 96
Hanway Vindicated, 528
Homer Travestie, Vol. II. 289
Hooke's Roman History, Vol. III. 107
—— —— concluded, 177
Humble Address to the Clergy, 370
Hurd's Dialogues on the Uses of foreign Travel, 142
I.
Jennings's Introduction to Medals, 309
Independence, a Poem, 240
Israel in Babylon, 324
Israelis Lyons, Jun. Fasciculus Plantarum circa Cantabrigiam, &c. 280
Juniad, a Satire, 67
K.
Kamtschatka, History of, 282
Keate's Ruins of Netley Abbey, 312
Klopstock's Messiah translated, 69
L.
Landon's Answer to the Appeal, 485
Langhorne's Sermons, 467
Law, Endowments for the Study of, 332
Leland's Advantage and Necessity of the Christian Revelation, 417
Letter from a Member of the Club in Albemarle-street, 156
—— from certain Gentlemen at Bengal, 249
—— of Advice from Alma Mater, 253
—— to the Reviewers, from Bolton, ibid.
—— to the same, from Peregrinus, 256
—— to the Proprietor, &c. 255
—— from John Wilkes, Esq; in Paris, 326
—— to a Member of the Club in Albemarle-street, ibid
—— to the Common Council of the City of London, ibid:
—— Second, to Do. 490
—— to the Gentlemen of the Opposition, 328
—— from Albemarle-street to the Cocoa-tree, 413
—— to the Right Hon. G. Grenville, Esq; 414
—— to a young Lady, 410
—— to the Proprietors of East-India Stock, 414
—— to a Friend, on his forsaking Religion, 486
Liberty and Interest, a Poem, 69
—— in the Suds, 323
Life of a reformed Magdalen, 77
—— of Lord Ch. Justice Holt, 96
—— of Bishop Bailey, 1
—— of Francis Clive, 243
—— of Prince Albert Henry, 252
Liverpool Liturgy, 214
Loves of Chareas and Calirrhoe, 61
M.
Macknight's Truth of the Gospel History, 190
Magdalen, Life of one, 77
Maria, a Novel, 243
Marriages, &c. see Bigland.
Marmontel's Tales, translated by Denis and Lloyd, 59
—— —— by an anonymous Hand, ibid.
Marmora Oxonienſia, 315
Mason's Poems, 66
Mathew's Obſervations on the Society for Propagation of the Goſpel, 45
—— Anſwer to Do. 284
Medals, ſee Jennings.
Memoirs of Miſs D'Arville, 243
—— of Chevalier Pierrpoint, Vols. III. and IV. 244
—— of the Princeſs Monpenſier, 489
Method for finding wherever we are, 492
Middleton, Miſs, Memoirs of, 488
Morant's Antiquities of Eſſex, Part II. 496
Moor's Diſcourſe on Tragedy, 64

MURPHY's Comedy, Nobody's Enemy but his own, 70
——— What we muſt all come to, ibid.
MUSÆ Anglo Rhetorices, 487

N.

NABAL, an Oratorio, 325
NARRATIVE of what happened in Bengal, 249
——— Supplement to Do. 251
NATIONAL Debt, ſee Remarks.
NATURE, an Ethic Epiſtle, 241
NEWCOMB's Verſion of Hervey's Meditations, compleated, 488
NOBODY's Enemy but his own, a Comedy, 70
NORTH-Briton, ſee Diſſection.
NUN, an Elegy, 117

O.

OBSERVATIONS on the Execution of Criminals, 76
——— on Brown's Diſſertation on Poetry and Muſic, 123
——— Remarks on Do. 495
——— political and literary, on Churchill's Writings, 333
——— on the Principles aſſumed by the preſent Syſtem of Philoſophy, 345
——— Explication of the firſt Section of D°. 493
ODES, by Wodhull, 30
OGILVIE's Providence, a Poem, 130
——— concluded, 217
OPERATIONS of the Allied Army, 329

P.

PAPER Circulation, Eſſay on, 71
PARRY's Caſe between Gerizim and Ebal, 407
PASTORAL Puke, 415
PATRIOT Poet, 240
PATRIOTISM, a Farce, 70
PEACE, Poem on, 238
PHILOSOPHY, Uſher's new Syſtem of, 493
PHYSIOGNOMY, 482
PIKE's Nature of Saving Faith, 406
POEM on the Peace, 238
——— on Cheſs, 241
POEMS by the Author of the Life of Socrates, 486
POETICAL Calendar, Vol. XI. 20
——— ——— Vol. XII. 120
POLITICAL Theatre, 413
PRIMAT—Accentus Redivivi, 333
PRIVILEGE, a Poem, 323
PROGRESS of a female Mind, 236
PROVIDENCE, an allegorical Poem, 130
——— concluded, 217
PROVISIONS, ſee Conſiderations.

Q.

QUESTION of the Independency of the Military Officers, 412

R.

REFLECTIONS on the Marriage-Act, 246
——— on the Commotions in Bengal, 247
——— on the preſent State of Eaſt-India Affairs, 250
——— on Taſwell's Sermon, 237
——— on the Endowments for the Study of the Law, 332
REEVE's new Hiſtory of London, 75
REID's Enquiry into the Human Mind, 358
REIGN of George VI. 291
REMARKS on the preſent State of the National Debt, 155
——— on the Obſervations on Brown, 495
REMONSTRANCE, 238
REPORT, or the Political Liar, 241
——— of the Committee relating to Turnpikes, 413
REVELATION examined with Candour, Vol. III. 154
RIDLEY's Life, concluded, 1
RILAND's Ignorance the Deſtruction of God's People, 320
ROBERTS's Deſcription of Florida, 37
ROBSON's Britiſh Mars, 399
ROMAN Catholics, ſee Conſiderations—ſee Caldwell.
ROYAL Shepherd, 245

RUFF-

Ruffhead's Edition of the Statutes at large, Vol. V. 80

S.

Saltonstall's Diſcourſe on Dreams, 492
[illegible] of Europe, 530
Scott's Elegies, 487
Second Letter to the Common-Council, 490
Seaſonable Thoughts on the Oppoſition to Lord Bute, 72
Sermons, by [illegible], 277
——— by Brown, 300
——— by Bourn, 309
——— by Barker, 321
——— by Young, 322
——— by Langhorne, 467
——— Single, 160, 336, 486
Sevigne's Letters, Vols. V. and VI. 331
Shenstone's Works, 378
——— ——— concluded, 420
Shipwreck, a Poem, ſecond Edition, 395
Sinking Fund, Abſtract of, 490
Sketch of the Beau Monde, 323
Smart's [illegible], 325
Smithfield Reſcued, 158
Spens's Tranſlation of Plato's Republic, 337
Statutes at large, Vol. V. 80
Stewardson's Letter to the Commiſſioners of the Cuſtoms, 75
Stewart on the Diſtance of the Sun from the Earth, 31
——— Propoſitiones Geometricæ, 80
Stukeley's Letter to Macpherſon, 76
Supplement to the Narrative of what happened at Bengal, 251
——— to all former Treatiſes on Quadrille, 495
[illegible], &c. Collection of, 71
Sugar Trade, Conſiderations on, 48

T.

Taswell's Sermon, Reflections on, 237
Theobald's Every Man his own Phyſician, 411
Trial of Abraham, 324
Trip to the Moon, 354

V.

Vansittart defended, 328
Venn's Compleat Duty of Man, 317
View of the internal Policy of Great Britain, 16
Vindication of Mr. Holwell's Character, 328
Virgil, tranſlated by Hawkins, 257
Visitor, 2 Vols. 495
Voice of Britain, 69
Voltaire's Hiſtory of the Ruſſian Empire, Vol. II. 207
Ussher's new Syſtem of Philoſophy, 493

W.

Waddington's Supplement, 78
Walpole's Anecdotes of Painting in England, Vol. III. 312
——— Catalogue of Engravers, 332
Warrant, Legality of that for apprehending Printers, &c. examined, 155
Warwick, Earl of, a Tragedy, 240
Waste Lands, Expediency of a General Bill for apportioning and dividing, 327
Waterhouse Epiſtolæ Sex ad Amicum, &c. 321
Watkinson's Eſſay on Gratitude, ibid.
What we muſt all come to, a Comedy, 70
Whateley's Poems, 445
Wheeler's Botaniſts and Gardeners Dictionary, 73
Wilkes and Liberty, 415
Wodhull's two Odes, 30
Woodhouse's Poems, 415

Y.

Young's Sermons, 322

Z.

Zoology, Britiſh, Part II. 341

CONTENTS

CONTENTS of the FOREIGN ARTICLES, in the APPENDIX to this Volume.

A.

ACADEMIE des Sciences, Hiſtoire de, Années 1757, 1758, 555

ABREGE Chronologique de l'Hiſtoire generale d'Italie 575

ACCURATA e ſoccinta deſcrizione topografica delle antichita di Roma 523

ALGAROTTI Conte—Saggio ſopra l'Academia di Francia che è in Roma 520

ANTI Contract ſocial, 575

ARGENS, Marquis de, la Defence du paganiſme, par Julien 562

B.

BAUCLAIR—Anti-Contract Social 575

BILGUER, Diſſertation ſur l'inutilité de l'amputation, &c. 569

BERGIER, M. les Elemens primitif des langues, decouverts 504

BERTRAND Dictionaire univerſel des foſſiles 565

C.

CLAVIS epiſtolarum Hugonis Grotii 570

COMMENTARIA in Hermanii Boerhaave Aphoriſmos 563

COMPAN L'Eſprit, &c. 576

CORNEILLE, Pierre, Theatre de, 531

D.

DANIEL in der Lewen Grube, 572

DAPHNIS, traduit de l' Allemande de Geſner, par Mr. Hubner 567

DEFENCE, la, du paganiſme, par l'Empereur Julien 562

DE LA COUR, Elemens de dynamique et mechanique 564

DE LA NATURE 497

DE NATURA Rerum diſſertatio 536

DES veritables interêts de la Patrie 576

DICTIONAIRE Univerſel des foſſiles 565

DIRCORSO ſovra il guſto deg l' autichi Romani, &c. 567

DISSERTATION ſur l'inutilité de l'amputation, &c. 569

DOCTRINA novæ Hieroſolymæ de domino 573

DUNI, Origine e progreſſi del citadino, &c. di Roma 568

E.

ENTRETIENS de Phocion, ſur le rapport de la morale avec la politique 573

ESSAI politique ſur la Pologne 576

ESSAIS metaphyſico mathematiques, 564

F.

FREVAL, M, de, Eſſais metaphyſico-mathematiques 564

G.

GARNIER, l'homme de lettres 564

GROTII Hugonis. Clavis Epiſtolarum, 570

H.

HISTOIRE de l'Academie des Sciences, 1757, 1758, 555

HUBNER, Daphnis traduit de l'allemande de Geſner 567

J.

JULIAN Empereur—la Defence da Pagàniſme 562

L.

L'ANTI-Financier 566

LES Elemens primitifs des langues, decoverts, &c. 504

L'ELEVE de la Nature. 572

L'ESPRIT de la religion Chretienne oppoſé au moeurs des Chretiens de nos jours 576

L'HOMME de Lettres 564

——— en Societé 572

LETTRE de l'Homme civil à l'homme Sauvage 571

LE PITTURE antiche d'Ercalano, tomo terzo 575

MONTANARI ſiſtema del Gius naturale, &c. 568

M.

MOSER, Daniel, in der Lewen Grube, 572

MUR-

CONTENTS of the FOREIGN ARTICLES.

Murray, J. Philippi oratio academica 570

N.

Natuurlyke Hiſtorie, &c. volgens het ſyſtema van Linnæus 566
Nouveaux elemens de dynamique & mechanique 564

O.

Obſervationes Phiſicas ſobre la fuerza Electrica, &c. 569
Oeuvres du Philoſophe bienfaiſant 514
Origine e progreſſi del citadino, &c. di Roma 568
Orville, de, Jacobi Philippi Sicula 549

Philoſophe bienfaiſant, Oeuvres de. 514
Philoſophie Rurale, &c. 576
Phocion—Entretiens de, ſur le rapport de la morale avec la politique 573
Principes politiques ſur le rappel des proteſtans en France 565

Q.

Querci, Abbé, Diſcorſo ſovra il guſto deg l'Antichi Romani, &c. 567

R.

Recueil de medailles des peuples et de Villes 568
Riccati Conte, Saggio ſopra le Leggi del contrapunto 568
Richesse de l'Etat 567
Rieger, Padre — Obſervationes Phiſicas ſobre la fuerza Electrica, &c. 569
Robinet, de la Nature 497

S.

Saggio ſopra l'academica di Francia che è in Roma 520
——— ſopra le leggi del contrappunto del conte Giordano Riccati 568
Sicula, Jacobi Philippi d'Orville 549
Siſtema del Gius naturale 568
St. Marc M. de, Abregé chronologique de l'hiſtoire d'Italie 575
Stanislaus, oeuvres de 514

T.

Theatre de Pierre Corneille 531
Traite ſur la Tolerance, á l'occaſion de la mort de Jean Calas. 525

V.

Van Swieten Commentaria in Harmanni Boerhaave Aphoriſmos 563
Venuti, Abbé di, Deſcrizione delle antichita di Roma 523
Voltaire, Mr. de, traité ſur la Tolerance 525

Errata in this Volume.

Page 1, l. 19, for maſters, r. *maſter.*
——— 7, l. penult, for magiſtrates, *magiſtrate.*
——— 25, l. penult, for heaven left, r. *heaven-left*, with an hyphen.
——— 66, the price of Maſon's poems, for 3 s. r. 5 s.
——— 73, l. 7. from the bottom, for, are ſyſtems all, r. *all are ſyſtems.*
——— 100, in the inſcription on Lord C. J. Holt's monument, for Johannes, r. *Johannis.*
——— 152, l. 10, dele *to.*
——— 183, at the end of the firſt par. put a note of Interrogation.
——— ——— at the of the laſt par. a full ſtop.
——— 245, l. 8, for Mapheus's, r. *Mapheus.*
——— ——— l. 24, for hummed, r. *hurried.*
——— 250, l. 6, for ingenious, r. *ingenuous.*
——— 254, par. 3, l. 8, for hath r. *have.*
——— 255, l. ante-penult, for heard his, r. *heard of his.*
——— 285, l. ante-penult, for pariſhioners, r. *pariſhes.*

THE

THE MONTHLY REVIEW,

For JANUARY, 1764.

The Life of Dr. Nicholas Ridley, *concluded.*

IN our laſt Review we brought down our account of this eminent Martyr to the year 1549. We ſhall now communicate to our Readers ſome of the principal tranſactions of the remaining part of his life: theſe are comprehended in the compaſs of about ſix years; a period comparatively but ſhort; and yet as it was the active, eſpecially as it wa[illegible]he ſuffering, part of his life, it is on theſe accounts the moſt intereſting.

‘ Sometime in the month of May, of this year, the Biſhop of Rocheſter*, with others appointed in commiſſion with him, repaired to Cambridge, to hold (as he then underſtood it) a viſitation, for the aboliſhing ſtatutes and ordinances which maintained popery and ſuperſtition; not knowing the further end propoſed, which was the ſuppreſſion of Clare-Hall. He deſired to ſee the inſtructions: but was put off by his aſſociates, who ſeemed afraid of ſhewing them to him, until they had engaged him in this action, by opening it with a ſermon, and proceeding two days in the buſineſs of it. Upon making the diſcovery, he thought it beſt to concur with the other Commiſſioners in perſuading the Maſters and Fellows, voluntarily to ſurrender their college into the King's hands. This being without effect, and the Commiſſioners ſeeming determined to proceed in the affair with a high hand, the Biſhop modeſtly oppoſed their meaſures, and with great calmneſs diſſented. This put a ſtop to their proceedings for the preſent. The Commiſſioners complained to the Protector: the Protector wrote a chiding letter to the Biſhop, and ſeveral letters paſſed between them upon the ſubject. But notwithſtanding all the perſuaſions and menaces that were uſed, the Biſhop ultimately refuſed to give his countenance and concurrence to, what he thought, unjuſt meaſures: he was ſteady, and the affair dropt.'——

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* Dr. Ridley then held the See of Rocheſter: ſee Review for laſt month, page 446.

The Viſitors, eſpecially the Biſhop of Rocheſter, had another commiſſion to execute, which was to preſide at a public diſputation, appointed to be held at Cambridge, relating to the Sacrament of the Lord's Supper. The two poſitions appointed were:

1ſt. Tranſubſtantiation cannot be proved by the plain and manifeſt words of Scripture, nor can thereof be neceſſarily collected, nor yet be confirmed by the conſents of the ancient Fathers, for theſe one thouſand years paſt.

2d. In the Lord's Supper is none other oblation or ſacrifice, than one only remembrance of Chriſt's death, and of thankſgiving.——

After the diſputations were ended, the Biſhop very ſolidly determined againſt Tranſubſtantiation; and the oblation of Chriſt in the ſupper.—This was more than a mere ſcholaſtic exerciſe: for the Papiſts had been worſted in a public diſputation at Oxford; and it was thought proper to appoint the ſame at Cambridge, that the Papiſts there might likewiſe have an opportunity of defending their opinions, if they could. TRUTH has ever the advantage by being fairly EXAMINED INTO. Langdale, one of the Diſputants, and for his zeal made Archdeacon of Chicheſter by Queen Mary, drew up a pretended refutation of Dr. Ridley's determination: but with this ſuſpicion of unfairneſs in his account of managing the diſpute, that tho' he had the King's licence for printing it in Paris, 1553, yet it was not printed till three years after, when Langdale was very ſecure that Ridley could make no reply. However, Pilkington, another of the Diſputants, and afterwards Biſhop of Durham, ſays, that the Biſhop made all things ſo clear in his determination, and the auditors were ſo convinced, that ſome of them would have turned Archbiſhop Cranmer's book on that ſubject into Latin.

The time was now drawing near, when the new reformed book of Common-Prayer, which had received the authority of the Council and Parliament, was appointed to be uſed: the Princeſs Mary obſtinately refuſed it, and, indeed, all obedience to King Edward's laws. Encouraged by her example, and the connivance of ſome of the Biſhops, and miſled by papiſtical Prieſts, there were many places where this book, ſo ſtrictly enjoined, was either not known at all, or not uſed, or at leaſt very ſeldom and irreverently. Whereupon the King ſent letters to the Biſhops, reprimanding their negligence, and charging them, on their allegiance, to do their duty herein. On the 11th of Auguſt, Boner, the Biſhop of London, was ſummoned before the Council on this account: his remiſneſs was complained of; and he was ordered to preach at St. Paul's Croſs on the 1ſt of September, and once every quarter for the future: the points he was to handle were given him, viz. the heinouſneſs of rebellion; that true religion conſiſted not in ceremonies; that yet men were to obey the Magiſtrate in the uſe of them, and principally, that the King was no leſs a King on account of his minority, and the people equally bound to obey him.—The Biſhop did touch upon all the points enjoined him, excepting that of the King's age, of which he ſaid not one word: inſtead thereof, he diverted his diſcourſe to another ſubject, the manner of Chriſt's preſence in the ſacrament, aſſerting the groſs corporeal preſence; which he did with many ſharp reflections on thoſe who were of another mind. Information was ſoon made againſt him, by Latimer, Hoper, and others, that as he had wholly omitted to ſpeak about the King's age, ſo he had but touched the other points ſlightly; and advanced many things which tended to ſtir up diſorder and diſſention. Upon this information, a commiſſion iſſued to the Archbiſhop, the Biſhop of Rocheſter, and others, to impower any four, three, or two of them, to call Boner before them, and with due examination and proceſs according to law and juſtice, to hear the ſaid matters ſummarily, and give determinate ſentence therein. Seven ſeſſions were held upon this commiſſion; Boner behaved with great inſolence, abuſing the witneſſes and the audience, endeavouring to divert them to a diſputation on the Corporeal Preſence; and at laſt appealed from them to the King. His indecent behaviour was extraordinary, ſwearing at Sir Thomas Smith, giving him the lie, and defying him; and his outrageous contempt of the King's Commiſſioners, occaſioned his being committed priſoner to the Marſhalſea. His continued contumacy, and refuſing to make them farther anſwer, or ſubmit to their juriſdiction, made them proceed to ſentence of deprivation. He appealed to the King, as a ſhift, if poſſible, to elude the ſentence; on which occaſion the Biſhop of Rocheſter quoted a text of St. John: *He that doeth evil hateth the light.* The dangerous rebellious temper he manifeſted, occaſioned his being ſent back to the Marſhalſea.

Upon the confirmation of the ſentence againſt Boner, the Council were not unprovided with a proper perſon to fill the important ſee of London. Ridley, being eſteemed both the moſt learned and moſt thoroughly zealous for the Reformation, was pitched upon to be the man. It was alſo thought needleſs to have two Biſhopricks ſo near one another as London and Weſtminſter; the latter therefore was now ſuppreſſed, and united to the ſee of London.

It has been objected to Dr. Ridley, that he flattered the Protector, and that he had a view to the Biſhoprick of London for himſelf, in the deprivation of Boner: but theſe things are ſpoken without proof, and contrary to probability. For when he was put into commiſſion to examine Boner, he had ſo very lately offended the Protector, that it was not likely he ſhould deſire to be employed again: and if employed, and Boner ſhould be found worthy of deprivation, he could not imagine his intereſt was ſo great with the Protector, as to ſucceed him in the ſee of London. And that he got this Biſhoprick for his reward, as if in conſequence of his views and ſchemes, is moſt improbable, becauſe betwixt his appointment to examine Boner, and his promotion to the vacant ſee, there happened ſo great a revolution at Court, that it was not likely that Ridley ſhould be promoted by the Earl of Warwick, in conſequence of a ſcheme concerted between Ridley and the late Protector.

It appears that Ridley's patent to the Biſhoprick of London was *during life*; the terms of the patent are theſe——“ For “ the ſingular learning in the ſacred Scriptures, and moſt ap- “ proved manners with which the ſaid Nicholas, late Biſhop of “ Rocheſter, is endued; and becauſe according to the com- “ mendation of our Saviour, we judge *him* above all others “ worthy to be put over many things, who hath been found “ faithful over few, we of our grace and mere motion, “ have granted to him the Biſhoprick of London, to have, to “ hold, and occupy the ſame, *durante vitâ ſuâ naturali.*”——We ſhould like to know whether the ſame form be retained in the patents of our Biſhops in theſe times: it is ſo excellent that we hope it is not diſuſed.

In this high ſtation his behaviour was with great dignity; for it was benevolent, uſeful, and exemplary. With reſpect to his predeceſſor, he was very careful to do him no injury in his goods, taking not one pennyworth of his moveables, which he found in the palace, and gave him leave to move whatever was his; and what he knew to be his, tho' not taken away according to this leave, he carefully preſerved for Boner's uſe. Boner had bought a quantity of lead for the repairs of his houſe and church, which Ridley employed to the uſes deſigned, but paid Boner for it. And that none might ſuffer innocently by his promotion, he paid fifty three or fifty five pounds to Boner's own ſervants, which ſum was due to them from their Maſter, for liveries and wages. Nor did his predeceſſor's mother, or ſiſter, who lived near the epiſcopal palace at Fulham, miſs the honour or the benefit of the Biſhop of London's board. He always ſent for them to dinner and ſupper, and placed Mrs. Boner at the upper end of his table, never diſplacing her, though even any of the King's Council dined with him, as they often did: not frowning upon her misfortunes, but courteouſly alleviating them, with all the honour and tenderneſs he could ſhew to her, ſaying, "By your Lordſhip's favour, this place of right and cuſtom is for my mother Boner;" as if he had ſucceeded to the relation, as well as to the office of her ſon.

With reſpect to himſelf, he was mortified, and given to prayer and contemplation: with reſpect to his family, careful and inſtructive. His mode of life was, as ſoon as he roſe and dreſſed himſelf, to continue in private prayer half an hour; then, unleſs other buſineſs interrupted him, he retired to his ſtudy, where he continued till ten of the clock, at which hour he came to common prayer with the family, and there daily read a lecture to them, beginning at the Acts of the Apoſtles, and ſo going regularly through St. Paul's Epiſtles, giving to every one who could read, a new Teſtament, and hiring them to learn by heart ſome choſen chapters.—After prayers he went to dinner, where he was not very forward to begin diſcourſe, but when occaſion was adminiſtered, he entered into it with great wiſdom and diſcretion, and ſometimes, if the caſe required, merrily. This converſation he would indulge for an hour after dinner, or elſe in playing at cheſs. The hour for unbending being ſpent, he returned to his ſtudy, where he continued till five, except Suiters, or buſineſs abroad, required otherwiſe. Then he went to common prayer as in the morning, after which he ſupped: then diverting himſelf for another hour after ſupper, as he did after dinner, he went back to his ſtudy, and continued there till eleven at night, when he retired to private prayer, and then went to bed.

The firſt affair of conſequence in which we find the Biſhop of London engaged, was in a commiſſion with the Archbiſhop, and ſeveral others, to receive the Biſhop of Wincheſter's ſubmiſſion to the King, or to deprive him. The Court were inclined to treat him with tenderneſs, and to releaſe him from his long impriſonment; and would have done it, upon his ſubmiſſion to the King, and acknowlegement of his errors; but this he continued to the laſt to refuſe, and with ſo much obſtinacy and rudeneſs, that he was at length deprived. Wincheſter appealed to the King; but the Council confirmed the ſentence of the Commiſſioners, and came to this reſolution, "That foraſmuch as it appeared, he had at all times, before the Judges of his cauſe, uſed himſelf unreverently to the King's Majeſty, and ſlanderfully to his Council, and eſpecially yeſterday, being the day of his judgment given againſt him, he called his Judges *Hereticks* and *Sacramentaries*, they being here the King's Commiſſioners, and of his Highneſs's Council; it was therefore concluded, by the whole board, that he ſhould be removed from the lodging he hath now in the Tower, to a meaner lodging, and none to wait upon him, but one by the Lieutenant's appointment; that no one ſhould be permitted to viſit him; and that he ſhould be deprived of the uſe of pen, ink, or paper."

To this ſucceeded another affair, much more troubleſome, in which Dr. Ridley was concerned, and that was his diſpute with Hoper, Elect of Glouceſter, about Veſtments.

When the Six Article Act of Henry VIII. took place, John Hoper, Profeſſor of Divinity in Oxford, was obliged to quit the Univerſity: he went abroad, and ſpent the remainder of that reign at Baſil and Zurich. Early in King Edward's reign he came home, became very popular for his manners, and preaching, and was named in Council to the then vacant ſee of Glouceſter. When he came to be conſecrated, he objected to the veſtments appointed to be uſed at that ſolemnity; and to the final clauſe in the oath, *So help me God, and all Saints!* The Archbiſhop told him, that theſe things were enjoined by ſtatute, and that it was not in his power to diſpenſe with them, without incurring a *premunire*. Upon this Hoper gets his Patron, the Earl of Warwick, to write to the Archbiſhop, and to tell him in the King's name, and at the King's requeſt, that there ſhould be no danger in diſpenſing with theſe things; and begging him, not to charge the Elect with an oath burthenſome to his conſcience. The Archbiſhop refuſed to comply. Hoper then addreſſed himſelf more particularly, and as he thought, with ſome proſpect of ſucceſs, to the Biſhop of London, who was to aſſiſt in the conſecration. Here likewiſe he was diſappointed. Ridley was as averſe from diſpenſing with the laws as Cranmer. Hoper, in the next place, made uſe of his intereſt at Court; and he ſo far ſucceeded, as to obtain a letter from the King to both the Biſhops, in which they were fully diſpenſed with, and diſcharged from all manner of damages, penalties, and forfeitures, which they might incur by omitting any of the rites and ceremonies ſo offenſive to Hoper's conſcience. But all this was without effect, and only ſerved to diſpleaſe the Biſhops, who thought Hoper's conduct required correction rather than indulgence. With reſpect to the offenſive part of the oath, the King himſelf ſtruck out with his own hand, the words *all Saints*: but with reſpect to the habits, the Council, who liked the man, when their endeavours failed of bringing over the Biſhops, laboured on the other ſide to perſuade Hoper to drop his oppoſition. For this purpoſe Ridley was appointed to confer with him. There were long arguings between them; the debate kindled into ſome heats; from being perſonal, the controverſy became general; the pulpits and ſchools engaged in the diſpute, *de re Veſtiariâ*, as it was called; and ſeveral learned foreigners became parties in it. Theſe contentions alarmed the Council; they ſent for Hoper, required him to ceaſe the occaſion of the controverſy, and conform himſelf to the laws: he deſired he might be permitted to write his ſentiments on the ſubject; which was allowed him. The Council alſo wrote to the Biſhop of London, to deſire that he would endeavour to put an end to the controverſy. He deſired that he might juſtify himſelf in writing; which was granted him; but his reply to Hoper hath not been found. At length the Council began to think Hoper blameable, and his great Patrons to give him up. At firſt he was confined to his houſe, only with permiſſion to reſort to ſome of the Biſhops for conference. This order of Council he did not obey; they therefore removed him to a more effectual but honourable confinement, committing him to the care of the Archbiſhop, at Lambeth, to be reformed or puniſhed. After ſome time ſpent in vain to reduce him to a compliance, he was reported as obſtinate to the Council, who committed him to the Fleet, with an order that he ſhould be kept from conference with any perſon, ſaving the Miniſters of that houſe. Here, after ſome time, he became more tractable: and at length was conſecrated at Lambeth chapel, in his linen ſurplice and cope, the Biſhops of London and Rocheſter aſſiſting in the like habits.

We have given an account of this tranſaction without one reflection on either ſide; in this reſpect departing from our Author's manner, who is very liberal in commending the prudence and ſteadineſs of Ridley, and blaming the vanity and obſtinacy of Hoper. 'Here appear, ſays he, the diſtinguiſhing lines of Ridley's character, which run uniformly through his life; meek and gentle to tender conſciences, patiently bearing with their weakneſs: but where he ſaw the will was in fault, from vanity, malice, and obſtinacy, he ſet himſelf with great earneſtneſs to reduce it to ſubmiſſion.' We acknowlege that we do not ſee many marks of *meekneſs* and *gentleneſs to tender conſciences* in this part of the Biſhop's behaviour; but rather ſomewhat a little favouring of the coutrary. Hoper, as above obſerved, had converſed much with the learned Proteſtants abroad; he had learned to think, that following the Scriptures *only* in matters of religion, was his duty; he had ſeen nothing but great ſimplicity with reſpect to the article of veſtments; he, perhaps, ſuſpected, or was well aſſured, that the Civil Magiſtrates had no right to ſovereignty in religion, and that it was foreign to his province;

he might ſee too, that by allowing the Magiſtrate a power to enjoin the uſe of copes, hoods, and ſurplices, it was acknowleging that, upon the ſame authority, he might introduce any modes or rites that he pleaſed, however trifling, inſignificant, or ſuperſtitious. It was ſurely poſſible for Hoper to have thought very gravely in this manner, without having *his will in fault at all*; without the leaſt degree of *vanity*, *malice*, or *obſtinacy*. Theſe are qualities which men in power have been always apt to charge upon their adverſaries, when they could not convince them by reaſon and argument: we ſhall preſently ſee the ſame charge thrown upon Dr. Ridley himſelf, for not ſubmitting to the inſtructions and admonitions of the *holy* Gentlemen who had the management of the proceedings againſt him: it is poſſible he might *then* ſee matters in a different light.——But if Hoper was not to be convinced in the method of argument and diſputation; and if the Biſhops did not chuſe to depart from their uſual cuſtoms, (which, however, they had done before in the caſe of Sampſon and Rogers, who had been ordained by Cranmer and Ridley, without the cuſtomary veſtments) if they did not chuſe to diſpenſe with the laws, expoſe themſelves to *premunire*, and did not think even the King's letter and ſignet a ſufficient authority to go upon, they certainly ought not to have impriſoned him in the Fleet, nor to have meditated thoſe things againſt him, which it is probable he only prevented by a timely compliance. Theſe good men had, alas! but a very few years after, too dreadful an experience of the ſame kind of ſeverity in their own perſons; on which account we cannot help quoting, without a very ſevere application,

——— *Nec lex eſt juſtior ulla*
Quam necis Artifices, arte perire ſuâ.

But to return.—In January 1551, the Biſhop of London was joined in a ſpecial commiſſion with the Archbiſhop and twenty-nine perſons more, to review the Common Prayer a ſecond time; a large account of which our Author inſerts in this place.

In this year the *Sweating Sickneſs* prevailed, which deſtroyed a great number of lives, eſpecially in London; and, in the midſt of that malignant and peſtilential diſtemper, did the Biſhop reſide at his dioceſe, aſſiduous to diſcharge his duty, and endeavouring to improve the viſitations of God to the reformation of the manners of the people, neither fearing the *peſtilence that walketh in darkneſs, nor the ſickneſs that deſtroyeth in the noon-day.*

In the year 1552, the Biſhop of London was engaged in a good and truly chriſtian work, contriving means to render the lives of indigent perſons more comfortable, by making them *more uſeful.* The King had a wide, large, empty houſe in the city, called Bridewell, which he made application to have employed for this purpoſe. In this he ſucceeded; and in about a year after the houſe was endowed, and granted by the Crown, for correcting and reclaiming idle, looſe vagrants, finding them work, and training up boys to ſeveral uſeful trades.

This year the Biſhop viſited his old college at Cambridge, and upon his return called at Hundſdon, to pay his duty to the Princeſs Mary. She thanked him for his civility, and entertained him with very pleaſant diſcourſe for a quarter of an hour, telling him, that ſhe remembered him at Court, and mentioned particularly a ſermon of his before her father: and then leaving her chamber of preſence, ſhe diſmiſſed him to dine with her officers. After dinner ſhe ſent for him again; when the Biſhop in converſation told her, that he did not only come to pay his duty to her Grace by waiting upon her, but farther to offer his ſervice, to preach before her the next Sunday, if ſhe would be pleaſed to permit him. Her countenance changed at this; and ſhe continued ſome time ſilent: at laſt ſhe ſaid, As for this matter, I pray you, my Lord, make the anſwer to it yourſelf. The Biſhop proceeding to tell her, that his office and duty obliged him to make this offer; ſhe again deſired him to make the anſwer to himſelf, for that he could not but know what it would be. Yet if the anſwer muſt come from her, ſhe told him the doors of the pariſh church ſhould be opened for him if he came, and that he might preach if he pleaſed; but that neither would ſhe hear him, nor ſhould any of her ſervants. Madam, ſaid the Biſhop, I truſt you will not refuſe God's word. I cannot tell, ſays ſhe, what you call God's word: that is not God's word now, that was God's word in my father's days. The Biſhop obſerved, that God's word is all one at all times, but has been better underſtood and practiſed in ſome ages than others. Upon which ſhe could reſtrain her anger no longer, but told him, you durſt not for your ears have avouched that for God's word in my father's days, that you do now: and then to ſhew how able a Judge ſhe was in that controverſy, ſhe added, as for your new books, I thank God I never read any of them; I never did, and never will. She then flew out into many bitter expreſſions againſt the form of religion at preſent eſtabliſhed, and parted from him with theſe words, My Lord, for your civility in coming to ſee me, I thank you; but for your offering to preach before me, I thank you not a whit. After this the Biſhop was offered a glaſs of wine, by Sir T. Wharton; which when he had drank, he ſeemed concerned, and ſaid, Surely I have done amiſs! and vehemently reproached himſelf for having drank in that place where God's word had been refuſed; whereas, ſaid he, if I had remembered my duty, I ought to have departed immediately,

mediately, and to have ſhaken off the duſt from my feet for a teſtimony againſt this houſe. This bigottry of the Princeſs gave him but a ſorrowful proſpect of what was to be expected if ever ſhe came to the Crown.

This event, ſo much to be dreaded, was now near at hand. In July 1553 the excellent King Edward died. For three days his death was concealed, but could be ſo no longer. The Council then waited on Lady Jane Grey, and acquainted her with her ſucceſſion to the Throne, by the late King's will. The Biſhop of London was commanded to preach at St. Paul's, and recommend Queen Jane to the people: which order he obeyed with great zeal and earneſtneſs, pointing out the danger the nation would have been in, had the Lady Mary ſucceeded, who was a rigid Papiſt, and would bring back again the papal power, to enſlave them, and ſubvert the true religion already eſtabliſhed. Then he related his own experience of her averſion to the Reformation, as has been mentioned above. But ſuddenly affairs took another turn; Lady Jane was obliged to diſappear; and the Princeſs Mary was acknowleged and proclaimed Queen.

Queen Mary was now at Framingham; all haſtened to her, to implore her mercy; which ſhe extended to all, but the Earl of Northampton, Dr. Ridley Biſhop of London, Lord Robert Dudley, afterwards the great Earl of Leiceſter, and Sir Robert Corbett; who were committed to the Tower.

Auguſt 5th, Boner was releaſed from the Marſhalſea; and complaining that he had been unjuſtly deprived, Delegates were appointed to examine the affair; who pronounced ſentence in his favour, and decreed him to be reſtored, as well to the poſſeſſion of the ſaid Biſhoprick, as to all his goods and things, with their rights and appurtenances; allowing him to take his courſe for the expences and incommodities of his impriſonment.

About the middle of September, Latimer and Cranmer were committed to the Tower; the latter for matters of treaſon againſt the Queen. He was afterwards attainted of high treaſon; but the Queen pardoned his treaſon, having *mercifully* determined to burn him for hereſy. Of which mercy Ridley alſo partook, being never queſtioned for his ſermon at Paul's Croſs, as the Queen had reſolved to puniſh him more ſeverely than by the axe.

Notwithſtanding this reſolution, Ridley might have redeemed himſelf, and recovered her favour, if he would have brought over the weight of his learning and authority to countenance her proceedings in religion. He was therefore treated with great reſpect and indulgence: he had the liberty of walking at large in the Tower, to ſee whether he would be voluntarily preſent at the Maſs or not; which, tho' ſaid by Fox, it is probable he never was.—Ridley was now deſirous of a conference with his fellow priſoners, to ſift his own opinions, and correct or ſtrengthen them from the experience of thoſe Veterans. He knew his life was at ſtake, and he verily believed the truth of Chriſt was ſo likewiſe: he would not willingly ruſh on death thro' tortures, for a miſtaken queſtion, or a point of little importance; nor weakly betray the cauſe of truth, either over-reached by their ſophiſtry, or terrified by their cruelties. He therefore deſired the ſincere advice of theſe true friends, either to point out his errors, or confirm his reſolution. For which purpoſe they had ſeveral conferences, exchanging papers and letters on theſe ſubjects: a very particular account of which our Hiſtorian hath given us, full of great entertainment.

Thus did the good Biſhop employ himſelf in his priſon; examining himſelf, and trying his own ſpirit carefully, leſt either ignorance or prejudice ſhould miſlead him; ſeeking the advice of the elder and more experienced; propoſing his reaſons, and ſubmitting them to the cenſure of others. In ſhort, all thro' his life, he applied with great induſtry to acquaint himſelf with the truth, and when aſſured, no man ſhewed more reſolution in maintaining it.

In 1554, a public diſputation was appointed at Oxford, in which theſe three principal Profeſſors were appointed, like Criminals in the amphitheatre, to be firſt baited, then ſacrificed. They were conveyed to Oxford from the Tower, a little before Eaſter, which fell on the 25th of March. The queſtions to be debated on were theſe three, viz. 1. Whether the natural body of Chriſt was really in the Sacrament? 2. Whether any other ſubſtance did remain after the words of conſecration, than the body and blood of Chriſt? 3. Whether in the Maſs there was a propitiatory ſacrifice for the ſins of the dead and living?—Our Author is very particular in the preparations made for this diſputation, and in the behaviour of Cranmer and Latimer: we confine ourſelves to Ridley; who was brought before the aſſembly immediately after the Archbiſhop. Upon hearing the articles read over, he anſwered without any muſing or delay, they were all falſe; and that they ſprung out of a bitter and ſour root. The Commiſſioners charged him with preaching a ſermon, while he was Biſhop of Rocheſter, in maintenance of Tranſubſtantiation. This he denied, defying them to produce one Witneſs who heard him; which they could not do. They next aſked him, whether he did not, about the ſame time, deſire the preſent Lord Chancellor to ſtick to the Maſs? He anſwered, that the Lord Chancellor would ſay no ſuch things or words of him; for if he did, he reported not the truth. It was then demanded of him, whether he would diſpute or no? He anſwered, that as long as God gave him life, he ſhould not only have his heart, but alſo his mouth and pen to defend his truth: but that he required time and books. They ſaid he ſhould diſpute on Tueſday, and till that time he ſhould have books, and time to look for his diſputations. Then giving him a copy of the articles, they required him to write his mind concerning them that night; and delivered him to the Mayor.

Fox ſays, that in the diſputation, Ridley's anſwers were *ſharp*, *witty*, and *very learned*. Others are of opinion, and we apprehend with ſome juſtice, that Cranmer and Ridley, by not refuſing the authority of the Fathers, which their Opponents reſted upon, did injury to their cauſe.—Dr. Ridley's diſputation which was had on the 17th of April, is preſerved by Fox, and publiſhed by Dr. Gilbert Ironſide, to which we refer: or to our Author, who hath tranſcribed the whole at length. On Friday the 20th, all three of them were brought to St. Mary's, before the Commiſſioners, and required, without diſputing on two of the queſtions, directly and peremptorily to ſay, whether they would ſubſcribe or not to all the three. Upon their refuſing ſo to do, ſentence was pronounced, that they were no more Members of the Church. While this ſentence was reading, they were aſked whether they would turn or no? but they bad them read on in the name of God, for they were not minded to turn. After ſentence of condemnation was paſſed, Ridley anſwered, "Although I be not of your company, yet I doubt not "but my name is written in another place, whither this ſen"tence will ſend us ſooner than we ſhould by the courſe of na"ture have come." They were then carried ſeparately away, the Archbiſhop to Bocardo, a priſon in Oxford; Dr. Ridley to the Sheriff's houſe, and Dr. Latimer to the Bailiff's.

In this interim, while theſe three Fathers lay under condemnation without authority, and without law, they were reſtrained by a moſt rigorous confinement; their greateſt indulgence was, to dine and ſup together: our Author hath therefore been obliged to fill up his ſeventh book, with an epiſtolary correſpondence betwixt Ridley and others, confined in priſon on the ſame account. As all theſe letters are already publiſhed, and are in many hands, we ſhall content ourſelves with an extract or two to ſhew the noble ſpirit of our Martyr.

In a letter of his to the Archbiſhop he writes, "I truſt the day of our delivery out of all our miſeries, and of our entrance into perpetual reſt, and into perpetual joy and felicity, draweth nigh: the Lord ſtrengthen us with his mighty ſpirit of grace."—In another letter to Cranmer and Latimer, "The cauſe why I do diſſent from the Romiſh religion, is not any ſtudy of vain glory, or of ſingularity, but of conſcience, of my bounden duty toward God and toward Chriſt's Church, and the ſalvation of my own ſoul; for the which by God's grace, I will willingly jeopard here to loſe life, lands, and goods, name and fame, and what elſe is or can be unto me pleaſant in this world." To Hoper, the Biſhop of Glouceſter, with whom he had the warm controverſy about veſtments, but now in priſon, he writes,—"But now, moſt dear brother, foraſmuch as I underſtand by your tracts, that we thoroughly agree, and wholly conſent together in thoſe things which are the grounds and ſubſtantial points of our religion, howſoever in time paſt, in ſmaller matters and appendages to religion, your wiſdom, and my plainneſs (I confeſs) have in ſome points varied, each following his ſeveral opinion; know that even with my whole heart, God is my witneſs, in the bowels of Chriſt I love you, in truth, and for the truth's ſake, which abideth in us, and as I am perſuaded, ſhall, by the grace of God, abide in us for ever. And foraſmuch as I perceive, brother, the world ceaſes not to defend its cauſe, and conſpires againſt Chriſt our Saviour, with all poſſible force and ſtrength, let us join hands together in Chriſt, and if we cannot overthrow, yet let us do our beſt to ſhake thoſe powers, not with carnal, but with ſpiritual weapons." It is not improbable, that the good Doctor might now ſee his difference with his brother Hoper, in an oppoſite light from what it formerly appeared in. The proſpect he had before him, ſeems to have ſoftened his temper.—As it is impoſſible for us to tranſcribe more of thoſe excellent letters, which are a fund of moſt agreeable entertainment, we muſt refer the Reader to our Author himſelf, or to an old collection of them, publiſhed by Miles Coverdale, 1564. We haſten to the laſt affecting, but glorious ſcene of Dr. Ridley's life.

After another examination by the Biſhop of Lincoln, in conſequence of a commiſſion iſſued for that purpoſe; and after many fruitleſs attempts, in the way of argument, and the allurements of ſafety, greatneſs, and honour, Dr. Ridley, continuing reſolute and ſuperior to all theſe, had the ſentence of the greater excommunication paſſed upon him, and was delivered over to the ſecular arm. He then prepared himſelf with perfect compoſure, for his approaching death; which a ſound judgment, and a good conſcience, made him look upon as matter of joy and triumph. He called it his marriage. His brother offered to watch with him the night preceding his ſuffering; but he declined it, ſaying, "That he minded, God willing, to go to bed, and to ſleep as quietly that night as ever he did in his life."

And now the day of execution being come, Biſhop Ridley firſt appeared, dreſſed in a handſome black gown, furred, faced with points, ſuch as he uſed to wear in his epiſcopal character. As he paſſed toward Bocardo, he looked up to the chamber where the Archbiſhop lay, in hope of ſeeing him at the window, and ſpeaking to him: but Cranmer was engaged in debate with a Frier. Ridley then looked back, to ſee if his brother Latimer were coming; whom he ſpied haſting after him in a Briſtol frieze frock, all worn, with his cap buttoned, an handkerchief on his head, and a new long ſhrowd hanging down to his feet, all ready for the fire. O, be you there, ſaid Ridley? Yes, returns Latimer, have after, as faſt as I can follow. Ridley arriving firſt at the ſtake, earneſtly lifted up his hands and eyes to heaven, till he ſaw ſhortly after, Latimer arrive at the ſpot; upon which, with a moſt chearful countenance, he ran to him, embraced, and kiſſed him, and comforted him, ſaying, "Be of good heart, brother, for God will either aſſuage the fury of the flames, or elſe ſtrengthen us to abide it." Then moving to the ſtake, and kiſſing it, prayed earneſtly, as did Latimer likewiſe. They afterward conferred together a little while.—Dr. Smith was appointed to preach before them; and when the ſermon was finiſhed, Ridley requeſted of the principal perſons preſent, that he might be permitted to ſpeak two or three words: but he was rudely refuſed, and told, that he muſt not have liberty to ſpeak, unleſs he would revoke his erroneous opinions. Not otherwiſe, ſaid he? No, returned Dr. Marſhal; therefore if you will not do ſo, then there is no remedy, but you muſt ſuffer for your deſerts. "Well, replied the noble Martyr, ſo long as the breath is in my body, I will never deny my Lord Chriſt, and his known truth. God's will be done in me." Immediately they were commanded to make them ready; which they with all meekneſs obeyed. The Doctor being ſtript to his ſhirt and truſs, and ſtanding at the ſtake, lifting up his hands, prayed thus; "O heavenly Father, I give unto thee moſt hearty thanks, for that thou haſt called me to be a Profeſſor of thee, even unto death; I beſeech thee, Lord God, take mercy upon the realm of England, and deliver the ſame from all her enemies."——The ſmith took an iron chain, and brought it round the middle of both the Martyrs, and as he was driving in the ſtaple, Dr. Ridley ſhook the chain, and ſaid to the ſmith, Good fellow, knock it in hard, for the fleſh will have its courſe. And now his brother brought him ſome gunpowder in a bag, and would have tied it about his neck. The Biſhop aſked what it was; and being informed, ſaid, "I take it to be ſent of God, and therefore I will receive it as ſent of him: and have you any for my brother Latimer?" And being anſwered in the affirmative, he bade him give it to him betime, leſt it ſhould be too late: which was done accordingly.

Then Dr. Ridley ſaid to the Lord Williams, " My Lord, I
" muſt be a ſuitor to your Lordſhip in the behalf of divers poor
" men, and eſpecially in the cauſe of my poor ſiſter: I have
" made a ſupplication to the Queen's Majeſty in their behalf.
" I beſeech your Lordſhip, for Chriſt's ſake, to be a mean to
" her Grace for them. My brother here hath the ſupplication,
" and will reſort to your Lordſhip to certify you hereof. There
" is nothing in all the world that troubleth my conſcience, I
" praiſe God, this only excepted. Whilſt I was in the ſee of
" London, divers poor men took leaſes of me, and agreed with
" me for them. Now I hear ſay, the Biſhop, who now occu-
" pieth the ſame room, will not allow my grants unto them
" made, but, contrary to all law and conſcience, hath taken
" from them my livings, and will not ſuffer them to enjoy the
" ſame. I beſeech you, my Lord, be a mean for them. You
" ſhall do a good deed, and God will reward you."

We ſhall ſeldom, ſays our Author very pertinently, meet with an inſtance, except in the great Exemplar, whoſe ſteps our bleſſed Martyr followed, of one, who in the very article of death, was ſo regardleſs of his own ſufferings, and ſo recollected and ſolicitous for the good and happineſs of others.

Then they brought a fagot ready kindled, and laid it at Dr. Ridley's feet: to whom Latimer ſaid, " Be of good comfort Maſter Ridley, and play the man. We ſhall this day light ſuch a candle, by God's grace, in England, as I truſt ſhall never be put out."—The fire being given to them, when Ridley ſaw it flaming up toward him, he cried out with an exceeding loud voice, " Into thy hands, O God, I commend my ſpirit; O Lord receive my ſpirit." Latimer, on the other ſide, as earneſtly praying, " O Father of heaven, receive my ſoul:" and he received the flame as it were embracing it. After he had ſtroked his face with his hand, he ſoon died, to all appearance, with little or no pain.——But on the other ſide, the fire was ſo ill managed, by piling too great a quantity of fagots over the furze, that the fire firſt burned beneath, being kept down by the wood: which when Dr. Ridley felt, he deſired them, for Chriſt's ſake, to let the fire come to him. His brother hearing his earneſt requeſt, but not underſtanding well the reaſon of it, with an ill-adviſed kindneſs, to rid him out of his pain, heaped more fagots upon him, quite covering him with them; which made the fire, ſmouldering beneath, ſo intenſe, that it burned all his nether parts before it once touched the upper. This made him leap up and down under the fagots, and often deſire them to let the fire come to him, ſaying, I cannot burn. Which, indeed, appeared too true; for after his legs were conſumed, he ſhewed that ſide toward the ſpectators, clean, ſhirt and all, untouched with flame. Yet in all this torment he forgot not to call upon God, having ſtill in his mouth, Lord have mercy upon me; adding between whiles, let the fire come to me, I cannot burn. Thus he continued crying out without relief, till one of the Standers by, with his bill, pulled off the fagots above; and where the tortured Martyr ſaw the fire flame up, he wreſted himſelf to that ſide. And when the flame touched the gunpowder, he was ſeen to ſtir no more; but burned on the other ſide; and either from the chain looſing, or by the overpoiſe of his body, after his legs were conſumed, fell over the chain, down at Latimer's feet.'

Thus died the glory of the Engliſh Reformation! nor did he die in vain. The fruit of his prayers for this realm we now enjoy; and as his conſtant ſufferings drew tears from moſt eyes, and will probably have the ſame effect upon every humane Reader, ſo doubtleſs by the grace of God, they wrought in the hearts of many a perſuaſion of the truth to which both theſe Prelates bore ſo noble a teſtimony.

We hope our Readers will excuſe the large part we have taken up in this, and the laſt Review, with the principal circumſtances recorded of the exemplary life, and cruel death, of Biſhop Ridley. Our Author's work extends to near ſeven hundred pages, quarto; and from it we have extracted all the material tranſactions, in two articles of our Paper. And as this is the only account that ever was written of this excellent man, and no notice hath been taken of him in the *Biographia Britannica*, nor in the laſt *General Biographical Dictionary*, we flatter ourſelves, that the pains we have been at in this inſtance, will be generally acceptable.

A View of the internal Policy of Great Britain. In Two Parts. Part I. *Of the Alterations in the Conſtitution, from the Reign of Henry the Seventh to the End of George the Second. Repreſenting the reciprocal Effects which theſe and Commerce have had on each other. Part* II. *Of the various Stages of political Society, and the Principles upon which they move, drawn from Hiſtory and Nature. With an Application to the Intereſt of Great Britain, ſhewing the great Improvement this Iſland is capable of in reſpect to Numbers, Riches, and Power; and that it does not depend on foreign Connections, however uſeful, but on itſelf alone.* 12mo. 2s. 6d. ſewed. Millar.

THEY who can diſcover any thing of the internal Policy of Great Britain from this View, are maſters of more acute diſcernment than we can boaſt of. Indeed, to a judicious

Obſerver, the title-page itſelf proclaims the demerits of the work: for it is impoſſible that ſuch various, comprehenſive, and important ſubjects, ſhould be diſcuſſed in a clear and ſatisfactory manner, within the narrow limits of a wide-ſpread Duodecimo.

Perhaps, however, it is fortunate both for the Author and his Bookſeller, that the Gentleman did not chooſe to take a larger ſweep; for he who cannot find his way in the high-road, will certainly loſe himſelf in a wilderneſs: and in truth the Writer ſeems to be bewildered from the firſt page to the laſt. There is no order or preciſion in his ideas; no perſpicuity in his expreſſion.

He opens with a threadbare definition of riches; and in the next chapter treats of the progreſs of Commerce as follows.

'The exchanging commodity is of ſuch neceſſity, that the moſt uncivilized Savages are conſtrained to it. Although they make ſmall account of proviſions, their arms, cloathing, and furniture of their hut, are with them important property.

'Next to theſe are warlike republics, as Lacedemon and Rome. The idea of Lycurgus was, to form an army of the whole people; and by a diviſion of lands, giving ſubſiſtence to as many as the country could maintain;—arms was their ſole ſtudy, the labour of the lands was a buſineſs for ſlaves.

'Rome in its beginning was much the ſame; except the Romans condeſcended to labour with their own hands; among theſe there was but little more room for trade than among Savages.

'Monarchy being calculated for magnificence and expence, is favourable for trade, as its luxury conſumes much; for in proportion to the conſumption muſt be the ſupply, and to the ſupply Artizans, Maſters of various kind, Merchants, &c. But Monarchy, when abſolute, has this ill convenience, the rich are never ſecure, the Merchant trades with fear and trembling; if he is rich, he appears poor, and is for ever thinking to eſcape to ſome ſecure place, to which he is invited with open arms by the trading republic.'

This, we aſſure the Reader, is the whole chapter on the *Progreſs* of Commerce. But what progreſs it has made, and in what direction it moved, we are ſtill at a loſs to know. We expected to have been told, in what countries Commerce firſt flouriſhed, and to have learned the reaſons why it took its flight from thence, and fixed its reſidence in ſome more favoured ſpot. Inſtead of any information of this kind, we are given to underſtand, that among Savages, and in the warlike republics of Lacedemon and Rome, there was little room for trade. A piece of intelligence which common ſenſe would have ſuggeſted, without any inſtruction from this profound Politician. Equally new and ingenious are the following reflections, concerning the politics of commercial republics.

‘ The policy of theſe powers is peace; yet they are capable of making a figure in war, eſpecially on the defenſive. A naval ſtrength is their property; as being at ſea more expert, and the expence of ſupplies in theſe armaments is ſo very great, they are not to be found except in great trading countries, that are glutted with all kinds of merchandize.—For land expeditions they are obliged to their neighbours for aſſiſtance. Some times an extraordinary Genius for arms ariſes, who, with mercenary troops, ſhall ſtand againſt nations the moſt warlike, having the advantage of carrying the wars where they pleaſe, from their being able to furniſh and feed their armies with ſo much greater convenience. A war may ſometimes become eligible; for, beyond a certain degree, wealth and abundance become a clog, ſtop circulation, and corrupt in the commonweal; as the overflowing of the blood often does in the human body. A war then becomes neceſſary, as it diſſipates ſuperfluity, exerciſes the faculties of thoſe in power, proves their capacity or weakneſs, gives a new ſpring and life to the whole machine.’

But what if the war proves unſucceſsful? In that caſe, inſtead of giving new life to the whole machine, it may prove its utter ruin and diſſolution. Surely the ſagacity of a Politician might have found out ſome more eligible way of diſſipating ſuperfluity, and exerciſing the faculties of thoſe in power, than by the havock of the human ſpecies. This is a ſavage expedient, adopted, if we miſtake not, by Machiaval; and it is the misfortune of Writers to take up ſentiments through prejudice, till at length error becomes ſanctified by authority.

The Author proceeds to take notice of the ancient conſtitution of England, and gives a very ſhort and imperfect account of the change effected in it by the policy of Henry the ſeventh. But he makes no mention of the wiſe and prudent laws concerning Commerce, which were enacted in this reign: and which moſt immediately concern the profeſſed ſubject of this treatiſe.

He goes on with a kind of epitome of the Engliſh hiſtory, to the death of the late King, and even enters ſomewhat minutely into the operations of the late war. It muſt be confeſſed, that many of his obſervations are perfectly juſt: but few of them, in our apprehenſion, are applicable to the matter of enquiry, or can contribute to enlarge our View of the internal Policy of Great Britain.

In the ſecond Part of this work, (which, according to our idea of arrangement, ſhould have been the firſt) he conſiders the firſt condition of man, as obſerved in the moſt rude ſocieties or ſavage tribes. In the next place, he examines the ſecond condition of man, when arts begin to dawn, which produce greater plenty of ſubſiſtence; on which he makes the following curious reflections.

'In the ſecond condition of the human ſpecies, when the uſe of ſeed and roots have been diſcovered, with the breeding of tame cattle, we find the carnivorous diſpoſition of man of great benefit to the animals he feeds upon. He enters as it were into ſociety with them, partakes his ſhare of labour, and contrives with all his care for their increaſe and ſupport; which to them greatly over-balances the ſhortening of ſome of their lives for his uſe.'

The animals we feed upon are certainly much obliged to us for *entering into ſociety* with them, and contriving for their increaſe; that is, fattening of them, in order to devour them. We ſhould be glad to know by what art our Author has made the diſcovery, that our care for their ſupport, *to them* greatly overbalances the ſhortening of ſome of their lives. We believe, if the poor animals could ſpeak, they would declare very different ſentiments. They would probably ſay, "Leave us to nature: let us provide for ourſelves, and live out the full length of our days." We are apt to ſuſpect likewiſe, that had it been our Author's fate to have lived among Cannibals, he would not have thought, that the being cooped up and pampered, till he was as plump as a Mandarin, could overbalance the ſhortening of his life, to ſatiate the carnivorous appetite of a depraved creature, who might well ſubſiſt on more natural aliment.

After ſeveral deſultory ſteps, our Author returns to the conſtitution of Great Britain, of which he gives a very imperfect, and, in our judgment, a very miſtaken account.

'It is, he tells us, an original, and of *a more complex conſtruction* than any hiſtory has left us an account of; the generous aſſociating paſſions, patriotiſm, or the love of country, have full opportunity of diſtinguiſhing themſelves; nor can they any where ſhine with greater glory: on the other hand, thoſe of the inferior, and private individual ſyſtem, are ſo balanced, and their evils ſo well provided againſt, that they *rather forward and contribute* from their activity to the public welfare.

'The admired ſyſtems that ingenious men have formed in their own minds, or have in a degree been put in execution in ſmall ſocieties, and petty republics, to ſupport which, the mind of each individual muſt be formed, or, as it were, caſt in a mould, to fit it for the condition reſolved on, is what never can be applied to ſuch a great nation as Britain; nor can the republican principles drawn from the policies of ſingle cities, be applied to a conſtitution compoſed of many great cities, themſelves republics inveſted with great power, beſides a vaſt extent of populated country. The manners of a ſmall people may be better watched, and as the aſſociating ſpirit is more confined and ſtrongly felt, men are more ready to ſubmit their own private paſſions to the ſtate, but in ſuch a mighty conflux of people there is no *ſuch thing as ſtopping the courſe of the private ſyſtem and ſelf paſſions*, which, led on by ignorance, invade the mind, and take ſuch root in all ranks.

'All that can be done, is to provide againſt their ill effects, and leave them to their courſe. As *theſe paſſions* are of a wonderful active nature, and *gain* the view of all, IT keeps up a ſpirit of labour and induſtry, that gives life and vigour to the whole.'

Some of theſe ſentiments are unqueſtionably juſt: but taking the whole paſſage together, there is in it neither coherence, truth, ſenſe, nor grammar. In the courſe of the work, the Author takes ſeveral other topics into conſideration, which he drops and reſumes without any order or method, though he diſplays all the affectation of analyſis. But we are perſuaded, that the Reader will excuſe our being minutely critical on ſo indifferent a performance.

It would be unjuſt not to take notice, that in an advertiſement prefixed to this treatiſe, our Author premiſes, that 'the Reader is not to expect an entire new ſet of thoughts, the deſign being to come at truth from certain known facts and principles. No one preſumes to cenſure the axioms of the Mathematician. Thus *in things which belong to us*, and of which we can have certain ideas and ſelf-evident principles, our reaſoning ought to be deduced from thence.'

This advertiſement, which is barely intelligible, may, perhaps, apologize for the want of originality in this work, but we apprehend that it will not be thought a ſufficient excuſe for incoherence and abſurdity.

The Poetical Calendar. Vol. XI. *for November.* 12mo. 1s. 6d. Coote.

THE volume before us contains amongſt other pieces the poetical works of the moſt ingenious Mr. William Collins. This Gentleman was a native of Suſſex, and bred at Magdalen College in Oxford. The powers of his imagination were unfortunately ſo great, that he loſt his reaſon, at a time of life when common minds poſſeſs it in its greateſt perfection. What a melancholy reflection muſt it afford to men of genius, to behold, in ſo many inſtances, the faculties of the mind ruined by their own exquiſite fineneſs! And with what caution ought they, in particular, to avoid all intemperance, which is equally an enemy to reaſon, whether its object be the bottle, or the book!

Of Mr. Collins's Oriental Eclogues we gave ſome account in the ſixteenth volume of our Review, page 486, and there we obſerved, that his Odes deſcriptive and allegorical, had been too much neglected. It ſhall not, however, be our fault if they are neglected any longer.

If a luxuriance of imagination, a wild ſublimity of fancy, and a felicity of expreſſion ſo extraordinary, that it might be ſuppoſed to be ſuggeſted by ſome ſuperior power, rather than to be the effect of human judgment, or capacity—if theſe are allowed to conſtitute the excellence of lyric poetry, the Author of the Odes deſcriptive and allegorical, will indiſputably bear away the palm from all his Competitors in that province of the Muſe.

Twelve of Mr. Collins's Odes are printed in this Collection of his works, the firſt of which is an Ode to Pity.

The meaſure of this Ode is happily choſen, for the repetition of melody is calculated to expreſs that tenderneſs and pathos which muſt be inſeparable from an Ode to Pity:

By Pella's * Bard, a magic name,
By all the griefs his thought could frame,
    Receive my humble rite:
Long, Pity, let the nations view
Thy ſky-worn robes of tendereſt blue,
    And eyes of dewy light.

An ordinary Painter would have been contented to repreſent the eyes of Pity as languiſhing and mild—the *dewy light* was a ſtroke which the happieſt imagination alone could execute.

In writing an Ode on a ſubject of tenderneſs, the Poet could not poſſibly omit to mention his countryman Otway, who was indeed the Prieſt of Pity, like Collins ingenious, and like him unhappy:

But wherefore need I wander wide
To old Iliſſus' diſtant ſide,
    Deſerted ſtream, and mute?
Wild Arun too has heard thy ſtrains,
And Echo 'midſt my native plains,
    Been ſooth'd by Pity's lute:

---

* Euripides.

There

There firſt the wren thy myrtles ſhed
On gentleſt Otway's infant-head,
To him thy cell was ſhewn;
And while he ſung the female heart,
With youth's ſoft notes unſpoil'd by art,
Thy turtles mix'd their own.

e Ode to Fear is ſo nervous, ſo expreſſive, and ſo pictu-
: throughout, that we have ſeen no lyric performance ſu-
to it in the Engliſh language. Thus it begins:

Thou, to whom the world unknown
With all its ſhadowy ſhapes is ſhewn;
Who ſeeſt appall'd th' unreal ſcene,
While Fancy lifts the veil between:
Ah Fear! ah frantic Fear!
I ſee, I ſee thee near.
I know thy hurried ſtep, thy haggard eye!
Like thee I ſtart, like thee diſordered fly,
For, lo! what monſters in thy train appear!

abbreviation of the meaſure in the fifth and ſixth verſes is moſt
uſly expreſſive, and moſt happily adapted to the ſuddenneſs
e motion excited. Danger, which is properly introduced
perſonage in the train of Fear, is ſo characteriſtically de-
d, that there is no looking upon the picture without
ur:

In earlieſt Greece to thee, with partial choice,
The grief-full Muſe addreſs'd her infant tongue:
The maids and matrons, on her awful voice,
Silent and pale in wild amazement hung.
O Fear, I know thee by my throbbing heart,
Thy withering power inſpir'd each mournful line;
Tho' gentle Pity claim'd her mingled part,
Yet all the thunders of the ſcene are thine.

In the Antiſtrophe, which concludes this inimitable Ode, Fear is thus addreſſed:

Say, wilt thou ſhroud in haunted cell,
Where gloomy Rape and Murder dwell?
Or in ſome hallow'd ſeat,
'Gainſt which the big waves beat,
Hear drowning ſeamen's cries in tempeſts brought.

After this he alludes to a ſcenery and a ſuperſtition common in ſome parts of England, which has great poetical propriety in an Ode to Fear: we mean the ſuperſtition of St. Mark's eve:

Ne'er be I found, by thee o'eraw'd,
On that thrice hallow'd eve abroad,
When ghoſts, as cottage maids believe,
Their pebbled beds, permitted, leave,
And goblins haunt, from fire or fen,
Or mine, or flood, the works of men!

The alluſions to ſcenes of ancient Enthuſiaſm and Poetry, in the Ode to Simplicity, are happily deſigned, and delightfully expreſſed:

By all the honey'd ſtore
On Hybla's thymy ſhore;
By all her blooms, and mingled murmurs dear,
By her whoſe love-lorn woe,
In evening muſings ſlow,
Sooth'd ſweetly-ſad Electra's Poet's ear:

By old Cephiſus deep,
Who ſpread his wavy ſweep,
In warbled wanderings round thy green retreat,
On whoſe enamel'd ſide,
When holy Freedom died,
No equal haunt allur'd thy future feet.

O ſiſter meek of Truth,
To my admiring youth,
Thy ſober aid, and native charms infuſe!
The flowers that ſweeteſt breathe,
Tho' Beauty cull'd the wreath,
Still aſk thy hand to range their order'd hues.

Simplicity is eſſentially neceſſary to the perfection of every poetical work; and Mr. Collins has borne witneſs, by all his performances, but particularly by his Oriental Eclogues, to the truth of the following ſtanza:

Tho' Taſte, tho' Genius bleſs,
To ſome divine exceſs,
Faint's the cold work, 'till thou inſpire the whole;
What each, what all ſupply,
May court, may charm the eye,
Thou, only thou canſt raiſe the meeting ſoul.

After this, how much in character is the next ſtanza, with which the Ode concludes?

Of theſe let others aſk,
To aid ſome mighty taſk,
I only ſeek to find thy temperate vale;
Where oft my reed might ſound
To maids, and ſhepherds round,
And all thy ſons, O Nature, learn my tale.

The Ode on the poetical Character is ſo extremely wild and exorbitant, that it ſeems to have been written wholly during the tyranny of imagination. Some, however, there are whoſe congenial ſpirits may keep pace with the Poet in his moſt excentric flights, and from ſome of his caſual ſtrokes may catch thoſe ſublime ideas which, like him, they have experienced, but have never been able to expreſs—Some, to whom Fancy

The ceſt of ampleſt power *has* given;
To *whom* the godlike gift aſſigns,
To gaze her viſions wild, and feel unmix'd her flame.

But poetry ſo entirely abſtracted, can only be entertaining to the few. The little Ode which follows this, and which is ſaid to have been written in the beginning of the year 1746, will be more generally pleaſing, as it is equally beautiful and ſimple;

How ſleep the brave, who ſink to reſt,
With all their country's wiſhes bleſt!
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mold,
She there ſhall dreſs a ſweeter ſod
Than Fancy's feet have ever trod.

By fairy-hands their knell is rung,
By forms unſeen their dirge is ſung;
There Honour comes, a Pilgrim grey,
To bleſs the turf that wraps their clay,
And Freedom ſhall a while repair,
To dwell a weeping Hermit there.

The Strophe in the Ode to Mercy affords the fineſt ſubject for a picture that imagination can form:

O thou, who ſit'ſt a ſmiling bride,
By Valour's arm'd and awful ſide,

> Gentleſt of ſky-born forms, and beſt ador'd:
> Who oft with ſongs, divine to hear,
> Win'ſt from his fatal graſp the ſpear,
> And hid'ſt in wreaths of flowers his bloodleſs ſword!

There is ſomething perfectly claſſical in Mr. Collins's manner, both with reſpect to his imagery and his compoſition; and Horace's rule of *ut Pictura Poeſis*, was never better obſerved than in the above-quoted verſes.

The ſame ſtyle of painting, though ſomewhat bolder, characteriſes the Ode to Liberty:

> Who ſhall awake the Spartan fiſe,
> And call in ſolemn ſounds to life,
> The youths whoſe locks divinely ſpreading,
> Like vernal hyacinths in ſullen hue,
> At once the breath of fear and virtue ſhedding,
> Applauding Freedom lov'd of old to view?

The Poet, after theſe lines, refers to that beautiful fragment of Alcoeus:

εν μυρτȣ͂ κλαδι, &c.

which, together with a tranſlation, the Reader will find in the firſt article of our Review for October, 1762.

The ruin of the Liberties and of the State of Rome are deſcribed in a moſt picturesque and pathetic manner:

> No, Freedom, no: I will not tell,
> How Rome, before thy weeping face,
> With heavieſt ſound, a giant ſtatue fell.
> Puſh'd by a wild, and artleſs race,
> From off its wide, ambitious baſe,
> When Time his northern ſons of ſpoil awoke,
> And all the blended work of ſtrength and grace,
> With many a rude, repeated ſtroke,
> And many a barbarous yell to thouſand fragments broke.

The ancient tradition that there was formerly a temple of Liberty in Britain, awakes, at once, the enthuſiaſm, and the patriotiſm of our liberal Bard. Hear with what rapture he dwells upon the thought:

> Then too, 'tis ſaid, an hoary pile,
> 'Midſt the green navel of our iſle,
> Thy ſhrine in ſome religious wood,
> O ſoul-enforcing Goddeſs, ſtood!
> There, oft the painted natives feet
> Were wont thy form celeſtial meet:
> Tho' now with hopeleſs toil we trace
> Time's backward rolls, to find its place;
> Whether the fiery-treſſed Dane,
> Or Roman's ſelf o'erturn'd the Fane,
> Or in what heaven-left age it fell,
> 'Twere hard for modern ſong to tell.

Yet ſtill, if Truth thoſe beams infuſe,
Which guide at once, and charm the Muſe,
Beyond yon braided clouds that lie
Paving the light-embroider'd ſky:
Amidſt the bright pavilion'd plains
The beauteous model ſtill remains.
There happier than in iſlands bleſt,
Or bowers by Spring or Hebe dreſt,
The Chiefs who fill our Albion's ſtory,
With warlike deeds, retir'd in glory,
Hear their conſorted Druids ſing
Their triumphs to th' immortal ſtring.

In the Paſſions, an Ode for Muſic, (which, if we are not miſtaken, was ſometime ago *ſet* by Dr. Hayes) the emotions of the ſoul are deſcribed, and the movements of the verſe adapted to them with equal happineſs:

But thou, O Hope, with eyes ſo fair,
What was thy delighted meaſure?
Still it whiſper'd promis'd pleaſure,
And bad the lovely ſcenes at diſtance hail!
Still would her touch the ſtrain prolong,
And from the rocks, the woods, the vale,
She call'd on Echo ſtill thro' all her ſong;
And where her ſweeteſt theme ſhe choſe,
A ſoft reſponſive voice was heard at every cloſe,
And Hope enchanted ſmil'd and wav'd her golden hair.

The force of the following ſtanza muſt be univerſally felt:

Firſt Fear his hand, its ſkill to try,
Amid the chords, bewilder'd, laid,
And back recoil'd he knew not why,
Even at the ſound himſelf had made.

It is with peculiar pleaſure that we do this juſtice to a Poet who was too great to be popular, and whoſe genius was neglected, becauſe it was above the common taſte.

The Author. A Poem. By C. Churchill. 4to. 2s. 6d. Flexney.

THIS is, in our opinion, the moſt agreeable, and the moſt unexceptionable of all Mr. Churchill's Poems, whether we conſider the tendency of the ſubject, or the execution. The intereſts of Genius and Learning are cordially eſpouſed, and powerfully ſupported, while the contempt of profeſſed Ignorance, and the ſhallowneſs of Pretenders to Science, are juſtly expoſed, and laſh'd by the blameleſs rod of general Satire.—

Sometimes, indeed, in this, as well as in the reſt of his writings, his diſpoſition to private ſatire breaks forth—But, even in this caſe, if the cenſure be juſt, we ſcarcely know how to blame it: for, as he has juſtly obſerved,

When Satire flies abroad on Falſhood's wing,
Short is her life, indeed, and dull her ſting;
But when to truth allied, the wound ſhe gives
Sinks deep, and to remoteſt ages lives.
When in the tomb thy pamper'd fleſh ſhall rot,
And e'en by friends thy memory be forgot,
Still ſhalt thou live, recorded for thy crimes,
Live in her page, and ſtink to after-times.

The force and efficacy of ſatire is not leſs ſtrenuouſly or leſs truly maintained in the following verſes:

Haſt thou no feeling yet? come, throw off pride,
And own thoſe paſſions which thou ſhalt not hide.
S——— who, from the moment of his birth,
Made human nature a reproach on earth,
Who never dar'd, nor wiſh'd behind to ſtay,
When folly, guilt, and meanneſs led the way,
Would bluſh, ſhould he be told, by truth and wit,
Thoſe actions which he bluſh'd not to commit;
Men the moſt infamous are fond of fame,
And thoſe who fear not guilt, yet ſtart at ſhame.

The little advantages that attend the purſuit of ſcience, and the diſtinguiſhed labours of genius, are obſerved with a becoming ſpirit of indignation.

Much are the precious hours of youth miſpent,
In climbing Learning's rugged, ſteep aſcent;
When to the top the bold Advent'rer's got,
He reigns, vain Monarch, o'er a barren ſpot,
While in the vale of Ignorance below,
Folly and Vice to rank luxuriance grow;
Honours and wealth pour in on every ſide,
And proud Preferment rolls her golden tide.

The meanneſs and the narrowneſs that prevail in what is commonly, but too often falſly, called a liberal Education, could not paſs unnoticed by THE AUTHOR.

O'er crabbed Authors life's gay prime to waſte,
To cramp wild Genius in the chains of *Taſte*,
To bear the ſlaviſh drudgery of ſchools,
And tamely ſtoop to every Pedant's rules,
For ſeven long years debarr'd of liberal eaſe,
To plod in college-trammels to *Degrees*,
Beneath the weight of ſolemn toys to groan,
Sleep over books, and leave mankind unknown,
To praiſe each ſenior Blockhead's thread-bare tale,
And laugh 'till Reaſon bluſh, and ſpirits fail,

Manhood with vile ſubmiſſion to diſgrace,
And *cap* the Fool, whoſe merit is his place;
Vice-Chancellors whoſe knowlege is but ſmall,
And Chancellors who nothing know at all,
Ill brook'd the generous ſpirit in thoſe days,
When learning was the certain road to praiſe,
When Nobles with a love of ſcience bleſs'd,
Approv'd in others what themſelves poſſeſs'd.

In the firſt couplet of the laſt quoted paſſage, we muſt obſerve, that the Poet has unjuſtly cenſured Taſte as an enemy to Genius. This is ſo far from being true, that Taſte is undoubtedly the greateſt and the moſt ſerviceable friend to Genius, ſince it is her office,

To dreſs her charms, and make her more belov'd.

Taſte is of the ſame advantage to Genius as a poliſhed and graceful air is to natural Beauty: if it can be allowed that a Milkwench, with the features and complexion of a *Hamilton*, muſt have a Hamilton's charms, then it muſt be granted, that Genius has no need of Taſte, and even that Taſte may be an enemy to Genius.—Indeed, we have often wiſhed, that the ingenious Author of this poem had paid, in general, more attention to that poliſhed power which he here affects to conſider as a reſtraint upon natural abilities. He then had not diſguſted us with ſuch lines as the following,

The bleſſed Saints above in numbers ſpeak
The praiſe of God, tho' there all praiſe is weak.

* * *

Fit for an Engliſh Poet to purſue.
Who would a bill of privilege prefer. &c. &c.

To admit ſuch verſes as theſe, is to reduce the harmony of our poetry to the condition in which it was found more than a century ago: and, indeed, Mr. Churchill's numbers, in general, reſemble thoſe of Biſhop Hall, who was one of the firſt Engliſh Satiriſts, and wrote about the beginning of the ſixteenth century[*]. There is, moreover, a reſemblance in the ſpirit and ſentiment of theſe two Satiriſts more evident than in any other two Writers of whatever claſs; and, as Horace conſidered Lucilius as his Maſter in ſatire, ſo may Churchill look upon Biſhop Hall in the ſame light.—This diſtinction, however, muſt be made, that Horace ſaw and avoided the unpoliſhed parts of his Maſter, but our Author, perhaps, has not ſeen, certainly has not avoided, thoſe of his predeceſſor.

We ſhall entertain the Reader with two paſſages on the ſame ſubject, the firſt taken from Biſhop Hall, and the ſecond from the poem before us:

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[*] See an account of his Satires, Review, vol. VII.

What boots it, Pontice, tho' thou could'ſt diſcourſe
Of a long golden line of anceſtors,
Or tedious bead-rolls of deſcended blood
From father Japhet ſince Deucalion's flood?
Or call ſome old church-windows to record
The age of thy fair arms;——
Or find ſome figures half-obliterate
In rain-beat marble near to the church gate,
Upon a croſs-legg'd tomb; what boots it thee
To ſhew the ruſted buckle that did tie
The garter of thy greateſt grandſire's knee?
What to reſerve their relics many years,
Their ſilver ſpurs, or ſpiles of broken ſpears?
Or cite old Ocland's verſe, how they did wield
The wars in Turwin, or in Turney field?
And if thou can'ſt in picking ſtraws engage
In one half day thy father's heritage;
Or hide whatever treaſures he thee got
In ſome deep cock-pit, or in deſperate lot
Upon a ſix ſquare piece of ivory
Throw both thyſelf and thy poſterity?
Or if (O ſhame!) in hired harlot's bed
The wealthy heirdom thou have buried:
Then, Pontice, little boots thee to diſcourſe
Of a long golden line of anceſtors.

Book IV. Sat. 3.

Act as thy birth deſerves, as Nobles ought,
Look back, and by thy worthy father taught,
Who earn'd thoſe honours, thou wert born to wear,
Follow his ſteps, and be his virtue's heir.
But if, regardleſs of the road to fame,
You ſtart aſide, and tread the paths of ſhame,
If ſuch thy life, that ſhould thy ſire ariſe,
The ſight of ſuch a ſon would blaſt his eyes,
Would make him curſe the hour which gave thee birth,
Would drive him ſhudd'ring from the face of earth
Once more, with ſhame and ſorrow 'mongſt the dead
In endleſs night to hide his reverend head;
If ſuch thy life, tho' Kings had made thee more,
Than ever King a ſcoundrel made before,
Nay, to allow thy pride a deeper ſpring,
Tho' God, in vengeance had made thee a King,
Taking on virtue's wing her daring flight,
The Muſe ſhould drag thee trembling to the light,
Probe thy foul wounds, and lay thy boſom bare
To the keen queſtion of the ſearching air.

THE AUTHOR, page 9.

The Author's apology for quitting the Gown, muſt be acceptable to all our Readers:

Bred to the Church, and for the Gown decreed,
Ere it was known that I ſhould learn to read;

Tho' that was nothing, for my friends who knew
What mighty dullneſs of itſelf could do,
Never deſign'd me for a *working* Prieſt,
But hop'd I ſhould have been a Dean at leaſt;
Condemn'd (like many more, and worthier men,
To whom I pledge the ſervice of my pen)
Condemn'd (whilſt proud, and pamper'd ſons of lawn,
Cram'd to the throat in lazy plenty yawn)
In pomp of *reverend beggary* to appear,
To pray, and ſtarve on forty pounds a year;
My friends, who never felt the galling load,
Lament that I forſook the pack-horſe road,
Whilſt Virtue to my conduct witneſs bears
In throwing off that gown which —— wears.

Some of theſe complaints are, indeed, too juſtly founded, but, without intending to controvert this apology, we cannot help obſerving, that it is but a poor excuſe for quitting a profeſſion, to ſay, that one particular Member (whoſe name, though we have ſuppreſſed it, is in the poem printed at large) or even that ſeveral of its Members are a diſgrace to it.

The poem concludes with the ſevereſt character that ever fell from the pen of Satire; a character which is apparently intended for the Author of a late offenſive publication.

Two Odes. By Mr. Wodhull. I. To Miſs Sally Fowler. II. To the Dryads. 4to. Oxford, printed by Jackſon.

IN the twenty third volume of our Review, page 525, we took notice of an early effort of this Gentleman's Muſe, and from that we ventured to predict an happier harveſt in the future cultivation of his poetical demeſnes.

From the performances before us we have reaſon to flatter ourſelves, that our prophecy was not altogether vain. They abound with that wild enthuſiaſm which is ſo eſſential to poetry in general, and to lyric poetry in particular. The numbers are eaſy and free, and the Poet has profeſſed himſelf a Member of that Anacreontic ſchool, which, in France, was revived by Madam Deſhoulieres, Pavillon, Greſſet, &c. and afterwards introduced into our own country by Mr. Gilbert Cooper. But tho' the meaſure of theſe Odes, by its eaſe and freedom, reſembles the lyric poems of the later French Writers, yet it differs from them in this, that the ſtanzas are regular throughout, a circumſtance which is always preferable to looſe and irregular numbers, while the length and variety of the ſtanza prevent the diſguſt of monotony.

The regular ſtanza is preferable to irregular numbers, becauſe, in poetry, as in muſic, it is neceſſary, that there ſhould be a proportion of parts, and that the ear ſhould become acquainted with the modulation.

The ſpirit and genius of theſe Odes are of ſuch an abſtracted kind, that the Author, we apprehend, muſt content himſelf with the praiſe of thoſe few congenial minds who can diſcern and feel the finer influences of Fancy: who can enjoy the enthuſiaſm of viſionary communications, and aſpire to the regions of ideal exiſtence.

But abſtracted from all external praiſe, there is a charm in the indulgence of poetic fancy; and, in this reſpect, poetry, like virtue, is its own reward.

I.

When firſt Aurora's gorgeous car
Springs from Night's dreary vault releas'd,
And Beauty's conſecrated ſtar
Retires behind the bluſhing Eaſt,
Can Titan's orient beams diſpenſe
A more propitious influence
To animate th' exulting earth,
Than ſheds bright Fancy o'er the mind,
When from Care's groſſer dregs refin'd,
It gives the fruits of Genius birth.

The imaginary and enthuſiaſtic delights of Poetry are happily deſcribed in the following ſtanzas:

III.

Where Poeſy erects her ſeat,
The myrtle's fragrant branches twine,
Beneath the Pleaſures' nimble feet
Upſtarts the new-born Columbine;
Methinks I ſee the jocund band
Of Nymphs and Graces hand in hand
Their artleſs ſymphony inſpire;
The Muſes catch the dulcet ſound,
They waft the ſportive echoes round,
And wake the ſympathetic lyre.

IV.

The roſe's aromatic bloom
Adorns their wild fantaſtic grove,
And o'er the violet's perfume
Angelic forms delighted rove;
Fair Sappho in Elyſian bowers
Beguiles the gently ſtealing hours,
And ſoothes entranc'd Deſpair to reſt,
Her ſtrains ſo feelingly expreſs
The force of elegant diſtreſs
Implanted in a female breaſt.

The ſtanzas dedicated to Madam Deſhoulieres and Mrs. Rowe, are truly poetical and characteriſtic.

V.

Careleſsly tripping o'er the green
The ſprightly Deſhoulieres appears
With winning air, and brow ſerene,
Unclouded by the frown of years:
Around the nymph in graceful ſtate
A thouſand ſmiling Cupids wait,
And each performs his deſtin'd part;
Some give the cheeks a livelier glow,
Some tune the lyre, ſome twang the bow
To pierce the moſt obdurate heart.

VI.

The plaintive Rowe, whoſe warbling breath
Diſpers'd the melancholy gloom
Which, at her dear Alexis' death,
O'erhung the ſickening vales of Frome,
To the ſoft Cyprian lute recites
The fears, the hopes, the fond delights,
The tender blandiſhments of love,
Their mutual happineſs compleating,
Where innocence and pleaſure meeting
Have fix'd them in the realms above.

VII.

Beſide them Cytherea ſtands
In Virtue's ſnowy garb array'd,
And reunites their ſocial hands,
Sever'd by Death's *tremendous* blade:
The Loves with elegiac verſe
Meanwhile adorn the ſable hearſe
In which their mortal aſhes lye,
And in due chaplet Phœbus weaves
The laurel's never-fading leaves,
The *Guerdon* of eternity.

The epithet *tremendous* may poſſibly be changed for one leſs common, one that ſhall in this place have greater propriety. The word *Guerdon* is, perhaps, both too harſh and too obſolete to be agreeable to the tuneful eaſe of lyric poetry: and *the cinders of the dead*, in the eighth ſtanza, approaches too near to what Horace calls the *dominantia nomina rerum*, to be read without cenſure.

This Ode concludes with a compliment to the Lady to whom it is addreſſed, who, we underſtand, is a fair Salopian and a Poeteſs.

In the Ode to the Dryads we admire, in general, both the ſentiment and the poetry, but particularly in the two following ſtanzas, where the Author has agreeably evinced both his humanity and his judgment.

Tho'

XI.
Tho' in your holy grots retir'd,
The ſubtle Prieſts* with venom'd breath
The thirſt of homicide inſpir'd,
And wak'd the ſlumbering *coals of death*:
To their polluted altars led
Where erſt the captive youth had bled
Victim of helliſh cruelty,
Devoted Mona's frantic ſhade
In vain implor'd your guardian aid,
O'erthrown by Roman victory:
XII.
Yet never gave your preſence birth
To murders fell, to battles rude,
To taunting jeſts, or boiſt'rous mirth,
Which on your favourite ſeats intrude;
Ye haunt not that licentious grove
Where Spencer's deſperate Champions rove,
Your chaſte ear loves not to be told
Of blatant beaſts, of dread Deſpair
With glaring eyes, with clotted hair,
And brutal chivalries of old.

We are glad to find that Mr. Wodhull agrees with us, in diſapproving the filthy images, and the loathſome bloody allegories of Spenſer. He will obſerve, however, that the ſame objection lies againſt the words printed in Italics in the eleventh ſtanza of this Ode, as againſt the expreſſion cenſured in the eighth ſtanza of the firſt Ode.

There is no part of theſe Odes more beautiful than that where the Dryads are yet ſuppoſed to haunt the ſcenes of Petrarch's poetical Attentions:

XIII.
In Avignon's delightful ſhades
Where Petrarch fix'd his lowly cell,
Perhaps, ye ſilver-footed Maids,
By cool Valcluſa's ebbing well
Ye deign to tend the riſing flowers,
And bid the myrtle's ſhadowy bowers
A more enchanting fragrance ſhed;
And there the earlieſt roſe is found,
Where on the rude uncultur'd ground,
Your Bard reclin'd his ſinking head;
XIV.
For there engrav'd upon the rind
Of every plane, and ſpreading beech
The fond complaints of Love ye find,
Which move beyond the power of ſpeech,

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* The ancient Druids.

And where he ſhed the tender tear
O'er his departed Laura's bier,
To ſooth her hovering ſhade ye bring
The freſheſt lilies of the vale,
And waft the ſoft refreſhing gale
On welcome Zephyr's balmy wing.

The poetical beauty and propriety of alluding, in an Ode to the Dryads, to a Lover's engraving his complaints on the bark of trees, are ſufficiently obvious.

In the concluding ſtanza the Author avows the liberal doctrine, that Pleaſure and Morality are not inconſiſtent; a doctrine which we do not find ourſelves inclined to oppoſe:

XVI.

Yes: they who erſt content to rove
Thro' Poeſy's ſequeſter'd ſphere,
Or wak'd the Cyprian lute of Love,
Or bade mild Pity's ſtarting tear
Bedew the couch of Miſery, find
With ſtrict Morality combin'd
Sweet Pleaſure's mediating wiles;
There ſeeking oft the Tuſcan bowers,
Where Horace paſs'd his jocund hours,
E'en philoſophic Rigour ſmiles.

CAM, *an Elegy.* 4to. 1s. 6d. Flexney.

AS the intention of Iſis*, an Elegy, publiſhed ſome years ago, was to reproach the Univerſity of Oxford for the ſuppoſed Jacobitical principles of ſome of its Members, ſo Cam, an Elegy, is now publiſhed as a ſatire on the Univerſity of Cambridge, for thoſe ſervile and courtly principles which the Author aſcribes to that illuſtrious body. The conduct of both poems is nearly the ſame, and as the Iſis was the principal Speaker in the former, ſo is Cam in the preſent Elegy; but Iſis was introduced to bewail the degeneracy of *her* ſons, Cam to lament the misfortunes of *his*, in the downfall of their powerful Patron the Duke of N———.

We are far from approving ſuch publications as theſe, which tend to injure either the political or the moral reputation of any reſpectable body; nevertheleſs, as a literary performance, we cannot withhold our approbation from the poem before us; for the ſentiments are manly, and the verſification is elegant; the compoſition is remarkable for its eaſe and perſpicuity, and the deſcriptive parts of the poem are ingeniouſly invented.

* Written by MASON.

Far from his coral, wave-encircled, bower,
Form'd for the ſocial, or the feſtal hour,
Lay ſedgy-mantled Cam, on oozy bed;
While the bleak winds beat rudely on his head:
Some ſilent ſorrow prey'd upon his mind,
And o'er his urn he ſullenly reclin'd;
That urn where ſcience wont in times of yore,
To trace the ſymbols of her ſacred lore;
Where Freedom once, with virtuous pride elate,
Saw her dear emblems thron'd in ſocial ſtate:
But now their trophies baniſh'd from its ſide,
More modern ornaments their place ſupplied;
Where erſt the Genius of the Britiſh race
The *Charter* graſp'd with ſtern and awful grace,
There ſmil'd a Peer, whoſe fortune favour'd hand
Diſplay'd its power, the ſtaff, the ſeals, the wand;
Where Phœbus ſat, and ſtruck his golden lyre,
In concord ſweet with all the Aonian choir;
There Plutus held Preferment's types on high,
Scarfs, mitres, ſtalls, that prompt the prieſtly ſigh;
Faſt by his ſide was ſervile Flattery ſeen,
Known by th' obſequious ſmile, the cringing mien:
Where Study wont, by taper dim, to toil,
And rifle Learning of her richeſt ſpoil,
There Indolence, and Mirth, congenial ſouls!
Loll'd on the couch, and crown'd the frequent bowls.
At diſtance due fit objects ſtrike the eye,
Here temples ſeem with palaces to vie;
A bower umbrageous, a gymnaſtic green,
Sweet interchange! compleat th' inchanting ſcene.

The following lines make a part of the River-God's complaints:

And can it, Powers immortal! can it be,
That theſe, theſe wretched eyes are bound to ſee
My H—ll—s leagu'd with Oppoſition's train,
Buſtling with zeal ridiculouſly vain;
For what?—could Liberty one danger know,
Or fear, while George protects, the ſubtleſt foe?
Can Granta's Patron ſuch a dupe commence,
So ſtrange a foe to Granta's ſelf and ſenſe,
In earneſt to eſpouſe his country's cauſe,
And court the real Patriot's applauſe?
A Patriot! Cam deteſts the odious name!
The doating ſlave of principle or fame!
What's Principle?—blind Conſcience! random rules—
What's Fame?—a feather in the cap of fools.
Weigh'd in the balance with thy ſolid joys,
O Power! how quick their nothingneſs would riſe!

The Deſcription of the Duke of N———'s Inſtallation is ſpirited and poetical, and does honour to the Author, though not to the ſubject.

Ee'n in that ever memorable hour
That gave N——e——e and the charms of power,
When my loud ſhore with acclamations rung,
And my fixt ſtream in rapt attention hung;
A God! a God! re-ecchoing Granta cried;
A God! a God! Godolphin's hills replied;
When proudeſt Prefects adoration paid
To this new Deity themſelves had made;
When ſacred Splendor grac'd the feſtal board,
Scarce pomp ſufficient for this earthly Lord;
When college-luxury ſhone with courtly pride,
And Bacchus roll'd an unexhauſted tide;
Thrice, at each health, the choral Pœans riſe,
And thrice the trumpet's clangor tears the ſkies;
When ſolemn Pedants ſeem'd to drop a while
Th' eſſential dullneſs, and eſſay'd to ſmile;
Well-warm'd with wine and hope, each ruſty ſoul
Forgot its ſpleen, and peep'd out from its hole.

* * *

Each in idea graſp'd Preferment's prize,
While ſcarfs, ſtalls, mitres danc'd before their eyes.

Would it not appear invidious, we could quote many other entertaining paſſages from this poem. The following account, however, of the Cambridge Verſes on the Peace*, we need not ſcruple to lay before our Readers, as they imply an apology for that publication.

Her Bards muſt trim afreſh each wither'd bay,
With George, and Joy, and Albion crowd the lay;
Here paint Britannia leaning on her lance,
Beneath her humbled Spain, and ſuppliant France,
When thus they'd rummag'd old poetic lore
For flowers that bloom'd a thouſand years before;
This garland bound, they hied the Nymph to greet,
And humbly laid the offering at her feet,
Vowing Apollo from th' Aonian grove,
Cull'd the fair wreath which all the Muſes wove;
But could the nobleſt Bards, *Reviewers* ſay,
With hearts as heavy frame a livelier lay?
Not more unfit were Iſrael's captive train,
Than Granta's Bards, to pour a joyous ſtrain,
And tune their harps, on Babel's willows hung,
To the ſweet notes they once in Sion ſung.

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* See Review, Vol. XXIX. p. 37.

An Account of the firſt Diſcovery, and natural Hiſtory of Florida. With a particular Detail of the ſeveral Expeditions and Deſcents made on that Coaſt. Collected from the beſt Authorities. By William Roberts. *Illuſtrated by a general Map, and ſome particular Plans; together with a geographical Deſcription of that Country*; by T. Jefferys, Geographer to his Majeſty. 4to. 6 s. ſew'd. Jefferys.

FLORIDA being, as the Compiler obſerves, an acquiſition likely to become of much future uſe and conſequence to the Britiſh nation, it was thought a proper ſubject of preſent attention.——He deſires the reader previouſly to take notice, 'that we confine the name of Florida to the tract of country lately ceded to us by the Spaniards; this appellation formerly including a much greater portion of coaſt and continent, and many regions which are now called by other various titles: but, ſays he, we ſhall limit our obſervations as nearly as may be compatible to the above diſtinction; and, if we are ſometimes carried farther, it muſt be attributed to the neceſſity that a ſcene of action extended into the neighbouring provinces of Georgia, Carolina, Louiſiana, *&c.* parts of the ancient Florida, hath laid us under of doing ſo.'

In conſidering the particular benefits, and conveniencies, which may accrue to us from this new increaſe of territory, and what purpoſes it will ſerve, that cannot be effected by our more northern colonies, (which now form one continued train along the whole eaſtern ſide of North America, without interruption, as far as the Cape of Florida) he obſerves, that,

'Of this prodigious extent of land we ſhall find but a ſmall part tolerably peopled, excepting the countries bordering upon the ſea. The Engliſh,' adds he, 'have always neglected the moſt obvious method of putting them in a different condition. They have, indeed, employed themſelves in driving away the ancient inhabitants, and ſeizing upon their native ſoil, but have never taken any other method of increaſing the number of civilized inhabitants, unleſs it be that of encouraging multitudes of Britiſh, and ſome few other European people, to ſettle in theſe colonies; which, however, tends to impoveriſh our own country of its inhabitants, and can, at beſt, but ſlowly furniſh a ſuitable increaſe of people, and theſe too, for ages expoſed to the depredations and incurſions of the ſavage, and in fact, injured, former poſſeſſors.

'For,' continues our Author, 'in ſpite of all that the inconſiderate or vicious may pretend, wherever a tolerably juſt apprehenſion of the Divinity hath prevailed, the more noble and ge-

nerous

nerous have been the exertions of the human ſoul; finer and more exalted impreſſions have been called forth into action, in proportion as the mind hath been imbued with true and vigorous notions of a divine agent; and, on the contrary, whether we view the unenlightened ſavage, who roams over the deſerts of America, the native of inbred cruelty and malice, or look upon the European kingdoms, moſtly darkened with a more poliſhed perverſion and ſuperſtition, we ſhall find that this departure from truth, and their depravity of opinion in matters of religion, debaſes and enſlaves mankind, bringing them under ſubjection to the worſt of the paſſions, ſuch as ſpread havock and deſolation throughout the world.

'Nature and experience both point out a method to make the ſavage inhabitants of our new acquiſitions, by ſwift degrees, our firm friends; and that is by the cement of *intermarriage* with their women. Was ſuch an expedient to take place, inforced by proper rewards and bounties, to every European or American ſubject of Great Britain, who ſhould marry an Indian woman, there would ſoon, from the certain tendency of this circumſtance, reſult the happy conſequences of uniting the Indians into one people with ourſelves, and pave a way for the reception of our pure religion among them, by the gentle method of familiarity, and frequent intercourſe. We need not take much pains to prove the certainty of this argument, ſince the tye of marriage is the band of nations, which continually renewing connections among people regulated by the ſame laws and cuſtoms, makes all, more or leſs, in ſome manner, kindred to each other, and perpetuates and ſpreads this relation through every ſeparate ſtate; which, were men, on the contrary, only to match with their own neareſt of kin, would be ſplit and divided into as many ſeparate communities as families; and ſo, moſt probably, the mutual love and charity, ſubſiſting in ſome degree, in the breaſt of every individual of the ſame country for each other, would be almoſt entirely loſt, or confined to much narrower limits than at preſent. What confuſion and miſery might be introduced into the world by ſuch an alteration as this, may be gueſſed at from the horrible wars and devaſtations that happen every day between different nations, which would be healed before breaking out into acts of violence, was there ſuch a relationſhip traceable among them.

'This method of civilizing barbarous nations, and blending them into the common maſs, hath been fallen upon, either from reaſon or natural inſtinct, by almoſt every great polity, eſpecially the more refined ones, at all periods; and perhaps the Britiſh nation is alone to be excepted from this general rule, whoſe colonies have ſojourned ſo long among the Indians without

out mixing with them. This may ſeem the more extraordinary, as we commonly obſerve foreign inhabitants of other parts of America to propagate from the natives, whoſe countries they have conquered and planted.'

How far the deep philoſopher, or the ſagacious politician, may concur with our Author, in this ſcheme of encouraging Britons to intermarry with the ſavages of America, we know not; but it may be worth while to conſider, whether,—if there be any thing real in the ſuppoſed peculiar character and ſpirit of a nation,—whether this would not corrupt the breed, and debaſe the generous nature and ſpirit of our countrymen ſettled in that part of the world? What a motly brood would ſuch an unnatural mixture ſoon produce!

The Police of France, we are told, hath been lately alarmed by the great increaſe of Negroes in that kingdom, and their intermarriages with the natives. And while a nation of *Slaves* are jealous of their blood, and ſolicitous to preſerve it from a foreign admixture, ſhall the Sons of Freedom, the Lords of the Ocean, the nobleſt people upon earth, be careleſs of keeping up the native vigour, and manly diſpoſitions, received from their brave and virtuous anceſtors!—Forbid it, ſentiment! forbid it, pride! forbid it, policy!—But to return.

The country called by the Spaniards Florida, and which they have ceded, by the late treaty, to Great Britain, extends, ſays our Author, by their accounts, from about 25 deg. 6 min. to 39 deg. 38 min. north latitude; and its moſt eaſtern coaſt lies in about 81 deg. 30 min. weſt longitude from London; its whole length being nearly 1000 Engliſh miles, but the breadth very variable. They extend it on the north to the Apalachian mountains, where it is very narrow, and make the river Altamaha the boundary between it and Georgia, by which they take in the whole country of the Lower Creek Indians. On the north-weſt, they ſeparate it from Louiſiana by the Rio Perdido.

'A country ſo extenſive in latitude muſt be ſuppoſed to vary ſomewhat in point of air and climate; but may, upon the whole, be called very warm, though the great heats in the ſouthern parts are much allayed by the cool breezes from the ſea; and ſuch as are more inland, towards the north, feel a little of the roughneſs of the north-weſt wind, which, more or leſs, with its chilling breath, prevails over the whole continent of Northern America, and is obſerved to bring with it, and ſpread, the inclemency of froſt and ſnow many degrees more theſe people with many vices, in order to caſt as fair a colour as they can over their inhuman behaviour to the Indians, both of this and other regions, whom they firſt butchered, and then repreſented as ſavage barbarians, in order to palliate the crime, and in ſome degree apologize for ſuch proceedings, as they knew muſt appear ſhocking in the eyes of the more civilized nations of Europe. In the preſent caſe, it muſt nevertheleſs be allowed, that, from the accounts of all who have had any dealings with them, they are noted for a bold, ſubtile, and deceitful people.

'The government of the Floridans is in the hands of many petty Kings, or Chiefs, who are called Caſſiques. They are generally at variance, and carry on war againſt each other: but war is not waged among them in an open manner; on the contrary, they generally make uſe of ſurprize or ſtratagem, exerciſing great cruelty upon ſuch as they take priſoners, ſlaying the males, and ſcalping them. They nevertheleſs ſpare the weaker ſex, and the children, whom they carry off with them, and carefully educate. When they have obtained a victory, they, at their return home, call together all their friends, and feaſt three days and nights, ſpending the time in ſinging and dancing. In their warlike expeditions, they carry with them corn, honey, and maize, ſometimes fiſh dried in the ſun. But when theſe fail, they will feed upon even the fouleſt things.

'The Chief marches at their head as they are ranged for battle, carrying a club in one hand, and a bow and arrows in the other, his quiver hanging at his back; the reſt follow tumultuouſly, with the ſame arms. They make their attacks with horrible bellowing and clamours, not unlike the war-hoop of the Indians of the Six Nations.'

Mr. Roberts proceeds in his account of the Floridan Indians; deſcribing their behavior at their public conſultations; their *Police*, ſuch as it is; their marriages; the cuſtoms obſerved at the funerals of their Kings; concluding with a brief mention of their prieſts, or rather conjurors. But as theſe are particulars now pretty generally known, (as there is no remarkable difference in the manners and cuſtoms of the various nations or tribes of North American Indians) we paſs them over; referring ſuch of our Readers as may chance to want information on theſe heads, to the work before us.

Our compiler next proceeds to give a geographical account of this country; and then we come to the moſt entertaining part of the work; viz. his account of the ſeveral expeditions made to Florida, by the Spaniards, French and Engliſh; from the firſt diſcovery of the country, to the preſent times: in which are included the expeditions and deſcents of John Ponce de Leon, Luke Vaſquez of Aylon, Pamphilo Narvaez, Ferdinand de Soto, Rene Landoniere, Dominique de Gourgues, Sir Francis Drake, Capt. Davis, Colonel Moore, Capt. Henry Jennings, M. de Chateaugues, and the ever-memorable and for ever infamous one of General Oglethorpe, againſt St. Auguſtine. He concludes with a letter from Captain Thomas Robinſon to George Lookup Eſq; containing genuine obſervations made by the Captain on the country of Florida, which he viſited in the year 1754. The whole is illuſtrated with maps, plans, views, &c. for the accuracy of which, Mr. *Jefferys* ſays, in *his* preface, he is conſiderably indebted to his friends, who furniſhed him with a conſiderable number of original Spaniſh and French charts, found on board ſeveral different prize-veſſels belonging to thoſe nations.

A ſhort Diſcourſe on the Study of the Scriptures. Delivered to the Clergy of the Archdeaconry of Cleveland, at the Viſitation held in the Year 1763. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. 6 d. Hinxman.

IN this plain, but ſenſible Diſcourſe, the pious Archdeacon (who, by the bye, appears to be no bigot in regard to eſtabliſhments and ſyſtems) ſtrongly exhorts his reverend brethren to a careful and conſtant ſtudy of the Holy Scriptures: for, as he juſtly obſerves, 'No church has, nor does any proteſtant church pretend to have, the power of preſcribing forms and confeſſions of faith to another church, nor even to the members of its own communion, farther than ſuch forms are proved to be in perfect agreement with the Word of God. That is the common meaſure for all. And if a man has no ſkill in the ſort of teſt by which all doctrines ought to be tried, he can never properly ſupport or defend what he teaches or profeſſes.'—After exploding the *allegorical* and *myſtical* interpretations of Scripture, which were formerly too much in uſe, he proceeds 'to mention a few of the moſt important and indiſpenſible preparatives for the province of inſtructing the ignorant, ſupporting the weak, and bringing back thoſe who are out of the way, by a proper application of the Word of God.'—The preparatives here recommended are the following.

'1. A careful ſtudy of the Scriptures in the original languages in which they were written.

'2. A competent acquaintance with the principles, manners, and popular cuſtoms of the *Jewiſh* and Heathen world, particularly at the time when [illegible] by our Saviour and his Apoſtles.

' 3. An attentive regard to the WHOLE of God's di tion, from the fall of man to the accompliſhment of his tion in *Chriſt*.'—Under this head he juſtly obſerves, ' ter all the moſt able and ingenious commentators ha the Scriptures are the beſt expoſitors of themſelves, they ſeldom fail, in ſome paſſages, to clear up or what may appear difficult, dark, and embarraſſed in Our preſent tranſlation, however, he admits, ' many reſpects, and ſeems to call upon thoſe in careful and accurate reviſion.' This, it [illegible] would be of much more avail, in our opinion, than ing objections, and clearing up difficulties, wherewith titude of *Expoſitions* and [illegible] been of late, and ſtill continues to be, [illegible] loaded.'

[illegible]

our intelligent and impartial Readers, who alone are qualified to be of the grand jury in ſuch a cauſe.

SECT. XVI.

‘ *Of the good that might probably have been done, had the Monies which have been miſapplied in ſupporting the* EPISCOPAL PARTY *in New-England, been applied according to the true and noble deſign of the Inſtitution.*

‘ It is no inconſiderable ſum that the Society have ſunk in the epiſcopal gulph here in New-England; quite beyond, and therefore contrary to, the deſign of their inſtitution; there being no medium (as has before been obſerved) betwixt a right application of their fund, conformable to their charter, and a perverſion of it. According to the abſtract 1730, 705 l. Sterling was expended on the Miſſions, *&c.* in New-England. In 1739, the ſum was 1030 l. Sterling. And in 1761, the lateſt abſtract which I have been able to procure, it was 1270 l. Theſe diſburſements, it muſt be remembered, are excluſive of books to be diſtributed, and other incidental charges. So that, according to a moderate calculation, there may have been about 1200 l. Sterling expended by the Society for New-England, one year with another, for thirty-two years paſt,

amounting to	——	*L.* 38,400
And about 200 l. per annum for twenty years preceding 1730, amounting to	-	4,000
Total, Er. excepted,		42,400 Sterl.

‘ But then a deduction is to be made on account of that part of this ſum which may have been expended conformably to the deſign of the charter, in ſupporting the public worſhip in ſome places in New-England, particularly Rhode-Iſland government, where the Society's charity was needed. If we deduct 7400, there has been about 35,000 l. Sterling miſapplied in New-England, according to the reaſoning in the preceding ſections. I ſhall take the liberty to go upon this ſuppoſition, tho' I do not pretend to be very exact as to the *Quantum*; I believe it is not leſs than that. The benefit of this ſum, then, other perſons, the Negro ſlaves, Indians, and heatheniſh Colonies, have been deprived of; though the money was, as it were, collected in *their Name*, or with a profeſſion of employing it in *their* ſervice.

‘ Now let it be conſidered, how much good might probably have been done to the ſouls of theſe people, the direct proper objects of this charity, had the aforeſaid ſum of 35,000 l. Sterling been duly applied in maintaining and propagating Chriſtianity among them, inſtead of being laid out to ſupport and increaſe the epiſcopal party in thoſe towns of New-England, in which

The laſt ſort of preparation, mentioned by our Author, as equally indiſpenſable with any other, towards a right underſtanding of the Word of God, is,

'4. The Preparation of the *Heart*.'—Which he explains by an earneſt deſire to learn the Will of God, as well for the guidance and direction of our own converſation, as for the information of others.'—For, as he goes on, 'What wonder the ſacred oracles ſhould be *obſcure*, difficult, and unintelligible to him, whoſe mind is unimpreſſed with a ſenſe of heavenly things?'

Obſervations on the Charter and Conduct of the Society for the Propagation of the Goſpel in Foreign Parts. Deſigned to ſhew their Non-conformity to each other. With Remarks on the Miſtakes of Eaſt Apthorp, M. A. Miſſionary at Cambridge, in quoting and repreſenting the ſenſe of ſaid Charter, &c. By Jonathan Mayhew, D. D. Paſtor of the Weſt-Church in Boſton. 8vo. 2 s. 6 d. ſewed. Nicoll.

WE have here an indictment, at the bar of the Public, of a venerable Society, for a violation of their charter, and a miſapplication of the money they have been authorized to collect, from the charity and benevolence of the inhabitants of England. The Author aſſerts, and endeavours to prove, that the greateſt part of the money collected, has been applied, not to propagate the Goſpel amongſt unbelievers—not (as he expreſſes it) to chriſtianize Infidels, but to epiſcopiſe the Preſbyterians and Quakers of New-England, who humbly preſume that they are already Chriſtians, and that they had the Goſpel propagated amongſt them before the Society had a being. We wiſh, and hope, that the Society may be able to give a ſatisfactory anſwer to a charge, which is, like the Devil's common-hall in Milton, "of hard contents, and full of [illegible]" —leſt the world ſhould begin to [illegible] here: tho' it is not to be ſuppoſed that any Epiſcopalians can be of this opinion, neither is any ſtreſs laid upon it in the preſent argument. But even allowing that ſome good has been done by converting a number of Preſbyterians, *&c.* to the church of England, yet what ſober and candid perſon can poſſibly imagine, that the common cauſe of Chriſtianity has been a tenth part ſo much ſerved hereby, as might have been reaſonably expected from a different application of this money, in ways directly and indiſputably agreeable to the intent of the charter?—What the venerable Society may think of theſe things I cannot pretend to ſay: but I know, many wiſe and good men think they have reaſon to bleſs God, that they are not themſelves to give an account to him for ſuch managements; and that the blood of ſo many as have probably periſhed thereby, will not be required at *their* hands.' O.

As a proof of Mr. Mayhew's impartiality, he has ſubjoined Mr. Apthorp's *Obſervations:* ſo that the Reader will be at no loſs to judge of the weight and propriety of our Author's *Remarks* upon thoſe Obſervations; to which, we hear, Mr. A. has ſince made a *Reply.*

Candid and impartial Conſiderations on the Nature of the Sugar Trade; the comparative Importance of the Britiſh and French Iſlands in the Weſt Indies: with the Value and Conſequence of St. Lucia and Granada, truly ſtated. Illuſtrated with Copper-plates. 8vo. 4s. boards. Baldwin.

WHETHER the advantages obtained by Great Britain, in the laſt treaty of peace with France, be adequate or inadequate, to the ſucceſſes obtained by the former in the courſe of the war, is a queſtion of which very few are competent judges; as it requires ſo extenſive a knowlege of the condition of each kingdom, the expence of blood and treaſure which each had ſuſtained, and the ability of each to continue the war. But that this laſt treaty is more humiliating to France, and more advantageous and honourable to Great Britain, than any that hath been concluded for theſe two centuries paſt, by either of thoſe powers, with each other, or any other power, is a fact that will hardly be conteſted by thoſe who are acquainted with hiſtory, and who know the importance and value of our new acquiſitions.

Our Author endeavours to ſhew the value of a ſmall part of theſe acquiſitions; namely, thoſe iſlands in the Weſt Indies which were ceded to us in the late treaty—Dominica, Tabago, Granada, and its Dependencies. He writes with perſpicuity of ſtyle, and with ample knowlege of his ſubject. He gives us the Hiſtory of thoſe that are called the Caribbee Iſlands, from the firſt European ſettlements made in them, through the ſucceſſive changes to the preſent time; and conſiders their ſituation, ſoil, harbours, natural products, and the culture and improvement of which they are reſpectively capable, eſpecially in regard to that chief article of our Weſt Indian commerce, Sugar. He ſhews alſo the military advantages we may derive from two of thoſe iſlands, in caſe of another war with France: Dominica being eaſily made capable of defending itſelf by its natural ſtrength, and of annoying the enemy, by its ſituation between Martinico and Guadalupe: and Granada having two excellent harbours (of which he has given us two Maps well executed) every way fit (one of them eſpecially) for the reception and ſecurity of a ſquadron of twenty-five ſhips of the line. He tells us that this latter iſland has the ineſtimable advantage of being entirely free from thoſe hurricanes which moleſt the other iſlands, and are often deſtructive to their plantations and ſhipping. He highly commends its fertility, in producing not only timber, but many rich fruits, valuable gums, dying-woods, oils, reſins, balſams, and above all the fineſt ſugar, indico, cacao, and cotton. He ſays, "That the inhabitants have river and ſea-fiſh in great abundance, turtle of the largeſt ſize, and lamentins, great plenty of all ſorts of fowl, prodigious quantities of game, ortelans, and a kind of red partridges, many wild animals in the woods that afford excellent food, and much cattle, as the hills yield excellent paſture." But we doubt, whatever cultivation the iſland may be capable of, that theſe particulars are magnified. He adds, that according to the memorials of French officers, true cinnamon, and ſome nutmeg-trees are found there, as well as in Tabago, the fertility of which he likewiſe extols. In ſhort, he endeavours to prove, that theſe iſlands of Tabago, Granada, with the ſmaller adjacent iſlands, might be eaſily made to produce ſuch a quantity of the moſt valuable commodities in return for Britiſh manufactures, as will yield to Great Britain an annual profit of not leſs than a million Sterling.

Upon the whole, we think this a maſterly performance deſerving the attention of all who are concerned in the Weſt India trade, but particularly of the honourable Board of Trade and Plantations. The Author has many ſentiments that may appear to ſome readers ſingular; but which, as far as we are able to judge, are very juſt and rational, as well as important and uſeful. Of theſe we ſhall quote the following ſpecimens.

'The old objection, which from an appearance of truth had

we ought to conſider them as preſerved
but for our plantations, they would no
ly the caſe is much better with reſpect t
more eſpecially to the inhabitants of th
iſland, who repair now in ſuch number
when they were ſcattered through Ruſſi
Aſia, as mechanics, ſupplied Sweden, F
ſoldiers, or ſtocked the wide kingdom
Beſides, ſuch of theſe people as anſwer
been ſo happy after that to ſurvive, g
which from other countries they ſeld
therefore no juſt or well-grounded fe
this cauſe can poſſibly ariſe.'

Speaking of the knowlege and abiliti
ſtry in the late treaty, he ſays, ' That
Iſland of Granada and all its dependen
had no very clear conceptions of the c
reſult from ſuch an exchange, either to
lies; conſequences however, that we
vious and indiſputable, which therefor
juſtified in the event. It would be very
this ſubject, in a manner that might be
tiſh reader, as it would inconteſtably pr
not always too hard for us in negociatio
ture, ſuch a diſcuſſion would for many rea
and ſhall be therefore omitted. The pr
the value of what we have got, and by
poſſeſſions are to be beſt kept and

all the other European nations, who poſſeſs dominions in the Weſt Indies, would be attended with the moſt ſalutary as well as the moſt beneficial conſequences. Naked, barbarous, deſpicable, as they are, they are ſtill human creatures, and that in the faculties of their minds, as well as in the form of their bodies. So that if we could happily fall upon a method of binding them to our intereſts, by making them ſenſible of their own, we ſhould gradually lead them to the ſupport, from their participating in the advantages, of ſociety. The French have, on the continent, had a very viſible ſuperiority over us in this reſpect, by means of their miſſionaries; but they do not ſo much as pretend to have ſucceeded in any degree in the converſion of theſe people, with reſpect to whom probably we may more eaſily prevail, by cheriſhing their love of liberty; and at the ſame time conducting them gently, and almoſt inſenſibly, to the true principles of humanity; which when taught rather by example than precept, and managed with diſcretion and indulgence, they will by degrees become men, which is naturally, indeed neceſſarily, the firſt ſtep to their becoming Chriſtians.'

Theſe ſentiments are ſo agreeable to juſtice, humanity, and true policy, that we cannot ſufficiently recommend them. O.

The Diſtance of the Sun from the Earth determined, by the Theory of Gravity. Together with ſeveral other Things relative to the ſame Subject. By Dr. Matthew Stewart, *profeſſor of Mathematics in the Univerſity of* Edinburgh. *Being a Supplement to the* Tracts, Phyſical and Mathematical, *lately publiſhed by the ſame Author.* 8vo. 2 s. 6 d. Millar.

THE problem for finding the ſun's parallax, and conſequently his diſtance from the earth, is nearly as old as the ſcience of aſtronomy itſelf; and has engaged the attention of the moſt able mathematicians in all ages. The difficulty of this problem conſiſts entirely in the ſmallneſs of the parallactic angle, it being hardly poſſible to avoid an error in the obſervation that is not equal to, or even greater than the parallax itſelf. The ancients were ſenſible of this, and therefore endeavoured to find other methods for ſolving this important problem: But even thoſe, though they prove the ſagacity of their inventors, are far from being ſufficient in ſo nice and ſubtile a diſquiſition. They, however demonſtrate, that the diſtance of the ſun is very great, though they will not determine the real diſtance.

The firſt method was invented by Hipparchus, and has been uſe uſed by many ſucceeding aſtronomers, particularly by Ptolemy and his followers. It is founded on obſerving an eclipſe of the moon; it being known that the horizontal parallax of the ſun is equal to the difference between the apparent ſemidiameter of the ſun, and half the angle of the conical ſhadow. But theſe *data* cannot be found with a ſufficient degree of accuracy; and conſequently the diſtance of the ſun cannot be attained by this method.

Ariſtarchus of Samos, convinced that the method propoſed by Hipparchus would not anſwer its intention, propoſed another, which conſiſted in finding the angle which the ſemidiameter of the moon's orbit ſubtends when ſeen from the ſun. But the difficulty conſiſted in determining the preciſe moment of time when the moon is biſected, or in its true dictrotomy; for there is a conſiderable ſpace of time both before and after the dictrotomy, or even in the quadratures, when the moon will appear biſected; ſo that the exact moment of biſection cannot be known by obſervation, and conſequently this method is alſo defective.

Baffled in theſe attempts to ſolve a problem of ſuch importance, ſucceeding aſtronomers had recourſe to the parallaxes of the planets neareſt to us, as Mars and Venus; for if the parallax of any planet could be accurately found, the parallax and diſtance of the ſun would be eaſily deduced from thence. Yet not only theſe have failed; but even the method contrive by the great Dr. Halley for finding the parallax of Venus, b obſerving her tranſit over the ſun's body.

The ingenious Author of the piece under conſideration, tells us that he was early of opinion the method pointed out by Dr. Halley would fail; and therefore employed a great part of his time to find out, if poſſible, another method of conſidering the ſubject. In this he has happily ſucceeded, and ſolved this difficult and uſeful problem in the moſt natural, elegant, and accurate manner.

The treatiſe is divided into two ſections: in the firſt the learned Author has conſidered the ſolar force affecting the gravity of the moon to the earth: and in the ſecond, determined the diſtance of the ſun from the earth. It is impoſſible to give an abſtract of his reaſoning in the firſt ſection; nothing can do it juſtice but a tranſcript of the whole. Part of the ſecond may, in ſome meaſure, be abridged, and the following abſtract will, we preſume, give the Reader ſome idea of this excellent performance, *viz.*

PROP. XI. 'To determine the ratio of the mean diſtance of the ſun from the earth, to the mean diſtance of the moon from the earth nearly.'

From this propoſition it appears that the ratio of the mean diſtance of the ſun from the earth, to the mean diſtance of the moon from the earth, is greater than the ratio of 495.930777 to 1; and leſs than the ratio of 495.933 to 1; therefore taking the mean of theſe two, the ratio of the mean diſtance of the ſun from the earth, to the mean diſtance of the moon from the earth, will be nearly equal to the ratio of 495.9315 to 1: for taking half the difference of the extremes, the error is leſs than 0.0011115; therefore the error is leſs than the 430000 part of the real diſtance.

Prop. xii. ' To determine the proportion of the diameter of the ſun to the diameter of the earth; and likewiſe the proportion of the magnitude of the ſun to the magnitude of the earth and the moon.'

The reſult of this propoſition is, That the diameter of the ſun is to the diameter of the earth as 139.89 to 1: and the magnitude of the ſun is to the magnitude of the earth, as the cube of the diameter of the ſun to the cube of the diameter of the earth; therefore the magnitude of the ſun will be to the magnitude of the earth as 2737537.08 to 1. And from the ſame method of reaſoning, the magnitude of the ſun will be to the magnitude of the moon as 133118948.88 to 1.

Prop. xiii. ' To determine the mean diſtance of the ſun from the earth in ſemidiameters of the earth; likewiſe to determine the parallax of the ſun, that is, to determine the angle which the ſemidiameter of the earth would ſubtend, if viewed from the ſun.'

As the ſole deſign of the ingenious Author was to give a ſolution to this propoſition, the Reader will, we preſume, be pleaſed to ſee it in his own words.

' Becauſe the apparent diameter of the ſun is [according to Sir Iſaac Newton] 32′. 12″, the apparent ſemidiameter of the ſun will be 16′. 6″; therefore the ſemidiameter of the ſun will be to the diſtance of the ſun from the earth as the ſine of 16′. 6″ to the radius, that is, as 1 to 213.56; therefore inverſely, the diſtance of the ſun from the earth will be to the ſemidiameter of the ſun as 213.56 to 1: but the ſemidiameter of the ſun is to the ſemidiameter of the earth as 139.89 to 1; therefore the diſtance of the ſun from the earth, will be to the ſemidiameter of the earth as 29874.9 to 1; therefore the mean diſtance of the ſun from the earth will contain 29874.9 mean ſemidiameters of the earth.

' Again:

moon from the earth, nearly as 495.9315 t
mean diſtance of the moon from the earth
ſemidiameters of the earth; which agrees v
diſtance aſſigned by Sir Iſaac Newton.

Cor. ii. ‘ Becauſe the ſemidiameter of
diſtance of the ſun from the earth as 1
diſtance of the ſun from the earth is to t
moon from the earth as 495.9315 to 1; t
diameter of the ſun is to the diſtance of
earth as 495.9315 to 213.56, that is, ne
23.73: but the magnitude of the ſun will b
of a globe, whoſe ſemidiameter is equal to
moon from the earth, as the cube of 55.
23.73; therefore the magnitude of the ſu
magnitude of a globe, whoſe ſemidiameter
tance of the moon from the earth as 12.52 t

In a ſcholium annexed to this propoſition,
that the late ingenious Mr. Machin ſuſpect
determine the ſun's diſtance from the eart
gravity; and that the ſun's parallax, from h
will be about 7″, which very nearly agre
doctor has demonſtrated it to be.

Prop. xiv. ‘ To determine the mean
and moon from the earth in Engliſh miles:
mine the ſemidiameter of the ſun and moon

In order to ſolve this propoſition, our

PROP. XV. ‘ To determine the proportion of the quantity of matter in the ſun, to the quantity of matter in the earth and moon; as alſo the proportion of the denſity of the ſun to the denſity of the earth: likewiſe to determine the ratio of the forces of the ſun and moon upon the tides.’

From this propoſition it appears, that the quantity of matter in the ſun, is to the quantity of matter in the earth, as 682464 to 1; that the denſity of the earth and moon is to the denſity of the ſun as 4 to 1 nearly; and that the maſs of matter in the moon is to the maſs of matter in the ſun, as 1 to 33186176.928: Therefore the force of the moon to move the tides, will be to the force of the ſun to move the tides, as 121973386.6937 to 33186176.928, that is, nearly as 3.6754 to 1.

In the concluſion of this propoſition, our Author has terminated the diſpute ſo long ſubſiſting among aſtronomers relating to the atmoſphere of the moon; by ſhewing, that the height of the atmoſphere of the moon, if any, is ſo ſmall as to elude the niceſt obſervation.

‘ Some imagine, ſays this able mathematician, that there are no fluids in the moon, becauſe there is no atmoſphere obſerved about the moon. If this were the caſe, it is reaſonable to ſuppoſe the denſity of the moon to be greater than the denſity of the earth. But ſuppoſing the moon to be a globe of the ſame texture with the globe of the earth, and to be furniſhed with fluids in proportion to thoſe of the earth, the height of the atmoſphere of the moon would be ſo ſmall, as that it could not be obſerved by the moſt nice obſervations. It will be allowed, that the height of the atmoſphere will be in proportion to the velocity of the moon round its axis, and the quantity of fluids on its ſurface. The velocity of the moon round its axis, is leſs than the twenty-ſeventh part of the velocity of the earth round its axis; and the quantity of fluids on the ſurface of the moon, will be leſs than the twelfth part of the quantity of fluids on the ſurface of the earth; therefore the height of the atmoſphere of the moon would be very little in compariſon of the height of the atmoſphere of the earth. Suppoſing the height of the atmoſphere of the earth to be about fifty miles, the height of the moon's atmoſphere would be leſs than the ſixth part of a mile; which, if viewed from the earth, would ſubtend an angle leſs than the ſixth part of a ſecond. The reaſon aſſigned by ſome aſtronomers for alledging, that the moon has no atmoſphere is, That if the moon had an atmoſphere, the planets and ſtars which are often ſeen near its limb (and ſometimes the moon paſſes over them) would have their light refracted. But in anſwer to this, it is to be obſerved, that during the tranſit of the moon over a planet or fixed ſtar, the time of the tranſit of the

long ſince propoſed, and the ſolution fo
ſucceſs, is at laſt accurately ſolved; an
trical method, plain and eaſy to be u
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A faithful Report of a genuine Debate co
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the Year 1740. 8vo. 1 s. Becket

IN an advertiſement prefixed to this
bookſeller apologizes for the re-p
an apology was very neceſſary: and
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fatal conſequences conſidered, no *boo*
have ſuffered ſo dangerous a propoſal
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ing, and the moſt infamous attempt

But our limits will not allow us to expoſe all the ſophiſtical arguments which pave the way for a propoſal to bring in a bill for the *regulation of the preſs*; in which, after a canting preamble (borrowed from a ſcandalous Act paſſed in the reign of Charles the 2d for *licenſing* the preſs) the Author dares to propoſe that—'*A high and honourable court be conſtituted with full, abſolute, and final power to convene, try, and paſs ſentence on the criminals.* The commiſſioners of this court to be both *judges* and *jury*, all equal in vote and authority, with a chairman or preſident of their own body, and of their own chooſing. The perſons I propoſe to conſiſt chiefly of a detachment from the Houſe of Commons; (to which may be added ſuch a number of the Lords Spiritual and Temporal as ſhall be thought proper;) and to remove as far as poſſible all exception, and every ſuſpicion of party or influence; and that every act of this honourable bench may be repreſentatively the *act of the whole nation*, let *one* be choſen out of the two Knights for every ſhire or county, as alſo *one* for the city of *London*, and for each *Univerſity*; and that the intereſts of the crown may not ſeem to be neglected, I think it very fit the *nomination* ſhould be in the *King*. The proſecutors may be the *Sollicitor* or *Attorney-General* in behalf of the government.——The debates to be held publickly with the doors open, and voices to be given upon *honour* and *conſcience*, and the majority or plurality of votes to be taken for a verdict.'

Such is the abominable propoſition which a ſubject of Great Britain has preſumed to offer to the conſideration of his fellow citizens—A propoſition calculated to deſtroy that ineſtimable privilege of being tried by a jury of *Twelve men*, caſually drawn; and to ſubſtitute in its place a detachment from the Lords and Commons to be nominated by the *crown*. This too (who would think it?) under a pretence of removing all ſuſpicion of *party* or *influence*. What? If the crown, *in former times*, has been able to gain a majority of both Houſes by the arts of corruption, may we not more reaſonably ſuſpect that they will be able to ſecure a majority of this detached body: by which means, the perſon and property of the ſubject will be expoſed to the arbitrary conſtruction and deciſion of a venal judicature, who will probably pay as little regard to truth and juſtice, as the Roman judges did when under the influence of *Pompey*, and his colleagues of the triumvirate.

We cannot ſufficiently admire the confidence of this Writer, who would endeavour to perſuade the Reader that he is actuated by motives of public ſpirit and patriot zeal. 'I would not,' ſays he, 'ſubject the fortunes or liberties of offenders to the ordinary trial by *judge* and *jury*; leſt the one, in ſuch caſes, ſhould be ſuſpected of influence, or the other of ignorance. It may be feared that a judge will have ſometimes an eye to that hand from whence he had his *patent*; and a plain jury of freeholders may happen not to be ſo well verſed in the arts of compoſition, and figures of rhetoric, as to be able to trace out the exact meaning of theſe myſterious Writers, through all their inuendos, and double entendres. Men, whoſe occupation is trade or huſbandry, cannot be ſuppoſed to be acquainted with the *cant words*, *exotic phraſes*, *jibes*, *ironies*, *nicknames* and *metaphors*, in uſe among the factors of treaſon and blaſphemy; all which, to men of education, and knowlege of the world, are nevertheleſs as plain and intelligible as the moſt ſimple propoſition.'

It is difficult to determine whether the baſeneſs or abſurdity of theſe reflections is moſt glaring. He would not ſubject the fortunes or liberties of offenders to the ordinary trial by a *jury*; leſt their ignorance ſhould be ſo great, as to render them incapable of tracing out the exact meaning of *myſterious inuendos*, &c. Which ignorance, from his own argument, would afford the delinquents the ſtrongeſt aſſurance of preſerving their fortunes and liberties. But after all, we may venture to ſay, that a libel will never anſwer the purpoſe of its Author, ſhould it be ſo myſterious that twelve tradeſmen of common ſenſe were unable to trace its meaning. Admitting them, however, to be ſo ſtupid, yet the "Men of education and knowlege of the world," will be very ready to decypher it to them, and render it "as plain and intelligible as the moſt ſimple propoſition." Beſides, this Writer does not, or will not, know, that the meaning of theſe dark inuendos is not only ſet forth in the proceedings themſelves, but is afterwards illuſtrated and aggravated with all the ſkill and ſubtlety of the proſecutor's council; and laſtly explained by the wiſdom of the reverend judge—And with all theſe advantages, can it be ſuppoſed that any twelve men will be at a loſs to determine the meaning of theſe *double entendres*, *cant words*, &c? Shall a jury, with ſuch aſſiſtance, be thought capable of comprehending all the intricacies which occur in ſuits concerning property; ſhall they be ſuppoſed capable of underſtanding all the niceties of law, in caſes of treaſon and felony, where the lives of their fellow citizens depend on their verdict; and ſhall they nevertheleſs be thought too ignorant to try an indictment for a libel?

If we aboliſh the uſe of juries in trials for libels, we may as well put the preſs under a general licence, which is, perhaps, what the Author would approve of. But the liberty of the preſs has already been too far invaded by putting the *ſtage* under the ſervile reſtriction of a licencer—A badge of ſervitude, which is alone ſufficient to expoſe our ridiculous pretenſions to freedom. It is aſtoniſhing that the ſame people, who by their clamours procured a repeal of the *Jew Bill*, ſhould acquieſce in ſtupid ſilence, and not attempt to obtain the repeal of a law, which holds genius and liberty in diſgraceful fetters.

But while we are thus warm in vindication of the liberty of the preſs, we at the ſame time moſt ſincerely deplore the licentiouſneſs with which it has of late been ſo ſhamefully abuſed. When factious Writers uſurp a prerogative of traducing every one who does not move within the ſphere of their connections, and of ſacrificing private characters to political reſentments, they merit all the ſeverity which the offended laws can inflict. Let their licentiouſneſs be puniſhed, but let not the liberty of the preſs be reſtrained. But the ſame puſillanimity which fears to bring libellers to juſtice, ſecretly aims at the deſtruction of the preſs: for cowards always dare too little, or too much.

We ſhould not have taken ſuch pains in expoſing the ſlaviſh principles of this Pamphlet, but that, to do juſtice to the Writer, the pretended debate is in general managed with great addreſs, is interſperſed with many ſenſible and judicious reflections, and carries an appearance of a virtuous, candid and temperate intercourſe, which may render the incautious Reader more apt to imbibe the latent poiſon, and conſequently makes an antidote the more neceſſary.

Moral Tales, by M. Marmontel. 2 vols. 5 s. Becket.

* * *

The Moral Tales of M. Marmontel. *Tranſlated from the French* by C. Denis, and R. Lloyd. 2 vols. 5 s. Kearſley.

OF all the ſpecies of writing that come under the denomination of *Entertainment*, there is none more intereſting, and, at the ſame time, more difficult than the characteriſtic. To excel in it requires the moſt perfect powers both of judgment and imagination. Either of theſe alone would be unequal to the taſk; the moſt correct judgment would want variety, and the moſt vigorous imagination would tranſgreſs the bounds of nature. We have an inſtance of the latter in theſe characteriſtic writings of Marmontel, which his Tranſlators have miſtakenly called *Moral* Tales. With the fineſt ſenſibility, and the moſt creative fancy, he riots on the deſcriptions of paſſion, and is always animated in the diſplay of his characters, but they are frequently too general—undiſtinguiſhed by thoſe fine diſcriminations of mind, thoſe peculiar colourings of paſſion and ſentiment, that vary, more or leſs, in every individual. Some of his characters, moreover, are unnatural and inconſiſtent; and upon the whole, they are painted too high. Paſſion gives way to an abundance of deſcription, and the ſimplicity of nature is loſt in the luxuriance of fancy.

As theſe Tales have been laid before the public in two Tranſlations, we think it ſufficient thus to characterize them; and to enable our Readers to judge of the merit of the different tranſlations, we ſhall quote the ſame paſſage from each.

From the Anonymous Tranſlation:

'Chance had ſeated him at table next to a fair beauty, with languiſhing looks, and of extreme modeſty and timidity. He was ſenſibly touched; but he had on the other ſide of him a *Brunette*, dazzling the beholders with her freſhneſs and vivacity. He had a great mind for the latter, yet was deeply ſmitten with the former; and, on further conſideration, would have preferred the fair beauty, had it not been for a certain *Je-ne-ſçai-quoi* which inclines him to the brown. This *Je-ne-ſçai-quoi* determined his choice. He ſhewed her all the aſſiduities of warm gallantry: ſhe received them with an air of inattention, and as an homage that was due to her. Alcidonis was piqued at it. Whim, as well as paſſion, is irritated by obſtacles. Excited by the deſire of pleaſing, he formed all the delight of the entertainment. Corinna, his charming brunette, ſaw that the ladies envied her her conqueſt. She at length perceived the value of it, and ſome looks of complacency infuſed hope into the heart of her new lover.'

From the Tranſlation by Denis and Lloyd:

'Chance had placed him at table next to a charming creature with beautiful fair hair, ſweet languiſhing blue eyes, with an *extreme* modeſt *meek* countenance. He was very much ſtruck with her. But on the other ſide of him ſate a moſt delightful beauty, with fine brown hair, whoſe bloom and vivacity were raviſhing. *He would be* very well ſatisfied with this, but the he liked that: in ſhort, he would have preferred the fair, ha it not been for the *Je-ne-ſçais-quoi* that inclined him to th brown. The *Je-ne-ſçais-quoi* determined his choice. ſhewed for her all the eagerneſs of love and gallantry. She ceived his addreſſes with an air of indifference, as a hom that was her due. Alcidonis was piqued at it: for fancy well as paſſion *grows ſtronger* by reſiſtance. Animated with deſire of pleaſing, he was the delight of the whole comp Corinna, his charming brown, plainly ſaw that the other la envied her her conqueſt; which made it more valuable;

certain looks of tenderneſs raiſed great hopes in the heart of her new lover.'

The Reader will obſerve, that ſome of the expreſſions printed in Italics, in the laſt-quoted tranſlation, are mere ſolecilms, and others abſolute nonſenſe. The great fault of the tranſlation by Meſſieurs Denis and Lloyd is careleſſneſs; but then the anonymous tranſlation wants eaſe. A tolerable one might be made out of both. For inſtance, the paſſage above-quoted:

'Chance had placed him at table next to a *fair* beauty, with ſweet languiſhing blue eyes, and of extreme modeſty and timidity. He was ſenſibly touched; but on the other ſide of him ſate a *Brunette*, whoſe bloom and vivacity were raviſhing. He was ſtrongly attracted by the latter, yet was ſmitten with the former: in ſhort, he would have preferred the fair, had it not been for a certain *Je-ne-ſçais-quoi*, which inclined him to the brown. This *Je-ne-ſçais-quoi* determined his choice: he ſhewed her all the aſſiduities of gallantry: ſhe received them with an air of indifference, as the homage that was her due. Alcidonis was piqued at it. Whim, as well as paſſion, is irritated by obſtacles. Animated with the deſire of pleaſing, he was the delight of the whole company. Corinna, his charming *Brunette*, ſaw that the other ladies envied her the conqueſt: this made it the more valuable; and certain looks of complacency raiſed great hopes in the heart of her new lover.'

Upon the whole, we think the ſenſe of the original is beſt preſerved in the anonymous Tranſlation.

The Loves of Chæreas and Callirrhoe. Written originally in Greek by Chariton of Aphrodiſios: now firſt tranſlated into Engliſh. 12mo. 2 vols. 5 s. ſew'd. Becket and De Hondt.

THE Editor of this work, in his preface, gives us the following account of it:

'The original Greek manuſcript, ſuppoſed to be tranſcribed in the thirteenth century, was found in the celebrated abbey at Florence; intermixed with twenty-two other pieces by various authors; among which are, Achilles Tatius, Longus, Xenophon Epheſias, and Æſop's Fables. The ſubjects of the other treatiſes relate to the Chriſtian religion, or to the Byzantine hiſtorians. It was imagined that another manuſcript of Chariton was lodged in the Vatican library; but after the moſt ſtrict ſearch, no ſuch copy could be found. Many perſons of great erudition, particularly Father Montfaucon, and Mr. Burmann, were vaſtly deſirous of ſeeing this work in print; and uſed their utmoſt endeavours to promote an edition of it, but without ſucceſs.

'But about forty years ſince, Salvini and Cocchi, whoſe literary productions reflect great honour on their native country, tranſcribed very accurately, in the above-mentioned abbey, the Greek manuſcript of Chariton, with an intent to publiſh it: a merit, however, which was reſerved for the very learned Mr. D'Orville of Amſterdam.

'For that gentleman, after having viſited England and France, travelled into Italy; and getting acquainted, in Florence, with the above-mentioned Dr. Cocchi: this latter, with the humanity and politeneſs which throw a luſtre round the ſcholar, not only ſhewed him the copy he had taken of Chariton, with his own curious obſervations, and thoſe of Salvini, upon it, but delivered all theſe pieces into his hands, with full liberty for him to publiſh the whole.

'Mr. D'Orville carrying theſe ſeveral pieces to Holland, was obliged, through a multiplicity of affairs, to ſuſpend, in a great meaſure, during ſome years, his deſign of preparing Chariton for the preſs: but eighteen years ago he ſet ſeriouſly about it, and purſued the taſk with vaſt application. Afterwards Mr. Reiſkius, Arabic profeſſor in Leipſick, and an intimate friend of Mr. D'Orville, favoured him with a Latin tranſlation of Chariton, with many curious emendations and conjectures: all which, with the Greek original, and a ſurprizing variety of learned notes, by Mr. D'Orville, were publiſhed by him in a very fair and *voluminous* quarto, at Amſterdam, Anno 1750. That work is dedicated to the late Prince of Orange, whoſe moſt amiable diſpoſition, and great love of learning and learned men, are well known. The munificence of that Prince gave Mr. D'Orville leiſure to purſue, with eaſe and chearfulneſs, his literary toils; for which he diſcovers the deepeſt ſenſe of gratitude in his dedication to that excellent Prince.' Thus far the Editor of this Tranſlation.

With reſpect to the antiquity of Chæreas and Callirrhoe, we are very much in doubt about it. Soon after the reſurrection of letters, at which time this work is ſaid to have been diſcovered in the Florentine abbey, a ridiculous ambition prevailed among the learned, to put off their own performances as the works of ancient authors. The veneration for claſſical names ran ſo high, that many choſe to venture their productions in that bottom, and to enjoy in obſcurity that borrowed praiſe which the magic of the word ANTIQUITY alone could confer on their writings. This ſtealth was, indeed, in ſome degree excuſable, becauſe it was then univerſally believed that wiſdom had periſhed with the ancients, and that no modern could poſſeſs the powers of genius.

We will not take upon us to ſay that *the Loves of Chæreas and Callirrhoe* was certainly introduced in this manner; but, in our opinion, both the ſtyle of the Greek, and the colour of the ſentiments, ſtrongly indicate its modern origin.

It is not, however, worth contending about; for it is nothing more than a ridiculous romance, in which many of the incidents, indeed, are ſtrange and uncommon, but not the leaſt air of probability is preſerved; and it is impoſſible to read it without that averſion which we have for every narrative that is apparently incredible.

The Editor informs us, that the Tranſlation is the work of two of his daughters, who undertook it at firſt by way of taſk, for their improvement in the Italian language, from which they drew it.—We cannot by any means blame an undertaking of ſuch a tendency; and we think the only fault of the young Ladies' exerciſe, is its too great fidelity: It might have been as well if they had not adhered quite ſo ſtrictly to the ſtructure of the language from which they tranſlated theſe volumes.

On the End of Tragedy, according to Ariſtotle; an Eſſay, in two Parts; read to a literary Society in Glaſgow, at their weekly meetings within the College. By James Moor LLD. Profeſſor of Greek in the Univerſity of Glaſgow. Glaſgow printed, and ſold by Becket in London. 8vo. 1 s.

THIS little tract, written with equal learning and ſagacity, does great honour to its Author, and ſhews how neceſſary it is for the true ſcholar to draw learning from the ſource, ſeeing it is ſo liable to be corrupted in its progreſs through the channels of criticiſm and tranſlation. The French have dealt very largely in both theſe manufactures; but while they have rendered ancient authors more generally known, they have certainly occaſioned their works to be leſs read in their original language, even by many of thoſe who term themſelves ſcholars; who have often through indolence, been contented to take up falſe opinions at ſecond hand, and to place too implicit a confidence in the ſagacity of the critic, or the fidelity of the tranſlator. Hence it muſt neceſſarily ariſe, that if he who firſt travels in the thorny paths of a Greek or Roman author, miſſes his way, every one that comes after him, more puzzled by the error of his predeceſſor, deviates ſtill farther; miſtakes are multiplied upon miſtakes, and falſe reaſonings are built upon wrong principles.

There cannot be a ſtronger proof of the truth of theſe obſervations than the work now lying before us, which contains a moſt learned and ingenious diſcourſe on about two lines of Ariſtotle's Poetics, being the concluding part of a ſentence in that work, which contains that great Critic's definition of Tragedy.

'This part of the definition,' ſays our Author, 'in the Greek, is in theſe words: διὰ Ελέου καὶ Φόβου περαίνουσα τὴν τῶν τοιούτων Παθημάτων κάθαρσιν. That is, according to the Latin tranſlation of Victorius, "Per miſericordiam et metum conficiens hujuſmodi perturbationum purgationem;" or, according to Dacier's French tranſlation, "Tragedie—par le moyen de la Terreur, et de la Compaſſion, acheve de purger en nous ces ſortes des paſſions, et toutes les autres ſemblables."

'Now the difficulty which they find here is, to explain in what manner Tragedy, by exciting the two paſſions of Terror and Pity, at the ſame time refines and purifies them: or, in what ſenſe we are to underſtand that Tragedy propoſes to refine and purify theſe two paſſions by the very means of exciting them.'

The Author then proceeds to ſhew how abſurdly Dacier and Du Bos have argued on this doctrine of the purgation of the paſſions of pity and terror, as well as others, by the means of exciting thoſe paſſions in tragedy; a doctrine which Corneille, though he never called in queſtion the interpretation of theſe words of Ariſtotle, had good ſenſe enough, and ingenuity enough, to declare, that he could not comprehend. The Eſſay then goes on, as follows:

'Now, after all the pains and labour which the critics, commentators, and poets, have taken about this ſame *purgation des paſſions par la Tragedie*; and notwithſtanding the Abbé du Bos fancies "que l'on a dit *dans tous les temps* que la Tragedie purgeoit les paſſions;" I am going to venture to aſſert, that at leaſt Ariſtotle never ſaid ſo; and ſhall prove, if I am not much miſtaken, that there is not in his words the ſmalleſt foundation for imagining he maintained that this *purgation des paſſions* was the proper effect intended to be produced by Tragedy; and, that the whole of this ſpecious fancy is no more than a chimera of the moderns, ariſen from this, that the words of Ariſtotle have been totally miſtranſlated; which theſe critics, amidſt all their ſtudy of the paſſage, have never given themſelves the trouble to enquire into; though a very little attention to the *propriety of* the Greek language would, in this caſe, have ſaved them a vaſt deal of pains, and freed them from a world of embarraſſment.

'I mean, that in the ſentence διὰ Ελέȣ καὶ Φόβȣ περαίνȣσα τὴν τῶν τοιȣ́των παθημάτων κάθαρσιν, the three laſt words, τοιȣ́των παθημάτων κάθαρσιν, have been, each of them, altogether miſtaken. For τοιούτων does not refer to the preceding words ἐλέȣ καὶ Φόβȣ; nor does παθημάτων mean *paſſions*; nor κάθαρσιν *a purification* or *refinement*. The miſtaking of παθημάτων has drawn in along with it the miſtake of the other two words. The tranſlators have not attended to the propriety of the language in the different acceptation of the two words πάθος and πάθημα.'

This opinion concerning the ſenſe of the word παθημάτων in the context, the learned Author ſupports by an appeal to the conſtant uſage of all the chief Greek writers. He ſhews that the word which Ariſtotle uniformly uſes to expreſs the paſſions, is πάθη, and that by παθηματα is always meant *ſufferings* or *calamities*; which he confirms by quotations from Herodotus, Thucydides, and Dionyſius of Halicarnaſſus. The ſenſe, therefore, of theſe words of Ariſtotle's concerning the *End* of Tragedy, he concludes to be, that 'it propoſes to effect the removal of ſuch calamities out of human life by means of exciting the paſſions of pity and terror.

'And thus, continues he, I will venture to aſſert, that Ariſtotle has, in as plain and preciſe words, as the Greek language could poſſibly have enabled him to do, defined *that* to be the final end and aim of Tragedy, which I believe, every body readily enough apprehends it to be, and even thoſe very critics themſelves, when they are not immediately under the bias and warp of imagination, with which they had been prepoſſeſſed by that falſe unexamined tranſlation which I have juſt now been endeavouring to rectify.'

Common ſenſe, as well as the fidelity of tranſlation, the rules of grammar, and juſtice of criticiſm, muſt oblige every impartial reader to concur with the learned Glaſgow Profeſſor in his interpretation of this paſſage; a paſſage of the greateſt importance, not merely affording an opportunity to diſplay the ingenuity of verbal criticiſm, but containing the opinion of Ariſtotle concerning the End and Intention of Tragedy, which ſhould certainly be, to draw a moral from an example.

In order to have added to the perſpicuity of this Eſſay, we could have wiſhed that the Author had laid the whole ſentence, as it ſtands in Ariſtotle, before the Reader; by which the propriety of his own interpretation would have appeared ſtill ſtronger, as it would have ſhewn that τοιούτων could not refer to the words, which indeed precede it according to the freedom of ſtyle, but which, according to the ſtrictneſs of conſtruction, are ſubſequent. Ariſtotle's definition at large is in theſe words:

Εςιν ουν τραγωδια μιμησις πραξεως σπουδαιας ϗ τελειας, μεγεθος εχουσης, ηδυσμενω λογω, χωρις εχαςου των ειδων ἐν τοις μοριοις δρωντων, ϗ ου δι επαγγελιας, αλλα δι' ελεου ϗ φοβου περαινουσα την των τοιουτων παθηματων καθαρσιν.

This ſentence, literally conſtrued, like a ſchool-boy's leſſon, it is plain, would run thus:

Τραγωδια ουν Tragedy therefore, εςιν μιμησις πραξεως σπουδαιας ϗ τελειας, is the imitation of a ſerious and entire action; μεγεθος εχουσης, having due greatneſs, [* ηδυσμενω λογω, by pleaſurable language, χωρις εχαςου των ειδων εν τοις μοριοις δρωντων, each of the forms acting ſeparately in their parts,] ϗ περαινουσα and endeavouring to effect την καθαρσιν the removal, των τοιουτων παθηματων, of the like calamities, ου δι επαγγελιας, not by narration, αλλα δι ελεου ϗ φοβου, but by pity and terror.

The ſecond part of this Eſſay contains a learned inveſtigation of the original of the word Καθαρσις, tending to confirm the above interpretation, and ſhewing the nice propriety with which Ariſtotle uſes it in this place. On the whole, we cannot but applaud the labours of the ingenious Profeſſor, earneſtly recommending them to the notice of all thoſe who are, or would endeavour to be, critics and ſcholars.

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* The two clauſes between crotchets relate merely to the form of the ancient Greek tragedy.

MONTHLY CATALOGUE,

For JANUARY, 1764.

POETICAL.

Art. 1. *Poems.* By William Maſon, M. A. 8vo. 3s. Horsfield.

THIS is a collection of all the poems Mr. Maſon has hitherto publiſhed, except Isis an Elegy, and his Ode on the Duke of Newcaſtle's Inſtallation; both of which, probably, are ſuppreſſed from prudential or from political conſiderations.

Here is nothing new, except the following dedicatory Sonnet to the Earl of Holderneſs:

SONNET.

SONNET.

D'ARCY, to thee, whate'er of happier vein,
Smit with the love of ſong, my youth eſſay'd,
This verſe devotes from Aſton's ſecret ſhade,
Where letter'd Eaſe, thy gift, endears the ſcene,
Here, as the light-wing'd moments glide ſerene,
I weave the bower, around the tufted mead,
In careleſs flow the ſimple path-way lead,
And ſtrew with many a roſe the ſhaven green,
So, to deceive my ſolitary days,
With rural toils ingenuous arts I blend,
Secure from envy, negligent of praiſe,
Yet not unknown to Fame, if D'Arcy lend
His wonted ſmile to dignify my lays,
The Muſes' Patron, but the Poet's Friend.

Art. 2. *An Epiſtle to the Irreverend Mr. C——s C———ll, in his own Style and Manner.* 4to. 1 s. Nicoll.

A fiſhwoman abuſing a night-man.

Art. 3. *The Jumble. A Satire. Addreſſed to the Rev. Mr. Ch—rch-ll.* 4to. 1 s. Johnſton.

The beſt part of this poem is the Author's addreſs to the Reviewers, which, from a diſpoſition truly Chriſtian, we ſhall, therefore, quote in his favour:

Ye ſage Reviewers, who in council ſit,
Sole Arbitrators of the Prize of Wit;
Who keep the literary world in awe,
With iron-rod, yourſelves above the law:
Whoſe garrets, like ſome giant's den of yore,
Are hung with wretches' limbs, and ſtain'd with gore;
Ye wiſe and ſkilful Veterans who are ſure
To know my ſtyle, tho' I ne'er wrote before:
By intuition wondrous, at firſt ſight,
Can tell that black is black, and white is white;
Or if you pleaſe to ſhew your learned knack
By rules, prove black is white, and white is black.

Here the Satiriſt grows a little dull; but he ſoon reſumes his uſual ſpirit:

Ah Thwackums! may I hope your birchen rage
Will ſpare the breech of inexperienc'd age?

• •

Or may I hope if 'tis my luckleſs fate,
Tho' all-unwitting to incur your hate,
The critic ſword that you'll with mercy draw,
And cut my head off at a ſingle blow?

This is the firſt Author we ever met with, who had the grace to own himſelf a blockhead. By the following couplet he has both owned it, and proved it in the ſame breath:

As well it may be ſaid, becauſe my head
Is none of th' wiſeſt, all men's elſe are lead.

Art. 4. *The Complaint. An Appeal of Authors to the Court of Apollo. In Two Epiſtles to Fidelio.* 4to. 1s. Wilſon and Fell.

Thou write Epiſtles, and be d——n'd!
Write Epigrams for Cutlers:
None will be with thy nonſenſe ſhamm'd,
But Chambermaids and Butlers.

In the next world expect dry blows:
No tears ſhall waſh thy ſtains out.
Horace will tweak thee by the noſe,
And Phœbus beat thy brains out.

TOM BROWN.

Art. 5. *The Ceſtus of Venus; or the Art of Charming. A Poem.* 4to. 1s. Cabe.

The Maker of theſe rhymes has, like a genuine Bungler, undertaken to teach an art he does not underſtand. However, the man ſeems to mean well, and he has treated the three under-mentioned Ladies in the manner they deſerve:

Miſs Affectation, Prettineſs and Pride,
In ſtudied grace may hang the head aſide.

But had they hanged the Poet too, he had never been guilty of writing the following couplet:

Oh, learn, ye Fair, to ſing; your ſoft-ton'd voice
E'en Nature form'd in muſic to rejoice.

What a Conjurer! E'en Nature, ſays he, who, to be ſure, ſcarce was ever known to form any thing, e'en ſhe form'd them.

By and by the Ladies fingers receive an invitation from a ſet of ſtrings;

—— —— the ſtrings invite
Your finely-tapering fingers' preſſure light.

Preſently the ſaid Ladies' fingers play at ſee-ſaw with our ſouls, and make 'em go up and down, up and down like a pair of ſmith's bellows:

Rais'd on the riſing notes, our ſouls aſpire,
And now ſubſiding into love, retire
On dying ſtrains.——

But Joy, like a bluſtering bully, breaks the peace, by giving poor Care an ugly flap between the ſhoulders; and all this out of mere wantonneſs, without any reaſonable provocation:

—— Wak'd by the ſprightly air,
In jocund mood, Joy ſlaps the back of Care.

This ſagacious Gentleman tells us, that Sculpture is a miſchievous animal without a tail:

—— —— Sculpture, *cunning ape*,
Deſpairs each various attitude to trace.

Author as he is of the art of charming, he repreſents the Ladies dancing naked, for, ſays he, they appear in the ſame manner to the raptured youth, as Venus did to Paris:

Art. 14. *A Collection of the Supplies, and Ways and Means, from the Revolution to the preſent Time.* By a Member of Parliament. 12mo. 3s. R. Davis, Newbery, &c.

As a knowlege of the ſupplies, with the ways and means for raiſing them, muſt be uſeful to every member of the community, the Compiler of the preſent collection, with good reaſon, takes it for granted, that this work will be very acceptable to the public: the ſervices and ſums being ſpecified, and each year, with the reſpective dates diſtinguiſhed, in a new and conciſe manner.——In order to render his book more correct, he aſſures us, that he has compared the ſeveral parts with the Journals; and this he has performed with the laudable view of doing real ſervice to his brother members; who certainly may receive all the intended advantage, by conſulting ſo uſeful a collection.

Art. 15. *An Eſſay on Paper Circulation; and a Scheme propoſed for Supplying the Government with Twenty Millions, without any Loan or new Tax.* 8vo. 1s. Nicoll.

The ſcheme here propoſed, appears to be well worthy of public attention. The Author premiſes many judicious obſervations concerning the nature of *Public Credit*, the meaning of which words are generally miſunderſtood. He undertakes to ſhew, that the riſing and falling of the Stocks, no more affects Public Credit, than the riſing and falling of commodities endangers the property of a Landholder. The real foundation of Public Credit, ſays he, reſts upon the good Faith of the Parliament, joined to the probability of their being able to fulfil their engagements. Public Credit therefore, whatever ſlight and temporary calamities the State may ſuffer, muſt ever remain firm and unſhaken, while the majority of the Legiſlature continue honeſt, and do not borrow beyond what the value of the fund pledged for repayment can bear. He maintains, that Public Credit might flouriſh independent of the moneyed men, and that it would even proſper more without their aſſiſtance, than by any joint co operation of theirs. To ſuperſede the neceſſity of their aſſiſtance, he propoſes, 'That a million be iſſued and circulated in bills or notes upon the credit of Parliament, without allowing any intereſt upon them, or without the aid of the Bank, by appointing an office where theſe notes ſhould be paid on demand. That ſix or more Commiſſioners be choſen by ballot, by the Houſe of Commons excluſively, to have the direction and management of the whole circulation.—That the eſtabliſhment be called, THE BANK OF THE PARLIAMENT OF GREAT BRITAIN—That the Parliament Notes be accepted in payments by all offices under the Government; and that it be declared felony in the Commiſſioners to iſſue Notes above the value of the ſum allowed by Parliament, unleſs for real ſums of gold and ſilver depoſited in the hands of their Caſhiers.—That as a fund for the prompt payment of theſe Notes, a hundred thouſand pounds in caſh ſhould be depoſited in the Bank; which ſum will be ſufficient to anſwer all occaſional demands.—That, the Bank being once eſtabliſhed, the Commiſſioners ſhould ſoon after petition the Parliament, to order the annual intereſt due to the Public Creditors, to be paid at their Bank, which would give them the command of three millions of paper, as it does at preſent to the Company of the Bank of England, who have the uſe of it, without making the leaſt acknowlegement for it. He concludes, that the circulating of one million in Notes, by this method, would alſo be found leſs expenſive than the allowing an intereſt of three per Cent. upon them, and ſoliciting the aſſiſtance of the Bank to give them a currency. An intereſt of three per Cent. upon a million of pounds, is 30,000l but the charge of circulating a million by a new Bank would hardly amount to 20,000l. ——The Author adds ſeveral propoſitions for extending his ſcheme, by making it a means by which great part of the National Debt might be ſpeedily paid off, and many other good purpoſes effected. Upon the whole, this Eſſay contains many ſenſible propoſitions, which might be improved for the public benefit, if the unhappy diviſions among the Great, would give them leiſure to attend to the general good.

Art. 16. *Serious Thoughts on the Ingratitude and Injuſtice of the Oppoſition againſt Lord Bute. With an Attempt to prove, That we never were ſo happy as during his Lordſhip's Adminiſtration.* 4to. 6d. Flexney.

Ironical. The Author laughs at every part of Lord Bute's miniſterial conduct; and, ſometimes, with a tolerable good grace, tho' he is not *quite* a Swift.

Art. 17. *Definitions and Axioms relative to Charity, charitable Inſtitutions, aud the Poor's Laws. In a Series of Letters to William Fellowes, Eſq; Occaſioned by a Pamphlet, entitled,* Conſiderations on the fatal Effects of the preſent Exceſs of public Charity to a trading Nation. By Samuel Cooper, M. A. late Fellow of Magdalen College, Cambridge. Small 8vo. 2s. ſewed. Sandby.

The Author of theſe Letters appears to be a ſcholar and a man of ſpeculation. They are written in defence of our charitable inſtitutions, and are penned with good ſenſe and benevolence. Nevertheleſs, we are obliged to acknowlege, that they are too deſultory and diffuſive, inſomuch that the force of the argument is weakened by a tedious prolixity, and frequent digreſſion. As the ſubject of theſe Letters is divided into ſo many parts, it is impoſſible for us to give the Reader an abſtract of our Author's ſentiments within any tolerable compaſs, we muſt therefore refer thoſe who are curious to be acquainted with them, to the work itſelf. His account, however, of the Magdalen charity, deſerves to be tranſmitted. According to this Writer, 'It appears, that from the commencement of this charity, Auguſt 10, 1758, to Feb. 26, 1761, two hundred and eighty-one have been received into the houſe; of whom twenty-five have been reconciled and reſtored to their friends; eight have been diſmiſſed to ſervices; four have died with all the marks of unfeigned contrition; ten have proved lunatic, (a ſad and frequent conſequence of taking mercury); nine never returned from the hoſpitals to which they were ſent to be cured; nine have been diſmiſſed upon reaſonable views of advantage; ten, becauſe they were uneaſy under confinement, though not otherwiſe blameable in their conduct; forty-one for irregularities, amongſt which want of temper has been the common evil; and one hundred and five remained in the houſe.' If this calculation is juſt, the Writer's defence of this inſtitution may be allowed to be well founded.

MISCELLANEOUS.

Art. 18. *The Botaniſt's and Gardener's new Dictionary; containing the Names, Claſſes, Orders, Generic Characters, and Specific Diſtinctions of the ſeveral Plants cultivated in England, according to the Syſtem of Linnæus; directing the Culture of each Plant, deſcribing its ſingular Virtues and Uſes, and explaining the Terms peculiar to Botany and Gardening. In which is alſo compriſed, a Gardener's Calendar, directing the whole Practice of the Flower-Garden, the Seminary, the Fruit-Garden, the Kitchen-Garden, the Green-Houſe, and the Stove. To which is prefixed, an Introduction to the Linnæan Syſtem of Botany, explaining the Theory of that Syſtem, and the Names and Characters of all its Claſſes and Orders.* By James Wheeler, Gardener and Nurſery-man in Glouceſter. 8vo. 6s. Owen, &c.

Notwithſtanding Mr. Wheeler profeſſes, that ' however this book may be conſidered as a collection from other books; it is not, nor was ever intended, an abridgment, or imitation, of any one book, yet publiſhed,' yet we cannot help conſidering it, as little more than an abridgment of Miller's Dictionary. To many Readers, however, it will, doubtleſs, be conſidered, as a very uſeful abridgment, on account of its reduced ſize and price. Thoſe, indeed, who expect to find in it, many additions to what Mr. Miller and others had before publiſhed, or many important diſcoveries, the reſult of Mr. Wheeler's own experience, will, we are afraid, be diſappointed. What real merit this compilation pretends to, is thus inſiſted on in the preface. ' The two Dictionaries of Botany and Gardening, ſays he, that have hitherto appeared in our language, are confeſſedly antiquated. The Linnæan ſyſtem of Botany, which is now univerſally eſtabliſhed, and ſolely ſtudied by all ſuch as would underſtand Plants, was not known when Mr. Bradley's Dictionary of Plants was publiſhed. Mr. Miller's Gardener's Dictionary went through ſeveral editions, prior to the eſtabliſhment of that ſyſtem; nor, indeed, in all the editions of Mr. Miller's Dictionary, except the laſt, little notice is taken of the Linnæan ſyſtem, or of the Linnæan names or characters of plants. In the Gardener's Dictionary no particular ſyſtem of Botany is obſerved, though the Author give [illegible] ſure, into every ſyſtem. In the laſt edition of that work, the ſyſtem of Linnæus is, indeed, for the moſt part, adopted, ſo far as [illegible] generic names and characters; but then, many of the ſpecies [illegible] næus are treated as diſtinct genera; and in [illegible] and arranging the ſpecies of the ſeveral genera [illegible] thod is followed, but are ſyſtems all promiſcuouſly [illegible] and that without any regard to the natural arrangement [illegible]

' In a work of this kind, he proceeds [illegible] only ſyſtem of Botany be followed, and [illegible] that theſe ſheets boaſt a preference over [illegible] Miller. Here the ſyſtem of Linnæus is [illegible] ſpecific as well as generic characters are [illegible] his arrangement of the ſpecies preſerved. But this book can claim other advantages over the books already mentioned, beſides this neceſſary piece of uniformity. Many articles are added, not to be found in thoſe books, ſome of them diſtinct genera of plants, cultivated in the Engliſh gardens, but many more of them explanations of botanic terms. A capital circumſtance which may be mentioned in favour of this book, is, that of having all the Engliſh names of the ſeveral genera and ſpecies treated of, entered in their proper places, with references to their reſpective Latin names. Other improvements peculiar to it are, the Gardener's Calendar, and the uſes of plants inſerted in the body of the work.'

We ſhall only add, that the Author has prefixed to this Dictionary, an Introduction to the Linnæan ſyſtem of Botany; but, in this, there is nothing more than hath been already often communicated to the public. On the whole, Mr. James Wheeler, Nurſery-man in Glouceſter, is rather to be conſidered as a Book-maker, than as an Author.

Art. 19. *The Hiſtory of Prime Miniſters and Favourites in England; from the Conqueſt down to the preſent Time: With Reflections on the fatal Conſequences of their Miſconduct; and political Deductions on the Perpetuity of Freedom in the Engliſh Conſtitution, aſcertained and vindicated from the Deſpotiſm affected by any of our Sovereigns.* 8vo. 3s. ſewed. Kearſly.

'There is a ſet of under-rate Geniuſes, who, not having power to ſtrike any thing out of themſelves, are obliged to live by the times, and to acquire their little ſtock of knowlege for the day. If a Miniſter is ſuppoſed to engroſs a more than ordinary ſhare of his Sovereign's confidence, immediately they fly to the Index of their Engliſh Hiſtory, and collect every anecdote concerning the Gaveſtons and Spencers, the De la Pooles and the Buckinghams. Such is the Author of the collection before us, which is a kind of epitome of the Engliſh Hiſtory, without any juſt or ſpirited application. Indeed, we formed no very favourable opinion of the work from the outſet, which runs thus:

'All nations, whatever their form of government may be, ſeem to agree in this notion, that it is better to have a *good* than a *happy* Prince: whence, upon mature conſideration, we may call it not merely a notion, but an inſtinct or law of nature, whereby mankind are actuated to wiſh ardently, that thoſe whom it hath pleaſed Providence to ſet over them as Rulers, may, upon all occaſions, ſtudy and conſult their real intereſt and welfare. And, indeed, Princes themſelves, if they would but ſometimes bend their thoughts to ſerious reflections, cannot help feeling the emotions of interior conviction, that it is more glorious to live in the memory of poſterity, as *good* than *happy*; the firſt being the genuine reſult of pure virtue; the ſecond, the deluſive ſport of capricious Fortune.'

From this extraordinary philoſophy, which, by the bye, is ſcarce intelligible, one may reaſonably expect as extraordinary politics. We are at a loſs to know what he means by ſaying, that goodneſs 'is the genuine reſult of pure virtue.' This ſeems running the circle; and he might as well have ſaid, that virtue was the genuine reſult of pure goodneſs. But why muſt *goodneſs* and *happineſs* be thus contradiſtinguiſhed?

guiſhed? Inſtead of telling us, that happineſs is "the deluſive ſport of capricious Fortune, which is downright nonſenſe, would it not have been better philoſophy to have argued, that happineſs was the reſult of goodneſs? Shaftſbury has written an excellent treatiſe to prove, that virtue is the happineſs of every human Being: and, with deference to our Author, goodneſs, in a moral ſenſe, is but another name for virtue.

Art. 20. *Each Sex in their Humour: Or, the Hiſtories of the Families of Brightley, Finch, Forteſcue, Shelburne, and Stevens.* Written by a Lady of Quality, whilſt ſhe was abroad on her Travels, and found among her Papers ſince her deceaſe. 12mo. 2 Vols. 6s. Noble.

Pretty love-ſtories, invented or related, as it is ſaid, by a Lady of quality, and entitled, Each Sex in their Humour; as much as to ſay, Love is the humour of both ſexes,—and doubtleſs it is, at a proper, and ſometimes an improper, ſeaſon of life. The facts, whether real or imaginary, are not ill related: and, on the whole, the performance may be read by a Lady, without fear of meeting with any thing to offend her delicacy, and with a juſt expectation of finding many ſentiments that will afford her both entertainment and inſtruction. o.

Art. 21. *A new Hiſtory of London, from its Foundation to the preſent Year. Being a uſeful Companion for Strangers and Foreigners, deſirous of being acquainted with the Curioſities of this great Metropolis.* By the Rev. George Reeves, M. A. Embelliſhed with eight elegant Copper-plates. 12mo. 2s. 6d. bound. Kearſley, &c.

Thoſe who cannot afford to purchaſe the larger Accounts of our Metropolis, may content themſelves with this Compendium.

Art. 22. *A Letter to the Hon. the Commiſſioners of his Majeſty's Cuſtoms.* By William Stewardſon. 8vo. 1s. Printed for the Author.

Mr. Stewardſon complains, that whereas, by means of his information, a very material fraud was detected, in regard to the bounties on ſail-cloth, and a conſiderable ſum thereupon recovered by the Commiſſioners of the Cuſtoms, one half of which he conceives to be legally due to him, the Informer,—yet was he allowed but one ſixth part of the money ſo recovered:—although it ſeems he afterwards obtained a farther conſideration. He alledges, however, that the Commiſſioners are ſtill greatly in his debt, more eſpecially for loſs of time, and other damage ſuſtained by him, in the tedious proſecution of this affair: and he farther ſets forth, that inſtead of being properly encouraged and rewarded for his aſſiduity in this buſineſs, he was rather *diſcountenanced* by thoſe whoſe office and duty it certainly is, to take care that his Majeſty be not defrauded of his revenue.——How far the Gentlemen of the Cuſtoms are really to blame, with reſpect to their treatment of this Complainant, (who, by the way, ſeems to have behaved a little oddly himſelf) we cannot pretend to conclude, from this repreſentation of the matter, which only affords a view of one ſide of the queſtion: neither doth a caſe of this nature properly come before *our Court*. But as Mr. Stewardſon hath at laſt reſolved, (finding all other methods unſucceſsful) to have recourſe to the law—' that *ultima ratio populi*,' ſays he, ' that *dernier reſort*, that laſt reſource of the people, againſt violence, injuſtice, and oppreſſion;'—ſo we doubt not but the merits of the cauſe will be rightly determined, by the verdict of an Engliſh Jury.

Art. 23. *Obſervations concerning the Execution of Criminals, convicted of capital Offences. The Conduct of Sheriffs enquired into, with a ſhort View of the Conſequences attending a Military Power. Addreſſed to the Magiſtrates of Great Britain of all Denominations.* Wrote in 1751, but never before publiſhed. Small 8vo. 6d. Nicoll.

The Author has ſome judicious remarks on the exemplary ſolemnity proper to be obſerved at the public execution of criminals; and on the impropriety and danger of introducing the military power in ſupport of them. Theſe obſervations are founded on the conduct of Alderman Janſſen, who, with ſo much ſpirit and judgment, executed the office of Sheriff of London, in the year 1749.

Art. 24. *An Eſſay on the Study of Literature. Written originally in French*, by Edward Gibbon, jun. Eſq; now firſt tranſlated into Engliſh. Small 8vo. 2s. ſewed. Becket.

Of this ingenious treatiſe we gave our Readers ſome account, in our XXVth volume, page 224; we have now only to add, that the tranſlation, tho' evidently done by another hand, is not altogether unworthy of the original.

Art. 25. *A Letter from Dr. Stukeley to Mr. Macpherſon, on his Publication of Fingal and Temora, with a Print of Cathmor's Shield.* 4to. 6d. Becket.

A letter of acknowlegements from the learned Doctor to Mr. Macpherſon, for the pleaſure he received from thoſe fine remains of antiquity, Fingal and Temora. It contains ſeveral ſcraps of high conjecture, and old tradition.

Art. 26. *Remarks upon the Life, Character, and Behaviour of the Rev. George Whitefield, as written by himſelf, from the Time of his Birth, to the Time he departed from his Tabernacle. Demonſtrating by aſtronomical Calculation, that his Aſcenſion, Meridian, and Declination, were neceſſarily actuated by planetary Influence; and that his Doctrine was not from Divine Miſſion, but from a mere Fatality, evident, as daily ſeen in the fatal Cataſtrophe of his unhappy, gloomy, and miſguided Followers.* By John Harman, Aſtronomer. 8vo. 1s. Hinxman.

This is the ſecond time Mr. Harman has attempted to be witty, and diverting, at the expence of poor Whitefield. What ſort of a man Mr. Whitefield is, our Readers know very well already; and what ſort of a man Mr. Harman is, was ſufficiently intimated to them in the Appendix to our XXIVth volume, page 473. He there ſtyled himſelf a *Regulator of Enthuſiaſts*; he here puts himſelf down *an Aſtronomer*; ſome of his Readers may, perhaps, take him for a Conjurer: but, for our parts, we only look upon him, as a comical, out-of the-way ſort of a Genius, who has contrived to plague the Methodiſts, and their great Leader, in the ſtyle of an Almanac-maker, and with all the antiquated jargon of Aſtrology.

Art. 27. *The Life and Adventures of a reformed Magdalen.*

12mo. 2 Vols. 4s. ſewed. Griffin.

The Life of a Proſtitute is the eaſieſt taſk that a literary Grub can have upon his hands. The hackneyed methods of ſeduction, the loſs of virtue, and the conſequent loſs of ſhame, the low arts of vulgar vice, and the gradual progreſs to general proſtitution, are nearly the ſame in all, and are eaſily worked up into a regular detail. But the Author of this performance ſeems to have been ſorely puzzled about his ſubject, and, to ſpin it out into two volumes, has had recourſe to the moſt inſipid deſcriptions of the towns and villages through which his Heroine travels; ſeveral of which deſcriptions are, at the ſame time, as much a romance as any other part of the work. In ſhort, theſe Adventures of a reformed Magdalen, are ſufficiently deſtitute of ſentiment, ſpirit, and elegance to make proper furniture for a Circulating Library.

Art. 28. *The Hiſtory of the gay Bellario and the fair Iſabella, founded on Facts, and illuſtrated with Adventures in real Life.*

12mo. 2s. 6d. ſewed. Cooke.

Qualified by experience, (as we ſuppoſe) our Author deſcribes, with ſome ſhare of wit, the manners of the debauching and debauched part of the world. 'A young Blood, heir to a large eſtate, expelled from the Univerſity of Oxford, and juſt come of age, makes a jeſt of this literary act of excluſion—ſends a triumphant notification to all his friends—appoints an evening to receive their compliments—takes his leave of his dear fellow Collegiates—ſets off for London, mounted in his phaeton and four, two blacks behind, with French-horns, &c.—His poſtilion gives the alarm-crack of his whip—the blacks ply their wind-inſtruments——*Rauco ſtrepuerunt cornua cantu.*——His companions waving their hats, give him the farewell-chear.—He is off—He quickens his ſpeed, as he darts through village, hamlet, or town (to the great danger of running over old women and children) and all to be the gazed-at-object of wondering beholders, either in the ſtreet, or at the windows.—His horſes all reeking and covered with foam, the delight of his eye.'——Being conveyed to a bagnio in Covent-garden, he ſingles out his favourite amongſt the Ladies of Pleaſure; and the next day, dupe to her artifice, overcome by her blandiſhments and hypocritical fondneſs, in a fit of love and jealouſy, marries her, *in order to ſecure her to himſelf*, and in contempt of the rich heireſs his mother had propoſed to him, whoſe ſanctity of manners he could never endure.

The ſtory of the fair Iſabella, is that of a celebrated Beauty near Oxford, debauched by Lord F—— (who made uſe of a ſham marriage to effect his purpoſe) and, as ſoon as ſhe was with child, caſt off by him;

abandoned by her own parents—reduced to the utmoſt diſtreſs—reſolving to come to London in ſearch of her perfidious Betrayer—robbed upon the road—falling, when at London, into the hands of bawds and villains—making a ſurprizing and difficult eſcape from them—taken notice of by another Nobleman, who learning her ſtory, was touched with generoſity and compaſſion; reconciles her parents to her; and marries her.——The Author then adviſes young Proſtitutes how to make the moſt of their charms, and keep themſelves out of the hands of their Harpyes, in a method, which, we apprehend, very few of them are in a capacity of purſuing. However, the performance upon the whole is not deſtitute of ſpirit and pathos: and had the Author omitted his coxcomical introduction, his low, illiberal reflections upon the marriage-act, on the reputed father of it (that great Maſter of the ſcience of law and government) and on the Nobility in general, his work might have been worthy of our recommendation. O.

Art. 29. *A Letter to his Excellency Claude, Francois, Louis, Regnier Count de Guercby, Knight of the Order of the Moſt Chriſtian King, Lieutenant-general of his Armies, and his Embaſſador-extraordinary to his Britannic Majeſty. By the Noble Charles, Genevieve, Louis, Auguſtus, Cæſar, Andrew, Timotheus D'Eon de Beaumont, Advocate of the Parliament of Paris, Royal Licenſer of Hiſtory and Belles Lettres, Aid du Camp to the Marſhal Duke de Broglio, Knight of the Order of St. Louis, Miniſter Plenipotentiary from the King to his Majeſty the King of Great Britain*, &c. &c. 4to. 2 s. 6 d. Dixwell.

This Letter contains an account of a very unfortunate diſagreement between two worthy Perſonages, which took its riſe from a very inconſiderable circumſtance. A Frenchman, who calls himſelf *De Vergy*, ſolicited the acquaintance of Monſ. *D'Eon*, who very prudently refuſed to countenance him till he brought letters of recommendation. *De Vergy*, ſomewhat piqued at the refuſal, boaſted of being perfectly well known to the Count *De Guercby*. On the arrival of that Embaſſador, *De Vergy* preſented himſelf before him, Monſ. *D'Eon* being likewiſe preſent, and the Embaſſador then diſclaimed all knowledge of him. This ſeemed a ſufficient detection of *De Vergy* as an impoſtor, and he ought to have been treated with the contempt he deſerved. But Monſ. *D'Eon*, offended at ſome expreſſions which dropped from that adventurer, anſwered him with a degree of intemperance which bordered on a challenge. *De Vergy*, taking advantage of his warmth, called at his houſe the next day; and, not finding him at home, left a meſſage, which Monſ. *D'Eon* interpreted as a public defiance. The ſame day Monſ. *D'Eon* had an invitation to dine with the Earl of *Hallifax*, where he met with the Count *De Guercby*. After dinner, Monſ. *D'Eon* acquainted Lord *Hallifax* with the adventure relating to *De Vergy*, and at the ſame time publicly declared his intention of anſwering what he called *De Vergy*'s public challenge. His Lordſhip having endeavoured in vain to diſſuade him from his reſolution, he at length made the Count *De Guercby* acquainted with Monſ. *D'Eon*'s declaration. They united their intreaties to him, to deſiſt from his purpoſe; and Lord *Hallifax* offered him a note to ſign, whereby he was to engage not to encounter with *De Vergy*. On his refuſal, his Lordſhip thought himſelf obliged to ſend for a guard. Monſ. *D'Eon* however perſiſted in his refuſal, till the Count *De Guerchy*, in the name of the King his Maſter, ordered him expreſsly to ſign it, whereupon he yielded obedience. The account of the ſcene which followed between him and *De Vergy* is whimſical and entertaining, but it is too minute for abridgment.

This unlucky incident, however, has been attended with diſagreeable conſequences to Monſ. *D'Eon*, who, when preſſed by Lord *Hallifax* and the Count *De Guerchy*, to abandon his deſign of engaging with *De Vergy*, let fall ſeveral indiſcreet and piquant expreſſions, which could not be otherwiſe than offenſive to the Count. The reſult of this controverſy, which has for a long time been the ſubject of converſation in the polite circle, is well known: And it is much to be lamented that a man of Monſ. *D'Eon*'s acknowledged abilities and manly ſpirit, ſhould have drawn himſelf into ſuch inconveniencies, by an ungoverned impetuoſity and intemperance of behaviour.

Art 30. *Lettre a M. de la M***, Ecuyer, et de la Société Roïale d' Agriculture, par M. Treyſſac de Vergy; en Reponſe a une Lettre de Monſieur le Duc de Nivernois. Londres, 16. Novembre*, 1763. 8vo. 6 d. Becket.

This little French piece contains Monſ. *De Vergy*'s account of the adventure between him and Monſ. *D'Eon*: in which the former ſtates the facts in a very different light from the latter. It is impoſſible for us abſolutely to determine on which ſide the truth reſts: but we cannot help obſerving, that greater credit ought to be paid to the relation of a man allowed to be of unblemiſhed honour, than to the narrative of an unknown adventurer; eſpecially as Monſ. *D'Eon*'s repreſentation of the affair is, in point of prudence at leaſt, not very advantageous to himſelf.

Art. 31. *Contre Note: Ou, Lettre a Monſieur Le Marquis L****, a Paris. A Londres.* 4to. 1 s. 6 d. Becket.

This Contre Note, which is written in French, is a profeſſed anſwer to M. *D'Eon*'s Letter to the Count *De Guerchy*. The reflections of this Writer, on that piece, are in general juſt and pointed: but they ſeem to be penned with a degree of malignance againſt Monſ. *D'Eon*, whoſe greateſt fault, throughout the whole affair, ſeems to have been the want of temper.

Art. 32. *A Supplement to the Treatiſe for finding the Longitude. Containing all the Requiſites for the ready computing and obtaining the Longitude of a Ship or place, by Obſervations of the Sun and Moon. (The Tables of the Requiſites are for the Year* 1764.) *To which are added Tables of the Declination of the Sun, and of the Variations of the Declinations*, &c. *whereby the true Declination of the Sun may be had at any given Time for a Century to come. Alſo the moſt practical Method of obtaining the Variation of the Compaſs, or magnetic Needle.* By Robert Waddington, Teacher of the Mathematics. 4to. 2 s. Nourſe.

In our Review for October 1763. p. 307, we gave an account of Mr. Waddington's Treatiſe for finding the Longitude. The Supplement before us is intended to ſhorten the method of calculation delivered in that Treatiſe, and accordingly conſiſts of tables computed for that purpoſe; by which the labour attending theſe operations is greatly leſſened, and the artiſt is in much leſs danger of committing errors in performing his calculations.

Art. 33. *Cantabrigia Depicta: A conciſe and accurate Deſcription of the Univerſity and Town of Cambridge, and its Environs. A particular Hiſtory of the ſeveral Colleges and public Buildings, their Founders and Benefactors; with an Account of the conſiderable Improvements which have been lately made throughout the Univerſity: Many correct Liſts of the Univerſity Officers, &c. An invariable Rule for the Beginnings and Endings of the Cambridge Terms; and other uſeful Notes relative to the Univerſity. To which is added, an exact Account of the ſeveral Poſts, Coaches, Flys, Stage-Waggons, and other Carriers. Illuſtrated with ſeveral neat Views of public Buildings, and a very accurate Plan of the Univerſity and Town.* 12mo. 2s. Dod, &c.

The title gives a ſufficient account of this article.

Art. 34. *Propoſitiones Geometricæ, more veterum demonſtratæ, ad geometriam antiquam illuſtrandam et promovendam idoneæ. Auctore* MATTHEO STEWART, S. T. D. *in academiæ* EDINENSI *Matheſeos Profeſſore.* 8vo. 5s. boards. Millar.

This work is divided into two books: the firſt contains ſixty propoſitions, and the ſecond fifty-two; all elegantly demonſtrated, and that ſtrictly in the manner of the ancients. The Author ſuppoſes that the reader, before he attempts to peruſe this performance, is acquainted with the firſt ſix books of Euclid; and we will venture to add, that a ſtudent thus qualified, will not regret the time and attention he may employ upon this treatiſe.

LAW.

Art. 35. *The Statutes at Large.* Vol. V. By Owen Ruffhead, Eſq; 4to. 12s. 6d. in ſheets, to Subſcribers. To non-ſubſcribers, 15s. Baſket, Woodfall, and Strahan, Law-printers to his Majeſty.

Of the Firſt Volume of this valuable edition, we gave an account, in the Review for January 1763, p. 61, &c. We have only now to add, that, in the 2d, 3d, 4th, and 5th volumes, the accurate and judicious Editor fully anſwers the expectations we had formed, from the ſpecimen given in the firſt volume, of his abilities for this great undertaking; and that the work is, in the preſent volume, continued from the firſt year of Geo. I. to the third of Geo. II. to which is prefixed, as in each publication, a *Table* of the *Titles* of all the public and private Statutes, during that time.

⁂ *The* Sermons *in our next.*

THE MONTHLY REVIEW,

For FEBRUARY, 1764.

An Hiſtorical and Chronological Deduction of the Origin of Commerce, from the earlieſt Accounts to the preſent Time. Containing an Hiſtory of the great commercial Intereſts of the Britiſh Empire. To which is prefixed, an Introduction, exhibiting a View of the ancient and modern State of Europe, of the Importance of our Colonies, and of the Commerce, Shipping, Manufactures, Fiſheries, &c. of Great Britain and Ireland, and their Influence on the Landed Intereſt. With an Appendix, containing the modern Politico-commercial Geography of the ſeveral Countries of Europe. By Adam Anderſon, Eſq; In two Volumes Folio. 3l. 10s. Millar, Tonſon, &c.

A Capital work, like the performance before us, might juſtly have been thought one of the principal *deſiderata* of ancient and modern Literature. We congratulate the Public upon the appearance of ſo ample and valuable a treaſure of real knowlege, collected with indefatigable induſtry from almoſt innumerable Authors, chiefly thoſe of the beſt credit, digeſted into as much order as the nature of the compilation would admit, and interſperſed with a variety of judicious remarks and obſervations; all tending to the moſt noble and uſeful purpoſes, the ſupport, convenience, and embelliſhment of human life in general, and the commercial intereſts of the Britiſh empire in particular.

How much ſhould we have thought ourſelves indebted to any ancient Author, who had endeavoured with equal capacity and application, to inform poſterity of all the valuable diſcoveries, arts, and improvements of the ancient world! What joy would it give to all the ingenious Inveſtigators of antiquity, if ſuch a work could be found, legible and entire, in the ruins of Herculaneum! as it would ſo effectually remove the difficulty, and, in ſome inſtances, the impoſſibility, of attaining to a compleat and accurate knowlege of the ſtate of the world in former ages.

ages. But unhappily for mankind, the arts, not of peace, but of war; not of populating, but of depopulating and deſtroying, were held in the higheſt eſteem, and engroſſed too much public attention and applauſe. This was, and always will be, the effect of ignorance, ferocity, and barbarity: as hath been verified, not only in the times of ancient Heroiſm, but of (what was much alike) modern Chivalry. An ignorant people are moſt apt to wonder, and a ſavage people to admire, nothing ſo much as exploits of military fury, ſtrength, and intrepidity. Hence ancient and modern Romances (and ſome writings called Hiſtories deſerve no better name) were calculated to work upon this paſſion. Homer's Iliad was moſt excellently adapted to fill the minds of his countrymen with wonder and amazement, at the ſuperior ſtrength, fierceneſs, and valour of their anceſtors. But whatever reputation ſuch works may have obtained in the world, or how entertaining ſoever they may naturally be to the human imagination; yet if the value is to be computed by truth and utility, and not by fiction and ornament, we cannot but think this work of Mr. Anderſon's, entitled to an equal, if not a ſuperior place in the eſteem of mankind.

It muſt give pain to every perſon who has a juſt ſenſe of humanity, when he conſiders how much the operations of war have engaged the public attention, and employed the pens of the greateſt Geniuſes in all ages, while the arts of peace have ſcarcely been thought to deſerve mentioning, either in poetry or hiſtory. But we may ſafely aver, that the latter alone have contributed to the cultivation of human life, and the real benefit of mankind: that all military exploits, how famous ſoever, are deſtructive of the ſpecies, and the more advantageous they are to one country, the more ruinous to another. We ſhall here aſſert, (as it may ſerve to ſhew the importance of the arts of peace, and conſequently of our Author's work) what may be thought by ſome Readers a paradox, viz. That it is very poſſible, and has often been experienced, that one nation may gain greater advantages over another by a treaty of commerce, than by a ſeries of victories. To make this evident, let us ſuppoſe, that by one or more victories Great Britain deſtroys 200,000 Frenchmen, with the loſs of 100,000 of its own ſubjects (which is a more ſucceſsful war than even our late one) the power of France compared to that of Great Britain would be *diminiſhed* in the proportion of 2 to 1. But if the 200,000 Frenchmen were tranſplanted into England, and ſettled there, the power of Britain would be *increaſed* in the ſame proportion as that of France would be diminiſhed, i. e. 4 to 1. Or if by any other means the number and induſtry of people be diminiſhed in the latter, and increaſed in the former, the advantage is greater and more permanent than that of a victory; unleſs that ſingle victory produces (as is ſeldom the caſe between great Powers) an advantageous treaty. And we will venture to aſſert alſo, that France has contributed more to her own declenſion, by expelling her induſtrious proteſtant ſubjects, than by all the defeats ſhe ſuſtained from the victorious Duke of Marlborough.

The riſe and proſperity of the republics of Piſa, Genoa, and Venice, and, in later times, of the Dutch republic, who all attained to their grandeur and proſperity, not by extent of territory, but by Commerce alone, has, in a great meaſure, opened the eyes of almoſt all the Courts in Europe, and convinced them, that the largeſt extent of fertile territory, the wiſeſt counſels, and the beſt military diſcipline, may not produce ſo much national ſtrength as may be produced by manufactures and commerce within the compaſs of a very ſmall or barren territory. The Greeks in ancient times aroſe to their power and proſperity, and gained the admiration of all other nations, by their activity and induſtry in the arts of peace, as well as thoſe of war: and had the councils and military diſcipline of Sparta been added to the commercial ſtrength of Athens, i. e. if the power and policy of theſe two States had been united, Greece (eſpecially if Greece had been an iſland like Great Britain) would have become invincible—the Macedonian empire could never have ariſen, and the Romans would have been effectually ſtopped in the progreſs of their arms.

The commercial intereſt and military power of a nation are not only compatible, but may, and will, be united by every wiſe State, in proportion to the means it poſſeſſes, and will be made ſubſervient to each other. The one is acquiring ſtrength, the other is exerting it. Strength is uſeleſs, be it ever ſo great, in caſe of war, without ſkill to exert it; nay, improperly exerted may deſtroy itſelf. On the other hand, military ſkill is uſeleſs, or ſoon ſpent, without national reſources in wealth and number of people. A very large territory will maintain but a ſmall number of people without the arts of agriculture and manufacture. But with thoſe arts, eſpecially when carried to perfection, a vaſt number of people may ſubſiſt upon a ſmall territory. Conſequently it is induſtry that makes a country populous, and ſupplies the Government both with men and money. But, as a ſmall State may poſſibly overcome a great one, by mere dint of ſuperior policy, military ſkill and diſcipline, courage and expedition; therefore it is neceſſary for a Government that has even the greateſt reſources in wealth and number of people, to be always in ſuch a poſture as to be able to call forth and employ its ſtrength, in the moſt expeditious and effectual manner againſt an enemy.

Now, as Great Britain has the ineſtimable advantage of being an iſland, united within itſelf; as it can be invaded only by ſea, and as its naval ſtrength is its grand ſecurity; ſo the increaſe of its commerce conduces directly, not only to the increaſe and wealth of its people, but to the augmentation of its naval ſtrength, and even to the more expeditious and effectual exertion of that ſtrength. For Mariners are trained up and qualified by navigation for defence of the kingdom at ſea, and acquire ſuch ſkill, courage, and activity, that they may be transformed in an inſtant from commercial to military men. Hence it is, and ever muſt be, the true policy of the Britiſh Government, to ſupport and extend its commerce, in order to acquire ſuperior ſtrength in making war; and to make war, in order to protect and ſtill farther extend its commerce.

But in order to ſupport an extenſive and advantageous navigation and commerce, it is neceſſary that we have a large ſuperfluity, either of the products of our ſoil or manufactures, to be exported, and which can find purchaſers abroad, to be paid for either in coin, bullion, or other commodities, ſuch as our own people can and will make uſe of. The planting of colonies therefore (which will always have a political dependence on, and commercial connection with, the mother country, ſituated in ſuch parts of the world as ſhall enable them to produce the greateſt quantity of ſuch commodities (eſpecially the moſt valuable) as we want, or are willing to conſume, and which we cannot produce at home, at leaſt not ſo cheap, or in ſufficient plenty, by which commodities theſe colonies ſhall be enabled to pay for the greateſt quantities of Britiſh exports,) is the ſureſt foundation of a large and growing commerce. For every other commerce muſt of neceſſity be in ſome meaſure dependent upon the power, policy, and diſpoſition of foreign States, who may refuſe to enter into ſuch treaties of commerce with us, as will be advantageous to Britain; or may break them as ſoon as concluded. Some ſmall ſhare of commerce may, indeed, be preſerved by ſmuggling our goods into thoſe countries where they are moſt ſtrictly prohibited. But ſuch an illicit commerce muſt be confined and precarious; and other nations will have equal advantage in running their goods upon our coaſts; eſpecially while ſo many of our own people are ſo able and willing to do it for them. It is farther neceſſary to the wealth, and conſequently the power, of Great Britain, that the value of our exports ſhould exceed that of our imports, in order to draw bullion and ſpecie from abroad, and to produce a greater plenty, and quicker circulation, of money at home: by which intereſt of money is reduced (a thing of great importance to trade) and the Government is enabled to raiſe more money to anſwer the expences of war, than other Governments, which have either no commerce, or one leſs advantageous.

We hope our Readers will pardon this excurſory preamble; as it is repreſenting, in as ſhort a compaſs, and clear view, as we are able, the ſubſtance of what our moſt eminent Authors upon Trade and Commerce have wrote; and ſhewing the importance of thoſe arts and inventions in agriculture, manufacture, and navigation, and of thoſe laws, eſtabliſhments, negociations, and treaties, which conduce to the commercial intereſt of the kingdom, and which are the chief ſubjects of our Author's learned, judicious, and laborious performance. Even in the moſt ancient times, and before the advantages of commerce were well underſtood, thoſe nations which have ſince been reputed the wiſeſt, were ſo ſenſible of the utility of the firſt inventions in agriculture, in manufacturing cloths and metals, and in navigation, that they not only reſpected, but deified the Inventors. We cannot doubt then, that our Author's work, in the preſent times, will meet with the moſt favourable and grateful reception from the public.

But we cannot better expreſs the deſign, and even the merit of this performance, than in the words of the Author himſelf, in the beginning of his preface: *viz.*

'Whatſoever things may be ſaid to be uſeful and excellent, either in nature or in art; whether for ſenſual or for intellectual gratifications; for the eaſe, conveniency, or elegance of life; which ſome parts of our earth afford, and others want, may be truly affirmed to be principally communicated by commerce either primarily or mediately.

'To the inſtrumentality of commerce *alone*, the Britannic empire is moſt peculiarly indebted, for its opulence and grandeur, its improvements in arts and knowlege; and in general for the great bulk of its ſolid comforts and conveniencies.

'May it not therefore well merit our particular enquiry, how, and from what cauſes and inſtruments, at what periods of time, and from what various and reſpective places or countries, ſuch ineſtimable benefits have accrued to mankind; more eſpecially if, at the ſame time, ſuch enquiry (in our enſuing work) ſhall be found to convey very many profitable notices and inſtructions in commercial points, as well as in other intereſting concerns therewith connected.

'Yet, altho' it be univerſally admitted, that Chronology is the very ſoul of Hiſtory, a chronological and general Hiſtory of Commerce is, to this day, quite an untrodden path, as comprehending therein the diſcoveries, inventions, and improvements in navigation, colonization, manufactures, agriculture, and their relative arts and branches.

‘ So comprehenſive and laborious an undertaking, therefore, it is to be hoped, cannot fail to meet with a favourable reception, from both the *landed* and *trading* Intereſts of Britain and Ireland, to and for whom the enſuing work is moſt principally adapted; ſo much the rather, as there is not extant, in any language, a work of ſo extenſive and complex a contexture, as far as we could ever hear of.’

The Author modeſtly declares afterward, that he ‘ is far from expecting, or even deſiring, any greater indulgence than what all candid and intelligent Readers will naturally allow to an undertaking of this kind, compounded of ſo great a number of disjunct and not ſeldom heterogeneous parts, collected out of ſo vaſt a number of different diſtant, and ſome very dark and remote ages, of various countries, abilities, biaſſes, and prepoſſeſſions; from ſundry manuſcripts alſo, and from an almoſt endleſs number of ſmaller tracts and pamphlets, from the reign of Queen Elizabeth downward, and ſome even farther back: in the collecting, extracting, and methodizing whereof, all poſſible care and exactneſs has been endeavoured; altho’ for the reaſons above-mentioned, it can by no means be expected, that either the diction or the periods ſhould always run ſo uniformly even or ſmooth, as might otherwiſe be expected; more eſpecially as, for the ſake of ſtrictly adhering to the moſt indiſpenſible rule of a chronological ſucceſſion, matters of a very heterogeneous nature do often mutually ſucceed each other.’

Indeed, the merit of this work is of ſo ſuperior a nature, as to have little or no dependence upon the ſtyle in which it is compoſed: and it would be unpardonable in us to cenſure it for inaccuracy or inelegance of language. But at the ſame time, we can by no means commend this great work to our modern Readers of taſte, who read for amuſement, and not for information; and who admire nothing ſo much as the poliſh of diction, and harmony of periods, nor can comprehend any thing more of an Author's merit. We alſo ſtrictly prohibit all Pedants, Petit maitres, Beaus, Pretty Fellows, Wits, and Choice Spirits, from peruſing a work of this nature, or enquiring into the contents. A ridiculous affair it would be truly, for a Beau, while his hair is dreſſing (which is all the leiſure he has for reading) to be thumbing over two huge volumes in folio, about Trade and Navigation, and Colonies, and Manufactures, and Stuff! eſpecially as there is not the leaſt ingredient of profaneneſs, or obſcenity, of calumny, or ſatire, to give it a poignancy upon the debauched Engliſh palate, which has almoſt

moſt loſt its reliſh for all ſuch writings as are calculated for no other end than public utility.

But if any Reader is deſirous of underſtanding the culture and improvement of human life, the riſe and progreſs of the moſt curious and valuable arts, the cauſes why ſome nations have become populous, wealthy, powerful, and happy; and others have been depopulated and reduced to poverty and barbarity, and the means by which the greateſt number of people may ſubſiſt in any country, in the greateſt abundance of every thing neceſſary, uſeful, and ornamental; — in ſhort, if any Reader is deſirous of acquiring that moſt excellent and uſeful ſcience, of which the Greek boaſted, when he ſaid, he knew how to make a ſmall city or ſtate into a great one, he will here find his curioſity highly gratified, his knowlege amply enlarged, and confirmed by the greateſt variety of authenticated facts. We aver, from experience, that the peruſal has given us the higheſt ſatisfaction, by enabling us to make a juſt compariſon between the preſent populous and flouriſhing ſtate of our own country, and its condition in former ages, even ſo late as the century preceding the Reformation, when England was thinly inhabited, and the common people in general were either ſlaves or beggars, or thieves and robbers; and all lived in terror, either of one another, or of the oppreſſive Barons—when there was but little culture of the ſoil, and very few arts and manufactures—when London had not attained to a fourth part of its preſent grandeur, in reſpect either to building, wealth, or number of people—and the other great cities and towns were little better than dirty villages—when the common people lived in huts, built of mud or clay, without chimnies; and even the bed-chambers in many of the beſt houſes, in town and country, had clay floors covered with litter—when dearths and epidemic diſtempers were frequent, and, together with wars, conſumed the common people, and prevented the natural increaſe of mankind. How different the preſent ſtate of the nation is, every man's experience and obſervation may ſufficiently inform him: and the proſpect we have of ſtill greater improvements, not only in England, but (with Mr. Churchill's leave) in Scotland, as well as Ireland, and the Colonies, muſt give joy to every honeſt and public-ſpirited Briton.

But our Readers will think it high time that we ſhould give them ſome more particular account of the contents of this work, which we ſhall do in the Author's own words.

'The enſuing work conſiſts of four capital parts, viz.

'Firſt, Of a large introduction, exhibiting a comprehenſive view of the primitive origin of Commerce in the world—of its progreſs—and of its modern ſtate and condition in the ſeveral nations of Chriſtendom—and more diffuſely of that of the Britiſh empire; alſo of the very great importance of our American Plantations—of our manufactures—of the variations in the weight, value, and ſtandard of our coins, from the Norman Conqueſt downward—and laſtly, a ſuccinct critical ſurvey of the geographical, commercial, and nautical knowlege of the Antients. To which introduction is annexed its proper alphabetical index.

'Secondly, The main body of our work commences with a ſuccinct hiſtorical and chronological ſeries of memoirs, from the earlieſt accounts down to the final overthrow of the weſtern Roman empire, near the cloſe of the fifth century,—relative to the firſt diſcoveries and improvements of the antients, in agriculture, domeſtic and manual arts for the conveniency of life, as well as in commerce and navigation—of ancient migrations and tranſplantations—of the origin and revolutions of ancient commercial nations and cities—and occaſionally of the dates or times of the flouriſhing of certain eminent perſons in various ages.

'Thirdly, From the commencement of the ſixth century, the great bulk of our work is divided into thirteen diſtinct centuries, to each of which is briefly prefixed its peculiar characteriſtic; and from the eighth downwards, each century has alſo prefixed to it, the chronological ſucceſſion of the Monarchs of the principal nations of Chriſtendom, excluſive of the Papacy, and of the old Conſtantinopolitan or Greek empire. Which laſt-named part being ſo much more intereſting than the two preceding ones, has therefore ſupplied matter and room for much the greateſt part of this work.

'Fourthly, To our before-named appendix we have ſubjoined what we apprehended would amply compleat our plan, and be acceptable to all, viz. the Politico-commercial Geography of Europe, or a compendious and comparative view of the various productions, trades, manufactures, exportations, populouſneſs, and power of the ſeveral Potentates, Republics, and States thereof; and likewiſe a brief ſurvey of the commerce, magnitude, and people of their moſt conſiderable cities and towns.

'Finally, As our very copious and comprehenſive chronological and alphabetical index to the ſaid four parts of the work, is ſo commodiouſly framed, as to enable the Reader, with eaſe, and in ſome meaſure by a mere inſtantaneous inſpection, to form a juſt idea of the value, nature, and extent of this entire work, we need only to refer thereto, for a convincing proof of its great and general utility. And, for the farther eaſe of the

Reader, we have added two ſmall alphabetical indexes, viz. one to the annexed introduction, as already mentioned; and another to the appendix; as the matters contained in them could not properly be reducible to any chronological order or method, and therefore could not be comprehended in, nor incorporated with the general chronological index.'

Out of ſo vaſt a quantity and variety of curious and inſtructive parts as this work contains, we might be at a loſs what to ſelect by way of ſpecimen. But as it is natural to ſuppoſe, that the introduction of the principal arts and manufactures now eſtabliſhed in Great Britain and Ireland, will be moſt intereſting to our Readers, we are determined to ſelect part of our Author's account of the fourteenth century, when England began to apply to arts and manufactures: and then ſhall mark the times when each art or manufacture was introduced, together with the dates of ſome other important incidents relative to commerce.

Before the reign of Edward the third, in the aforeſaid century, ‘ The materials of our commerce were only wool, leather, tin, and lead: which unmanufactured materials we, for many ages, contented ourſelves to exchange, chiefly with the Netherlanders, for their drapery made of our own excellent wool, and for ſome linen, and French and Rheniſh wines.

‘ Fourteenth Century.

‘ Succeſſion of Princes in this Century.

Emperors of Germany.	
Albert I. to	1306
Henry VII. to	1312
An Interregnum.	
Louis V. to	1345
Charles IV. to	1377
Wenceſlaus to	1399
Rupert to and beyond.	1400

Kings of England.	
Edward I. to	1307
——— II. to	1327
——— III. to	1377
Richard II. to	1399
Henry IV. to and beyond.	1400

Kings of Scotland.	
John Baliol to	1306
Robert I. (Bruce) to	1329
David II. to	1370
Edward Baliol reſigned to Robert II. to	1390
Robert III. to and beyond.	1400

Kings of Denmark.	
Eric VII. to	1319
Chriſtopher II. to	1334
Waldemar III. to	1375
Olaus V. (who annexed Norway) to	1387
Margaret (Qu. of all the three northern kingdoms) to and beyond.	1400

Kings

Kings of France.	
Philip IV. (the Fair) to	1314
Louis X. to	1316
Philip V. to	1322
Charles IV. (the Fair) to	1327
Philip VI. (called the Courtier) to	1350
John to	1364
Charles V. (the Wiſe) to	1380
Charles VI. to and beyond.	1400

Kings of Caſtile, (called uſually of Spain.)	
Ferdinand IV. to	1312
Alphonſo XI. to	1350
Peter (the Cruel) to	1369
Henry II. to	1379
John I. to	1390
Henry III. to and beyond.	1400

‘ Character of the Fourteenth Century.

‘ The character of this fourteenth century is of much greater importance to mankind than any, or, perhaps, than all the preceding ones, conſidered in a purely mercantile ſenſe. Great improvements are effected in naval commerce throughout the greater part of Europe, and in the dimenſions of ſhipping, more eſpecially in Italy, Spain, the Hanſe-Towns, and the Netherlands, whereby gradual approaches were making towards conſtituting the remarkable difference which has ſince ſo eminently appeared between nations, in proportion to their greater or leſſer cultivation of foreign commerce, and of manufactures, fiſheries, mines, and other commercial improvements. Yet Mr. Rymer, in the dedication to the late Queen, of his third tome of the Fœdera, tells her very truly, “ That theſe were times of great ſtruggle and diſorder all Europe over, and the darkeſt period of times.” And the ſuppoſed royal Author of the Memoirs of the Houſe of Brandenburg, ſpeaks much to the ſame effect, viz. “ That ignorance was at its higheſt pitch in this and the next ſucceeding century.”——The lands of England, it is true, ſtill continued to be exceeding cheap, of which ſome very memorable inſtances are exhibited, chiefly owing to there being as yet but very few purchaſers: yet the rate of living, and the prices of moſt of the neceſſaries of life were conſiderably riſen ſince the beginning of the preceding century. The great King Edward III. of England, attentively obſerving the vaſt benefits accruing to the Netherlands, from their extenſive *woollen manufacture*, the main material whereof they owed chiefly, if not ſolely, to his own kingdom; viewing alſo the beauty, populouſneſs, opulence, and ſtrength of their cities, the neatneſs and wealth even of their villages, whilſt thoſe of his kingdom were moſtly poor, ill-built, ſmall, and thin of people; and that the province of Flanders in particular was thereby become ſo opulent and potent, as to be a dangerous neighbour to England, more eſpecially when ſiding with France; ſuch conſiderations were more than ſufficient to determine him to attempt the removal of every obſtacle for attaining the like benefits to himſelf and his people.

‘ Had this Prince ſolely confined himſelf to the purſuit of the woollen manufacture, that great point would have been ſooner and more effectually accompliſhed; but his earneſt purſuit of the conqueſt of France, occaſioned no ſmall ſuſpenſion of the other point, by its depriving his kingdom of much wealth and people. Yet although that towering project proved abortive, and that, in the end, he lived long enough to ſee all his large conqueſts in France raviſhed from him, the ſingle town of Calais only excepted, [and a truly happy ſight it was, or ought to have been, for the Engliſh nation, had they then as clearly perceived, as we at preſent do, the infinite miſchief which would have been the inevitable conſequence of his ſaid ſucceſs;] he, however, alſo lived long enough, to ſee his ſaid more ſalutary ſcheme of the woollen manufacture generally eſtabliſhed throughout England, tho' ſince gradually much improved. He alſo enacted more and better laws for the advancement of commerce than all his predeceſſors had done. The ſilver coins of the two ſiſter nations of England and Scotland, having been the ſame in weight, value, figure, and denomination, from time immemorial, down to the middle of this century, thereby they mutually and freely circulated in both kingdoms to that period: but the Scots beginning now firſt to leſſen the intrinſic value of theirs, ſtill preſerving the old denominations, about that period England was at length obliged totally to prohibit their paſſing in payment. The livre or pound of France, which originally weighed twelve ounces of ſilver, or a pound Troy, was in this century ſunk to the ſixth part of that weight, or to the ſixth part of a pound Sterling. Although gold coins had been early in uſe amongſt the ancient Aſiatics, Egyptians, Greeks, and Romans, yet, from the overthrow of the weſtern Roman empire, until near the cloſe of the laſt, or the beginning of the fourteenth century, we do not find any gold coins in uſe, even in the free States of Italy, who doubtleſs had them the firſt of any part of Europe weſt of the Greek empire.—In England, the firſt gold coins were not ſtruck till the year 1344. In the ſame country, foreign Merchants were hardly and impolitely treated by means of the excluſive charters granted to London, and other cities and towns. The ports of the eaſtern coaſt of England had, by this time, fallen into a conſiderable trade to and with the Hanſe-towns of Germany, and alſo to thoſe of Pruſſia and Livonia; then the fartheſt voyages made by Engliſhmen, even long before England reſorted to the countries within the Mediterranean ſea. Next after London, the city of Briſtol made the greateſt figure of any in England, in commerce and ſhipping, in all this century, and probably long before, as well as it has done ever ſince; as partly appears from their making the higheſt loans of money to the Crown of any place, London excepted.—This century, moreover, furniſhes us with the moſt diſtinct account of the full quota of the Cinque-ports maritime ſervice to the Crown in time of war.—Many improvements are made in Europe; and particularly in England, clocks are firſt firſt brought thither; law-pleadings firſt ordained to be in the Engliſh language, &c.—The iſlands of the Madeira, and of Canaries, are fully diſcovered and ſettled; both which were ſoon after planted with vines and ſugar-canes: and the ſaid iſlands have been extremely aſſiſting to the commerce of the ſeveral trading nations of Europe, both by their product and their commodious ſituation. So that, did we think ourſelves obliged to aſcertain preciſely a period to the times called the *Middle-ages*, we might poſſibly with ſome reaſon, fix on the latter end of the reign of the great King Edward III.

'Scotland, we find, had commerce with the Netherlands from the very commencement of this century, and probably much farther back.—The invention of the gilling and pickling of herrings, at the cloſe of this century, as ſtill in uſe, has proved a great addition to the commerce of Europe, and more particularly to the Hollanders: and the inundation of the Texel happening very near that period, afforded means for Amſterdam to take its firſt great commercial flight, by engroſſing the greateſt part of the fiſhing, and of the Baltic trades.——Altho' the Hanſe-towns ſtill enjoyed, throughout all this century, a great and flouriſhing commerce, yet the Netherland cities, and moſt eſpecially the great and opulent city of Bruges, began now to eclipſe the Hanſeatic ones, both in commerce and opulence.——In Denmark, Sweden, and Norway, their famous Queen Margaret is ſaid to have made ſuch regulations, as laid the foundations for future commerce. It was in her reign, that we firſt meet with the mention in hiſtory of the copper-mines of Sweden; which laſt-named country came very late into any degree of foreign commerce.

'Spain (by which word Hiſtorians, in thoſe times, moſt generally meant the monarchy of Caſtile, and yet at other times the whole country, comprehending both modern Spain and Portugal) had ſome foreign commerce carried on by large ſhips called carricks, long before France had any ſuch, or indeed any other nation of the Weſt, but the free cities of Italy and the Hanſe-towns.

'In concluſion, this century made ſundry great improvements in commerce, manufactures, and navigation, and has therefore required more room in our work than any one preceding century.—We may alſo remark, that during the conteſts in the courſe of this century, between the Anti-popes, as alſo in the ſtruggles between the pretenders to the imperial throne, Italy was in a continual flame with civil broils, ſo that in ſundry parts thereof, according to Petavius and others, many Princes and great men aſſumed to themſelves the rule and government of cities; many of whom Pope Benedict XII. legitimated as Princes of the ſame, that they might be ready and willing to help and defend him againſt Lewis of Bavaria, the Emperor, elected by one party of the German Princes, he favouring the pretenſions of Frederic of Auſtria to the imperial throne.

‘ We have ſeen and traced the antiquity of the famous woollen manufacture of the Netherlands, as far back as the year 960. It continued increaſing for above four hundred years after, and was much taken off by France, Germany, and England. Yet, as all things are liable to abuſe, it fell out about this time, that the halls of thoſe Netherland cities, who had at firſt made reſtrictive laws, under pretence of preventing deceit by the debaſing of thoſe manufactures (exactly anſwerable to our own mechanical companies in England, Scotland, and Ireland) but which were in reality moſt principally intended for fixing and confining them to the cities alone, did, by main force, (ever prejudicial to commerce) at length drive much of this weaving trade out of the cities, where the halls of reſtraint were, into the villages. The wars between France and Flanders drove it back from thoſe villages to Tienen and Louvain in Brabant.—“ The Brabanters, ſays the great Penſionary De Witt, in his judicious book entitled, the Intereſt of Holland, nothing wiſer than the Flemings, ran into the like reſtraining laws of the halls, of laying impoſts on the manufacture; which imprudent methods had before occaſioned many tumults and uproars amongſt the weavers in Flanders: for, anno 1300, in a tumult in Ghent, two magiſtrates and eleven other citizens were ſlain. In the year following, above fifteen hundred perſons were ſlain at Bruges on the ſame account, in a tumult. And in a like tumult, on the ſame ſcore, all the magiſtrates of Ypres were killed. As, ſome time after this alſo, at Louvain, in a great tumult of the cloth-weavers and their adherents, divers magiſtrates were ſlain in the council-houſe, and ſeveral of the offenders fled to England, whither they firſt carried the art of drapery. Many other cloth-weavers, with their followers, as well Brabanters as Flemings, diſperſed themſelves into the countries beyond the Meuſe, and into Holland, and amongſt other places, many of them fixed at Leyden.” [Which coming of the cloth-workers into England, ſeems to be the ſame with thoſe by and by to be mentioned from the Fœdera, under the year 1351, who had licences from King Edward III. and privileges granted by him for ſettling in England.] Inſomuch, that from this great Author, Mr. De Witt, we learn, "That the cities of Ghent, Bruges, and Ypres, in Flanders, and Bruſſels, Tienen, and Louvain in Brabant, ſoon loſt much of their trade and manufactures, partly by the ſaid ill-judged meaſures, and partly alſo from their Earls and Dukes becoming ſo powerful, as to make war againſt thoſe, and the other great trading cities of the Netherlands, whoſe cloth-trade, fiſhery, and traffic, were thereby gradually driven out of the land; whereas," ſays that great man, who, however, muſt ſtill be conſidered as a ſtaunch republican, and who never loſes ſight of his darling point, his averſion to the monarchy and power of a Stadtholder, or ſingle Governor, "it is manifeſt, by the preſent manufactures, fiſheries, and foreign traffic of the United Netherland Provinces, that commerce thrives beſt in free Governments: for when our Earls or Dukes were ſo weak and ill-armed, that they were forced to ſubmit to thoſe cities that flouriſhed by traffic, and could not oppoſe the true intereſt of the merchants, merchandizing then flouriſhed."

'At the beginning of this century (and indeed it held long after) the city of Bruges was arrived to ſuch a pitch of grandeur and wealth, by its vaſt commerce, that Philip the Fair King of France, being here, anno 1301, with his Queen Jane, they were both aſtoniſhed, ſays Lewis Guicciardin, in his deſcription of the Low Countries, at the magnificence and riches of that city. It ſeems the Ladies of Bruges put her Majeſty out of all patience, to ſee how ſplendidly they were decked with jewels and rich attire, inſomuch that ſhe broke out into this paſſionate ſpeech, viz. *I had thought that I was the only Queen here: but I find here are above ſix hundred more Queens in this city.*'

[*To be concluded in our next.*]

A Collection of Caſes and Records concerning Privilege of Parliament; with a few occaſional Remarks upon them. 8vo. 1 s. 6 d. Whiſton, &c.

THE profeſſed deſign of this pamphlet may be collected from the following introduction.——'The Privilege of Members of Parliament, ſays the Author, not to be arreſted by proceſs in any civil ſuit, nor, as it was generally apprehended, in any criminal proſecution for the inferior ſort of crimes, having been of late much the ſubject of converſation, it will probably be a gratification of the public curioſity, to ſee a collection of the Caſes and Records that the Law Books furniſh us with concerning it.—— How far they tend to elucidate the point of privilege in criminal caſes, which has of late been ſo warmly agitated, I will not pretend to determine.——I think, he continues, it will appear at leaſt, that the Judgment of the Common Pleas on this occaſion, has been founded on very plauſible, if not ſubſtantial, reaſons, and deſerves by no means to be cenſured as precipitate, even ſuppoſing it to have been erroneous; which, were it not for the late Reſolutions of both Houſes of Parliament, which have determined that Privilege does not lie in the ſingle caſe of a ſeditious libel, many people would ſtill beg leave to doubt of.'

How far, in ſuch caſe, people might have doubted on this point, or whether they are not ſtill in doubt about it, we know not, any more than the Author. But we will venture to ſay, that for himſelf, he is paſt doubting, as may be inferred from his own words. After having diſplayed all his Caſes and Records—' Theſe circumſtances,' he concludes, ' ſeem to afford a tolerable *proof*, that the Lords of Parliament are intitled to ſuch a privilege of their perſons in *miſdemeanours* as well as in civil caſes."

In our judgment, they do not afford ſo much as a ſhadow of proof that privilege holds in miſdemeanours. In fact, all the Caſes and Records which are produced, do not in the leaſt concern the matter in queſtion: for they all relate to civil caſes, and no inference, reſpecting criminal caſes, can be drawn from them without the moſt forced and unnatural conſtruction. Thus, on a writ of treſpaſs brought againſt a Prior, the Plaintiff prayed a capias to take his body; but it was ſaid, that ' he could not have a capias againſt a Prior, unleſs he were indicted of felony, or were attainted of felony, &c.'

Here the Author would induce the Reader to believe, though he does not aſſert it poſitively, that the &c. at the end of this caſe means treaſon, or ſuch crimes as are either felony or greater than felony; ' for all crimes of a lower degree than felony,' he adds, ' come under the general denomination of treſpaſſes.'

We, on the other hand, are perſuaded, that the &c. in this place, means other inferior offences to felony: for though it is true that crimes under the degree of felony, are ſometimes denominated treſpaſſes, yet in this caſe, the ſenſe evidently refers to treſpaſſes of a criminal nature, in contradiſtinction to the treſpaſs then in queſtion, which was properly of a civil nature.

The Writer, however, is candid enough to cite one record which proves, that privilege cannot be claimed in caſes of *Reſcous:* and if he had looked farther into the law books, or into the Journals of the Houſe of Commons, he would have found many other caſes in which privilege is not allowed.

The authority of Lord Coke, who ſays, that privilege holds, "unleſs in treaſon, felony, and the peace," is too much in favour of our Author's opinion, to have been omitted by him: but if he had taken the pains to conſult the Records which Lord Coke cites in the margin, to ſupport this dictum, he would have found, that not one of them apply to the proof of this propoſition, but rather tend to maintain the oppoſite concluſion.

In ſhort, this Collection ſeems to have been made by one of thoſe Huſſars in Literature, who catch ſubjects as they riſe, and ſubſiſt not by the merit of their writings, but by the popularity of their theme.

The Life of the Right Hon. Sir John Holt, Knight, Lord Chief Juſtice of the Court of King's-Bench. Containing ſeveral Arguments touching the Rights and Liberties of the People, delivered by his Lordſhip, with great Reaſon, and remarkable Courage, upon moſt important Occaſions, during the Reigns of their Majeſties King William the third and Queen Anne; taken from the Report of Lord Chief Juſtice Raymond, &c. And an abſtract of Lord Chief Juſtice Holt's Will, Codicils, &c. Alſo Points of Law reſolved by his Lordſhip, on Evidence, at Niſi Prius. With a Table of References to all his Lordſhip's Arguments and Reſolutions in the ſeveral Volumes of Reports. Never before publiſhed. By a Gentleman of the Inner Temple. 8vo. 2s. 6d. Worral.

THE Life of this great and public ſpirited Lawyer, could not be publiſhed at a more ſeaſonable opportunity. During ſome late warm conteſts in our Courts of Juſtice, his authority was appealed to on both ſides; and it has been obſerved, in a certain aſſembly, that it was his peculiar honour to have diſobliged the Crown, the Lords, the Commons, and the People, by his judicial conduct, at different periods. Which is the ſtrongeſt inſtance that can be given, of his being totally unbiaſſed and diſintereſted.

A life ſpent in the ſtudy and practice of the Law, as it admits of but little diverſification, ſo it affords but few anecdotes for general entertainment. Nevertheleſs it muſt be confeſſed, that our Editor has, with indefatigable pains, collected many curious particulars relating to Lord Holt, which are the more acceptable, ſince, as he obſerves, ‘ not a ſyllable concerning this conſummate Judge, or any of his family, is to be found, either in the ten volumes, folio, of the General Dictionary; the five of the *Biographia Britannica*; or the eleven large octavos, of the *Biographical Dictionary.*’

In the introduction, our Editor very juſtly premiſes, that ‘ there never was an abler, more unbiaſſed, and upright Judge ſince England was a nation, than the Lord Chief Juſtice Holt. His Life is intereſting to every individual, who ſets the leaſt value on the ſecurity of his liberty or property; his Lordſhip was always remarkably ſtrenuous in nobly aſſerting, and as vigorouſly ſupporting the rights and liberties of the ſubject, to which he paid the greateſt regard on all occaſions, and never ſuffered the leaſt reflection tending to depreciate either, to paſs uncenſured, or, indeed, without the ſevereſt reprimand.’

In proof of this, our Editor takes notice of the reſentment which Lord Holt expreſſed againſt the opinion of one of his brethren, relating to a writ of appeal, concerning which one of the Judges alledged, that “ an appeal was a revengeful, odious proſecution, and therefore deſerved no encouragement.” Upon which occaſion, Holt, with great vehemence and zeal, ſaid, “ He wondered an Engliſhman ſhould brand an appeal with the name of an odious proſecution! for his part, he looked upon it to be a noble remedy, and a true badge of the Engliſh rights and liberties *.”

‘ No Chief Juſtice,’ ſays our Author, ‘ perhaps ever continued in that poſt ſo long as Lord Chief Juſtice Holt did, his Lordſhip having maintained it twenty-two years ſucceſſively, with great reputation for his courage, integrity, and compleat knowlege in his profeſſion; he applied himſelf with great aſſiduity to the functions of his important office; he was a perfect Maſter of the common law; and as his judgment was moſt ſolid, his capacity vaſt, and underſtanding moſt clear, ſo had he a firmneſs of mind, and ſuch a degree of reſolution, as could never be brought to ſwerve in the leaſt from what he thought to be law and juſtice; he had upon great occaſions ſhewn an intrepid zeal in aſſerting the authority of the law; for he ventured the indignation of both Houſes of Parliament by turns, when he thought the law was with him: thoſe who had the happineſs of living in his time, were more immediately ſenſible of his juſtice, wiſdom, and integrity. His advancement to the honourable ſtation which he ſo long and ſo well filled, is an unerring proof that real merit will make its own way, without any aſſiſtance, without any little mean arts and aſſiduities, and that the only certain method to obtain true honour, is to deſerve it. To his juſtice and unſhaken integrity, and to the univerſal ſuffrages of praiſe of a whole nation for ſuch a behaviour, we may poſſibly, in a great meaſure, be indebted for ſuch a ſeries of great men ſince his time, in the profeſſion of the law, not to be equalled in any former period of hiſtory, and not likely to be exceeded in any future.'

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* N. B. Upon an appeal, the King cannot pardon.

We muſt concur with the Writer in his encomiums on this great and upright Judge; but we cannot entirely admit, that we have had a ſeries of Lawyers, ſince his time, not to be equalled in any former period of hiſtory. It is certain that our ſeats of judgment were never better filled than at preſent; but if we look at the intervening ſpace, we ſhall find many reverend Judges, whom it would be abſurd and unjuſt to compare with the Cokes and Hales of former times.

With regard to the Life of Lord Holt, the Editor informs us, that he 'was the eldeſt ſon of Sir Thomas Holt, Knt. Serjeant at Law in King Charles the ſecond's reign; he was born in 1642, at Thame in Oxfordſhire, and was educated in Abingdon ſchool, while his father was Recorder of that town. He became a Gentleman-commoner of Oriel college, Oxford, under the tuition of Mr. Francis Barry. In 1658, he entered himſelf of Gray's Inn, before he took a degree; ſometime after which he was called to the bar; where applying himſelf with great induſtry to the ſtudy of the common law, he arrived at ſo great a knowlege therein, that he ſoon became a very eminent Barriſter, inſomuch that when the Earl of Danby (great-grandfather to his preſent Grace the Duke of Leeds) was, in 1678, impeached in Parliament by the Commons, the Lords appointed Serjeant Raymond (father of the late Lord Chief Juſtice Raymond) Mr. Saunders, afterwards Chief Juſtice of the King's Bench, and Mr. Holt, to be of his council; but the Commons, by a vote, which was poſted round Weſtminſter-hall, and the Parliament-houſe, prohibited the ſame, upon the ſevereſt penalties.

'On the 13th day of February, 1685, he was made Recorder of London, by letters patent, by commiſſion, in the place of Sir Thomas Jenner, made one of the Barons of the Exchequer.——

Having diſcharged the office of Recorder with much candour and applauſe, for about a year and a half, he was removed thence, becauſe he would not give his hand towards the taking away the Teſt*.—But another gives us this account of it—"Though King James the ſecond had no other wars, but againſt the laws and conſtitution of the nation, yet he would have the act which makes it felony without benefit of Clergy, for any ſoldier taking pay in the King's ſervice, in his wars beyond ſea, and upon ſea, or in Scotland, to deſert his Officer, to extend to this army, thus raiſed by King James the ſecond, in time of peace to enſlave the nation, in the year 1687; and becauſe the Recorder of London, Sir John Holt, would not expound this law to the King's deſign, he was put out of his place, and ſo was Sir Edward Herbert, from being Chief Juſtice of the King's-bench, to make room for Sir Robert Wright, to hang a poor ſoldier upon this ſtatute; and afterwards this ſtatute did the work without any farther diſpute." In April 1686, or thereabouts, he, with many others, was called to the degree of Serjeant at Law.

Being choſen a Member in the Convention Parliament, called by the Prince of Orange, to ſettle the nation, upon K. James's withdrawing into France, in 1688, he was appointed to be one of the Managers for the Commons, at the conferences held with thoſe of the Lords, about the Abdication, and the vacancy of the Throne†; he had an opportunity to ſhew his great abilities, and inclination, upon that ſolemn occaſion; and it is not unlikely, but that it forwarded his advancement: for the Government being ſettled, and King William and Queen Mary fixed upon the throne, Sir John Holt was, on the 4th of May, 1689, made Lord Chief Juſtice of the Court of King's-Bench.

On the 7th of the ſame month, he was, at a meeting of the Governors of the Charter-Houſe, at Whitehall, choſen one, in the place of Lord Chancellor Jeffreys; and on the 25th of Auguſt, in the ſame year, he was admitted into his Majeſty's moſt honourable Privy-council, and ſworn at Hampton Court.'

When the Lord Chancellor Sommers parted with the great ſeal on the twenty-ſeventh of April, 1700, and the ſame continued undiſpoſed of for ſome time, King William preſſed Lord Chief Juſtice Holt to accept of it, 'but he replied—"That he never had but one Chancery cauſe in his life, which he loſt, and conſequently could not think himſelf fitly qualified for ſo great a truſt:" whereupon, (it being Term-time, ſo that a vacancy in that poſt put things in ſome confuſion) a temporary commiſſion was granted on the fifth of May, 1700, to Sir John Holt, Sir Thomas Trevor, Maſter of the Rolls, Sir George Treby, Chief Juſtice of the Common Pleas, and Sir Edward Ward, Lord Chief Baron of the Exchequer, to judge in the Court of Chancery; and after a few days, the Seals were given to Sir Nathan Wright*.'

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* In a note on this paſſage, we have the following curious anecdote: —When King James aſked him to vote for the repeal of the Teſt, he anſwered, he could not do it in honour or conſcience. The King ſaid, he knew he was a man of honour, but the reſt of his life did not look like a man that had great regard for conſcience; (for he was, indeed, abandoned to luxury and vice;) he boldly replied, he had his faults, but they were ſuch, that other people, who talked more of conſcience, were guilty of the like.

† For a particular account of theſe conferences, ſee Grey's Debates.

Thurſday the ninth of February, 1709, was the laſt time his Lordſhip ſat in Court.

He married Anne, daughter of Sir John Cropley, of Clerkenwell in the county of Middleſex, Baronet, whom he left without iſſue, and departed this life on the fifth of March, 1709, at his houſe in Bedford-row, after a lingering illneſs, in the ſixty-eighth year of his age; and was ſucceeded by Sir Thomas Parker, Knt. her Majeſty's youngeſt Serjeant at Law.

Lord Chief Juſtice Holt's remains lie interred in the pariſh church of Redgrave in the county of Suſſex, under a moſt ſumptuous marble monument; upon which there is a figure of his Lordſhip in full proportion, in his robes of Chief Juſtice, ſitting in a chair, and under him the following inſcription:

M. S.
D. JOHANNES HOLT, Equitis Aur.
Totius Angliæ, in Banco Regio,
Per XXI Annos continuos,
CAPITALIS JUSTICIARII
Gulielmo Regi, Annæq; Reginæ,
Conſiliarii perpetui,
Libertatis, ac Legum Anglicarum
ASSERTORIS, Vindicis, Cuſtodis,
Vigilis, Acris, et intrepidi,
Rolandus Frater Unicus, et Hæres,
Optime de ſe merito
Poſuit
Die Martii vto MDCCIX ſublatus eſt ex Occulis Noſtrjs
Natus xxx Decembris, Anno MDCXLII.

The foregoing are the moſt intereſting circumſtances in the Life of this great Lawyer: but the Editor has made ample amends for the ſcantineſs of his materials with reſpect to his Lordſhip's private life, by giving the Reader a very copious, accurate, and preciſe account of Lord Holt's arguments and deciſions, concerning ſeveral caſes of the utmoſt importance, highly affecting the lives, rights, liberties, and properties of the people. He hath likewiſe collected the ſeveral points of law, reſolved by Holt Chief Juſtice, upon evidence in trials at *Niſi prius*. And laſtly, hath made 'an alphabetical Table of References to all Lord Chief Juſtice Holt's Arguments and Reſolutions, in the ſeveral volumes of Reports digeſted under proper general heads.' The plan of this table is taken from that at the end of Jacob's Dictionary, but is greatly improved, particularly by references to ſeveral books which were not extant when Jacob wrote: and by ſeveral curious anecdotes concerning the Reporters whoſe authority is cited.

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* Prior, in a letter to the Earl of Mancheſter, dated at Hampton-Court, May 2, 1700, ſays thus—" My Lord Chief Juſtice Holt having been here to day, and with the King in private, has given people occaſion to ſay, that he has refuſed the Seals; if it be ſo or not, I cannot ſay, but as yet the Seals are not diſpoſed of."

As the Editor has been ſo very diligent in collecting every ſaying of Lord Holt's, we wonder that he has not taken notice of his remarkable *Dictum* at a tryal at Bar, concerning the Privilege of Parliament: more eſpecially as his Lordſhip's ſaying was ſo much relied upon in a late caſe in the Common Pleas, upon a *Habeas Corpus**.

The Editor of this Life appears to be a man of extenſive reading in his profeſſion, and to have ſpared no pains in collecting materials for his work; which we recommend as curious and uſeful, to all Gentlemen of the Law eſpecially.

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* The Dictum of Holt was—That whereas it is ſaid in our books, that Privilege of Parliament was not allowable in *treaſon*, *felony*, or *breach of the peace*, that it muſt be intended where ſecurity of the peace is deſired, that it ſhall not protect a man againſt a *Supplicavit*. But it holds as well in caſe of *indictments* or *informations* for breach of the peace, as in caſe of actions.

Ancient Characters deduced from claſſical Remains. By Edmund Burton, Eſq; M. A. ſometime Fellow of Trinity College, Cambridge. 8vo. 4s. ſewed. Rowlands.

THE ſtyle of this Writer is ſo finical and affected, ſo quaintly figurative, and impertinently ornate, that we ſhould have paid very little regard to his book, had not the ſubject more immediately claimed the attention of criticiſm.

By *ancient Characters deduced from claſſical Remains*, nothing more is meant than *Obſervations on the Characters and Writings of the Claſſics* —Before we enquire into the merit of theſe obſervations, we ſhall take ſome notice of an introductory Epiſtle to the Earl of ******, containing *Thoughts upon Education*.

Vox et prœterea nihil; or, if there be any ſentiment in this epiſtle, it is ſo diſguiſed by the foppery of the diction, and an inundation of metaphors, that it is impoſſible to obtain any clear idea of it.

'Care and pains, ſays the Author, are the natural bloſſoms of an ingenuous mind; but if, by a kind of metallic inoculation, an attempt is made to produce an early fruit, it may, when produced, perhaps, have a flavour that is not diſpleaſing: but nothing like that which honeſt nature would produce, when left to herſelf.'

If the Reader can make any thing of the above quoted paragraph, we ſhall readily acknowlege his ſuperior ſagacity; but if he can read without diſguſt, the confuſion of metaphors in the following paſſage, we ſhall have no great opinion either of his taſte or judgment:

'Tis the buſineſs of our Univerſities, to ripen the fruit that comes green from the ſchools. Some groſs hand attempts the marble at firſt; but the work muſt be carried on by ſome compleat Artiſt, if we want to ſee a true figure.'

We muſt own, however, that we are not at a loſs to underſtand this Author, when he would recommend the Latin language to be learned by our youth, excluſively of the Greek; and would have Grammar ſchools erected in different parts of the kingdom, and endowed by royal munificence: but why the Greek language ſhould be neglected, while the Latin is learned, he gives no ſufficient reaſon, unleſs that affinity which, he obſerves, the latter bears to our own language ſhall be admitted as ſuch. There is undoubtedly an affinity between the Latin and the Engliſh, but it was through the medium of the French that this affinity came; and with reſpect to the ſtructure of the languages, the Engliſh idiom approaches much more nearly to the Greek than to the Latin.

As to the eſtabliſhment of ſchools by royal munificence, we ſuppoſe the Author need not be informed, that there are numbers of theſe in the kingdom; where, however, the mode of diſcipline is by no means more perfect than in ſeminaries that are upon a different foundation.

How he would reconcile it to have the Maſters placed above dependence, and yet not to receive the rewards of their induſtry and ingenuity 'till time had made their effects viſible, we cannot conceive.

Yet there is one thing, in his *Thoughts on Education*, wherein we entirely agree with him, and that is, in condemning the abſurd and uſeleſs cuſtom of bringing up boys in the trammels of Dactyls and Spondees, and teaching them 'to write rather than to admire Latin verſe.'

The Writers on whoſe characters and genius Mr. Burton has here publiſhed his ſentiments, are Terence, Cicero, Salluſt, Virgil, Horace, Ovid, Paterculus, Juvenal, Martial, Quintilian, Pliny, Florus, and Suetonius.

'Terence, he tells us, (in that affected language which we have already cenſured) had not long *ſhaken off the ſhreds of infancy* before he left Carthage; and that it was eaſy for him to *ſheath* himſelf in the affections and good graces of the Great, when the *flame* of life was but juſt kindled.'

This is ridiculouſly turgid and unnatural; but the following obſervation on Terence's dying in Greece, when his genius had received its laſt poliſh, and when he intended to have ſtruck out ſome originals of his own, is beautiful and affecting.

'Alas! that he quitted the ſcene, when the moſt pleaſing part of his ſtudies was ready for his diſpatch. Like ſome Traveller, in a ſerene evening, who feaſts his imagination with the fond hopes of being ſoon upon that ſpot which affords him an extenſive view of rivulets, meads and lawns; but the evening cloſing upon him unawares, every gay object is gradually veiled in the ſhades of night.'

With reſpect to the words CALLIOPIUS RECENSUI, which we meet with in capitals at the end of every play of Terence, this Writer is of opinion, that Calliopius was the name of the Ædile who licenſed the play, and not, as ſome Commentators have ſuppoſed, of the Critic who compared the plays with the originals from whence they were drawn. He is, probably, in the right.

In the account of the Life and Writings of Tully, we have the following ſtrictures on the vanity uſually aſcribed to that great man.

'Perhaps Tully may be in ſome meaſure excuſed, when we arraign him of vanity. Who can ſhine in the ſame manner that he did, it will be ſaid, without a tincture of it? Beſides it was the vice and faſhion of the times. 'Tis true: a ſlight *taſte* of it had made him agreeable: but when he has drank ſuch large draughts of it, who can ſee him ſo intoxicated without pain? To ſay it was the faſhion of the times, has in it as much reaſon, as to ſay it is the faſhion to be furly and ill tempered: a character that every one muſt have an abhorrence to, and ſuch as no body would willingly take up. Beſides, ſuppoſing it the faſhion, Tully, as a man of learning, would have avoided it: and he would have been as much to blame, for courting vanity as a faſhion, as he would have been for diſcarding virtue as a reproach, when it had been the faſhion to deem it ſo.'

So far our Author; but we have always looked upon Tully as excuſable in thoſe praiſes he has allowed himſelf, and even as defenſible upon principles that have not here been mentioned in his behalf.—To ſay that ſelf-applauſe was the faſhion of his day, is, indeed, as Mr. Burton obſerves, ſaying nothing: but if we reflect that this cuſtom was not then, as it is now, offenſive; and that a Roman could hear his fellow citizen claim that praiſe to which his known merit entitled him, without diſguſt; we ſhall no longer wonder that Cicero, and, indeed, almoſt every other Writer of eminence in the Auguſtan age, publicly placed the wreath on their own heads.——*Sume ſuperbiam quæſitam meritis*, was a conceſſion univerſally allowed.

Perhaps we ſhall have no great reaſon to compliment ourſelves on our ſuperior delicacy in that reſpect; for if we enquire into the true reaſon why we are diſguſted with the ſelf-applauſe of others, we ſhall probably find, that envy, or pride, or both, are at the bottom. Envy, that cannot bear the appearance of diſtinction; and pride, that is impatient of inferiority!

Mr. Burton has a very injudicious note upon the following paſſage in Tully's Amicitia. *Namque hoc præſtat Amicitia Propinquitati, quod ex propinquitate Benevolentia tolli poteſt, ex Amicitia non poteſt.* There cannot be, ſays the Critic, a ſtronger inſtance than this of a ſingular departure from eſtabliſhed maxims, which is often the foible of genius. Whoever heard, continues he, before, or ſince, that a near relation is not ſo dear to a man as a friend?—— Whoever heard, Sir? all the world has heard it; and daily experience proves it to be true. Is Tully the only Author who ſays, "There is a friend that ſticketh cloſer than a brother?"

To give our Readers a more perfect idea of this work, we ſhall quote one piece of criticiſm entire, which contains the Author's obſervations on Virgil's rural poetry:

'In ſubjects of weight and importance, where every thing is ſurrounded with dignity and grandeur, we naturally expect to ſee their attendants in a ſuitable garb. Dignity of ſtyle, manner, and expreſſion, is then ſtrictly in character. One therefore cannot but be a little ſurpriſed to ſee Virgil's rural ſimplicity ſwelling into an affected pomp and ſolemnity. To find his rules of huſbandry, like the rules of court-behaviour, full of ſtate and ceremony: in ſhort, in the occupations of the country, to ſee ruſticity in Heroics. Neither when he tells us (*a*) that he was induced to paint miniature figures with a bold outline, are we the better pleaſed. He ſhould have conſidered, that beauty can cloy, as well as deformity diſguſt; and that many

(*a*) Which he hints at in the third Georgic.

Nec ſum animi dubius, verbis ea vincere, magnum
Quam ſit, & anguſtis hunc addere rebus honorem.

things pleaſe but little, becauſe they pleaſe too much. 'Tis in the Georgics we meet with this glut of beauty. In the Paſtorals, every thing is conducted with propriety. In the Paſtorals, rural innocence, and manners, are ſo well digeſted, that to have been upon the very ſpot he deſcribes, in queſt of original pleaſure, would be found to have been an illuſion (*b*). To enjoy the ſincereſt gratifications, we muſt dwell upon the ideas which the picture excites in the mind.

‘ Nothing ſuits the paſtoral, when the dialogue is buſy, ſo well as the Amæbæan manner (*c*). In the third eclogue, we find this kind of ſtrain happily carried on. In contentions, it generally ſhines to better advantage, becauſe, like the ſwelling of a muſical note, it is gradually riſing to the end of the conteſt. If his ſucceſſes make him wanton in the diſtribution of beauty, the Eclogue entitled *Mœris* will tell us, that had he not been in misfortunes when he wrote it, we ſhould have been inſenſible of that maſterly beauty, which conſtitutes its character. Hence we are taught, not to pity, but to envy his misfortunes, that have produced ſomething perhaps more valuable than what could ariſe from the fulneſs of reiterated ſucceſſes. An inſtance this to prove, that the powers of ſorrow are frequently more earneſt and intenſe in their exertions than thoſe of joy. To be equal to the ſubject we write upon, is always expected: 'tis a talent naturally ſuppoſed to be inherent in the party who makes the attempt: but to riſe ſuperior to the ſubject, as it is unexpected, ſo is it, when worked up into an highly finiſhed execution, generally found to be unrivalled. Such is the contexture of the Georgics. Inſtead of humble graſs, we tread upon carpets of ſtate; and where we expect to ſee ſimple ſhrubs, and buſhes only, we are entertained with magnificent decorations, and expenſive gildings (*d*). By ſtudying too much

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(*b*) ‘ It has been an idle ſurmiſe of ſome, that Virgil is but a mere imitator of Theocritus: becauſe it happens, that Theocritus wrote upon the ſame ſubject before him. They who have the happy advantages of a clear perception, and cool judgment, would wiſh that Theocritus had lived after Virgil; that he might have had a compleat guide to follow*.

(*c*) ‘ It is ſo called, becauſe the verſes are alternate. They who are talking, make uſe of an equal number on each ſide; and the anſwer always either produces ſomething that exceeds what was ſaid before, or ſomething contrary to it. The contrivance here can be exceeded by nothing in this way, except it be the Dialogue of Horace and Lydia, B. III. Od. 9.

(*d*) ‘ Mr. Addiſon has obſerved, that Virgil toſſes his clods with dignity, as if it was a beauty ſo to do. It happens, with all deference to ſuch diſtinguiſhed merit be it ſpoken, that it is as much out of character to

* Who does not ſee the impropriety of this note?

much to avoid familiar expreſſions he keeps his Readers at a diſtance: it is ſome time before the acquaintance is formed; and on this account it is, that the work is encumbered with ſo many difficulties (*e*). He has taken great pains to make it a maſter-piece, and in ſo doing, ſeems to have aimed at ſomething better than perfection. However this haughty beauty muſt at all events be admired: for haughty beauties have ever had their admirers. But can we not learn a leſſon while we are paying this ſacrifice? Is all we read here mere amuſement? His farm, his ploughed grounds, his inoculations, his ingraftments, his apiary, are ſo many inſtructive lectures; for he was a maſter in thoſe arts (*f*). In many places his themes are of a divine tendency: but his manner of execution is more ſo (*g*).'

The Reader will probably conclude with us, that the obſervations on the Paſtorals are more juſt than the ſtrictures on the Georgics.—For our part, we cannot but approve of that dig-

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to toſs a clod with dignity, as it is for a Courtier to practice all the politeneſs of addreſs towards a clown in an hog-ſty. Every ſubject ought to ſpeak in character: and if there had been a proper ſimplicity in the Georgics, Mr. Addiſon would have commended them, for not having the dignity of the Æneid*.

(*e*) 'We are told in his life, that he was three years in writing the Bucolics, ſeven the Georgics, and eleven the Æneid. We may rather imagine a miſtake here, which ſhould be thus corrected. Eleven the Georgics, and ſeven the Æneid.

(*f*) 'It is objected by the Moderns, that Virgil knew nothing about the management of bees: but the Moderns muſt conſider, when they read the fourth Georgic, that they are ſtrangers to the Italian method then in practice, relating to theſe uſeful inſects.

(*g*) 'Among the many beauties, not taken notice of by others, the following muſt not be omitted.

Tuque ades, inceptumque una decurre laborem. Georg. Lib. II.

Decurre laborem, beautifully anſwers the concluſion:

———*equûm fumantia ſolvere colla.*
———*haud unquam manibus jactata fatiſcit*
Sed picis in morem ad digitos lenteſcit habendo. G. 2.

Here we feel the fatneſs of the ſoil between our fingers, upon the bare reading

——*ubi hiulca ſiti findit canis æſtifer arva.* 2 G. 353.

The words *hiulca ſiti* are beautifully expreſſive of thoſe fiſſures we ſee in the earth at this ſeaſon.

Quam magis exhauſto ſpumaverit ubere mulctra. 3 G. 309.

Who does not almoſt taſte the milk?

Paſtor Ariſtæus, &c. G. IV. 317. is an epiſodical painting above all commendation.

* Had Ruſtics been Interlocutors in the Georgics, there would have been more propriety in this note.

nity and elegance in the latter, which are ſo neceſſary to render a didactic ſubject agreeable.

Upon the whole, Mr. Burton ſeems to have a cultivated taſte, but he is too fond of ſingularity.—His imagination is lively, but incorrect; and his ſtyle animated, but fantaſtic.

The Roman Hiſtory, from the Building of Rome to the Ruin of the Commonwealth. Illuſtrated with Maps and other Plates. Vol. III. By N. Hooke, Eſq; 4to. 19s. in Boards. Tonſon, &c.

IT is much to be lamented, that hiſtorical knowlege, which, of all others, is of moſt general entertainment and utility, ſhould at the ſame time be attended with the greateſt uncertainty. But, if the characters and tranſactions of men are ſo coloured and obſcured, by equivocal, partial, and falſe repreſentations, that it is difficult to diſcover truth, and to form any determinate opinion concerning matters which paſs within our own time, how much more difficult muſt it be to form any certain judgment concerning the hiſtory of diſtant ages?

With regard to the Roman Hiſtory, which is the ſubject of the volume before us, ſome have doubted whether the accounts of the firſt five ages of Rome were not altogether fabulous*; and even with reſpect to the later ages, the teſtimonies of Hiſtorians are ſo various and diſcordant, that we know not on which to rely with any reaſonable degree of confidence.

The relations tranſmitted to us are, for the moſt part, originally derived from men intereſted in the ſcenes they deſcribe, and who partially varniſh every circumſtance in favour of themſelves and their connections; while thoſe engaged in oppoſite parties, maliciouſly colour their repreſentations with the dark ſhades of prejudice. What different accounts do we receive, concerning perſons and things, from Cæſar and Suetonius, from Cicero and Salluſt? And how ſervilely have ſubſequent Hiſtorians ranged themſelves under the banner of either party, and only contributed to multiply doubts and difficulties!

It is certain, that a thorough acquaintance with the Roman government, muſt afford the moſt uſeful information to the ſubjects of a free State, and more eſpecially to our own: for there is undoubtedly a very ſtrong reſemblance between the general forms of each; both being of a mixed nature, compounded of royalty, ariſtocracy, and democracy, though the reſpective powers of theſe three orders were, in each conſtitution, blended together in very different proportions.

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* In a diſcourſe prefixed to the ſecond volume of this Hiſtory, Mr. Hooke has very ably refuted the arguments of M. Beaufort, in his treatiſe entitled *Diſſertation ſur l' Incertitude des Cinq premiers Siecles de l' Hiſtoire Romaine.*

The fundamental principles in each, however, being ſo nearly ſimilar, many profitable concluſions may be drawn from a compariſon between the Roman State and our own; and from the fatal effects of party zeal, public corruption, and popular licentiouſneſs in the one, we may form probable conjectures with regard to the conſequences which the ſame circumſtances muſt produce in the other.

There is ſcarce any period in the Roman Annals more fruitful of inſtruction than that which is comprized in the volume before us. Rome was at this time in its zenith of greatneſs, and could boaſt of many conſpicuous Citizens of eminent talents, both for arts and arms. Having maſtered the greateſt part of the globe, the ſupreme Leaders began to contend for ſuperiority over each other: and the characters and conduct of the ſeveral Competitors in theſe conteſts for pre-eminence, are repreſented in ſuch various and oppoſite lights, that it is difficult to determine concerning their reſpective merits.

Few Writers are capable of ſeparating the Partizan from the Hiſtorian, and of comparing contradictory authorities with impartiality and penetration, ſo as to diſcover probability in the midſt of contrariety and obſcurity. This rare talent, however, Mr. Hooke ſeems to have poſſeſſed in a very eminent degree. He does not appear to have been a bigot to any principles, or a ſlave to any authority.

In the introduction to this volume, our Hiſtorian makes many judicious reflections on the ſtate of Rome; and in the courſe of his remarks, takes occaſion to criticize the obſervations of Dr. Middleton. 'A late celebrated Writer,' ſays he, 'conſiders the government of Rome as then brought to its perfect ſtate, when its honours were no longer confined to particular families [the Patrician] but propoſed equally and indifferently to every citizen, who, by his virtues and ſervices, either in war or peace, could recommend himſelf to the notice and favour of his countrymen.' And therefore he commends the Tribunes of the Commons for their labouring this point, and ſays, "they were certainly in the right, and acted like true Patriots." Nevertheleſs, the ſame Writer, in the very ſame diſcourſe, preſently adds, "The Tribunes, however, would not ſtop here; *nor were content with ſecuring the rights of the Commons without deſtroying thoſe of the Senate*; and as oft as they were diſappointed in their private views, and obſtructed in the courſe of their ambition, uſed to recur always to the populace; whom they could eaſily en-flame to what degree they thought fit, by the propoſal of *factious* laws for *dividing the public lands to the poorer citizens*; or by *the free diſtribution of corn*; or the *abolition of all debts*; which are all contrary to the quiet, and diſcipline, and public faith of ſocieties. This abuſe of the Tribunician power was carried to its greateſt height by the two Gracchi, who left nothing unattempted, that could mortify the Senate, or gratify the People; till by their Agrarian laws, and other ſeditious acts, which were greedily received by the city, they had in great meaſure overturned that equilibrium of power in the republic, on which its peace and proſperity depended."

To theſe ſentiments, our Hiſtorian oppoſes the following remarks. 'Surely,' ſays he, 'it muſt appear ſomewhat ſtrange that this admired Author ſhould applaud the Tribunes as true Patriots, for effecting that which it was impoſſible for them to effect by any other means, than thoſe which he condemns as *factious* and *ſeditious*. Should it be granted, that what he ſays of *dividing the public lands*, *diſtribution of corn*, and *abolition of debts*, is, in the general, true, yet certainly it is not true with regard to the particular caſe of the Roman republic. In vain would Licinius (in 386) have obtained the law which capacitated Plebeians for the higheſt offices in the State, had the Patricians been ſtill permitted to engroſs to themſelves the lands and poſſeſſions belonging to it. Nor, to make that law effectual, and thereby eſtabliſh an equilibrium of power in the republic, would his Agrarian law have been ſufficient, without the abolition of the debts; thoſe debts retaining the debtors in a real ſervitude to the Patrician creditors, the noble uſurers.——Whatever portion, in the diſtribution of the public lands might have fallen to any poor indebted commoner, his creditor would ſoon have got it from him, in payment either of the principal ſum, or of exorbitant intereſt. And as long as the Nobles were poſſeſſors of all the lands, ſo long they could not but be abſolute Lords of the State.'

Theſe remarks do credit to our Hiſtorian, both as a Critic and a Politician. That land is the true center of power, and that the balance of dominion changes with the balance of property, has been fully demonſtrated by Harrington, whoſe authority our Author cites. But Dr. Middleton ſeems to have been miſled in his judgment, not only by paying too blind a deference to the authority of Cicero, but he may perhaps have been ſomewhat influenced by the opinion of Machiavel, who, if we remember rightly, ſomewhere obſerves, "That the ſtrife about the Agrarian, cauſed the deſtruction of the Roman commonwealth." But the true cauſe of its ruin was, undoubtedly, the exorbitant wealth of the Nobles. How could Liberty be preſerved in a State, wherein no Senator, according to Craſſus, could be eſteemed rich, unleſs he were able to maintain an army? It is certain, that no free kingdom can long be maintained in internal peace and ſecurity, without an Agrarian: by which we do not mean an equal diſtribution of property to every member, but ſuch a proportionable allotment, as may correſpond with the power aſſigned to each order of the State, at the original conſtitution. The want of ſuch an allotment, obliged the Athenians to have recourſe to Oſtraciſm, to ſecure themſelves againſt the influence of their overgrown citizens. And we are bold to ſay, that a more equal diſtribution of property in this kingdom, would prevent, in a great meaſure, thoſe inteſtine commotions which frequently ſhake its frame. The unequal lot of younger children in particular, is an inſtance of oppreſſion which cannot be reconciled with our ideas of a free State. This oppreſſion was introduced under the Norman tyranny, in order to make the rules of inheritance ſquare with the principles of the Feudal Tenures: and now thoſe ſlaviſh Tenures are happily aboliſhed, no juſt reaſon exiſts why the right of primogeniture ſhould ſtill be ſupported. Under the ſanction of this right, our children, as Harrington pleaſantly obſerves, are treated in the ſame way we uſe our puppies. We take one, and feed it with every dainty morſel, while we drown the reſt; nay, we do worſe by our younger children: for we put our puppies out of their pain at once, but we leave our younger children to be perpetually ſtruggling with their fate. In ſhort, the true ſpirit of Liberty cannot be maintained in any State, without a proportional diſtribution of property, and we entirely agree with our Hiſtorian, that——

'If it ſhould be ſaid, that when Rome had attained to that prodigious heighth of power and opulence, to which ſhe was raiſed by the conqueſt of Macedon and Carthage, *the Scheme of confining the eſtates of the great men within the limits preſcribed by the Licinian law*, or within any *fixed limits*, *and of hindering the Roman Freemen of inferior rank from alienating their lands*, was impracticable; the proper anſwer ſeems to be, That if ſo, then it was impracticable to preſerve the conſtitution any longer: for nothing can be more abſurd, than to imagine *Liberty* and *Equality*, an *Equilibrium* of power, to endure in a ſtate where the majority of thoſe who make the laws, and determine the moſt important affairs of the public, have no land, no *ſtable property*; and who, for a ſubſiſtence, depend chiefly on what they can get by *ſelling their votes* to the rich and the ambitious.'

Nevertheleſs, we cannot ſubſcribe to the inference which he deduces from theſe premiſes, which is—'That all the ſevere cenſures which have been paſt upon thoſe perſons, who, after the murder of the Gracchi, aimed at oligarchy or monarchy, all the invectives againſt Julius Cæſar, as the Invader and Deſtroyer of the Liberties of his Country, are idle talk, empty, unmeaning declamation.'

This concluſion, we apprehend, does by no means follow. Admitting the preſervation of the conſtitution to have been impracticable, yet that does not juſtify the attempt of one or a few men to haſten its ſubverſion. Should any one have certain intelligence that a band of robbers intended to plunder his neighbour, would it therefore be lawful in him to anticipate their deſigns, and turn robber himſelf? Beſides, there is, in truth, no pretence for ſuppoſing it to have been impracticable, to confine the eſtates of the great men within conſtitutional limits; for thoſe mighty Leaders, who could at their will eſtabliſh an oligarchy or monarchy, could likewiſe, if they had been bleſt with virtue equal to their power, have reduced the State to its firſt principles, and have preſerved it from ruin.——But it is time to make the Reader acquainted with the contents of this volume, which, as we are informed by an advertiſement, was printed under Mr. Hooke's inſpection before his laſt illneſs.

It opens with the ſeventh book, which regards the events from the death of the younger Gracchus, in the year of Rome 632, when real Liberty expiring, the form only of the old conſtitution remained, to the Dictatorſhip of Sylla, in 671, who changed the very form of that conſtitution. The firſt chapter of this book contains a brief relation of the domeſtic and foreign tranſactions of the Romans, from the death of Caius Gracchus, in the year 632, to the beginning of the Jugurthine war, in 642. Here our Hiſtorian takes occaſion of doing juſtice to the impartiality and true patriotiſm of Marius in his Tribuneſhip, who at different times oppoſed both the Senate and the People; by which conduct he gained the eſteem of both parties, being conſidered as a man who would gratify neither at the expence of what he thought the public good.

In the next chapter we have a curious and entertaining account of the occaſion of the Jugurthine war; its commencement, progreſs, and concluſion. Here the military character of Marius appears in all its luſtre; and our Hiſtorian very accurately diſtinguiſhes the merit of this great Commander in the ſeveral capacities of the Soldier and the Citizen. On this ſubject he propoſes the following judicious queſtion——' Whether the practice which ſome Hiſtorians, of great name, have fallen into, of prefacing their account of a man's actions, with giving his character, either as drawn by former Writers, or as it reſulted to themſelves, from a ſurvey of all they knew of his conduct, be not an unfair practice? Unfair, ſometimes, with regard to the perſon whoſe actions they are going to relate; always unfair with regard to the Reader: becauſe ſuch paintings will naturally prevent his making a free uſe of his own judgment, and may often times miſlead him?'

The anſwer to this queſtion is obvious; and it may be thought very extraordinary, that a Writer who appears ſo ſenſible of the unfairneſs and impropriety of ſuch a practice, ſhould nevertheleſs have fallen into it himſelf: which he evidently has, as we ſhall take occaſion to point out hereafter.

The ſubject of the third chapter, is the war with the Cimbri: and it contains the ſecond, third, fourth, and fifth Conſulſhips of Marius. The ſecond Servile war in Sicily forms the contents of the fourth chapter: and the fifth comprizes the ſixth Conſulſhip of Marius.—The violences of Saturninus, Tribune of the Commons—The baniſhment of Metellus Numidius, and his recall—The ruin of Saturninus and his aſſociates in ſedition—The voyage of Marius into Aſia, in order to confer with Mithridates—The condemnation of Servilius Cœpis into baniſhment—The trial and acquital of his proſecutor Norbanus—The malicious proſecution of Rutilius Rufus, and his unjuſt condemnation to baniſhment.

The next chapter gives an account of the expedition of Sylla into Aſia, to check the ambition of Mithridates King of Pontus. The genealogy, early adventures and enterprizes of this Monarch, form a very agreeable relation.——' This Mithridates (who ſtruggled long with the Romans for the empire of Aſia) had aſcended the throne at eleven or twelve years of age. It is ſaid, that during his minority his Tutors attempted to deſtroy him, by mounting him on a fiery horſe unbroken; a danger he eſcaped by his addreſs: that they afterwards plotted to poiſon him, but that he, aware of their deſign, guarded himſelf againſt it by excellent antidotes: and it is added, that the frequent uſe of theſe gave him a conſtitution proof againſt the moſt deadly poiſon. He applied himſelf to the ſtudy of phyſic, and grew fond of being thought ſkilful in that art; inſomuch, that his Courtiers, to humour his vanity by a ſervile complaiſance, uſed to ſlaſh or burn themſelves, in ſome part of their bodies, on purpoſe to give him an opportunity of ſhewing his ſkill in the cure. To ſecure himſelf from aſſaſſination, he pretended to be extremely fond of hunting; and, if we may believe Juſtin, was ſeven years without ſleeping a night in any houſe; he lay in the mountains, and ſeldom in the ſame place. This manner of life rendered him robuſt, hardened his body againſt the changes and inclemency of the ſeaſons, and prepared him to ſuſtain all the fatigues of war. During his non-age, the Romans took from him the Greater Phrygia, which they had aſſigned to his father, as the reward of his ſervices in the war with Ariſtonicus, and to which he had pretenſions of an earlier date, it having been given to his great grandfather by Saleucus Calinicus.

' Among the firſt acts of his reign, he put to death not only his Guardians, but his mother and his brother. After this, he formed vaſt projects for enlarging his dominions. He ſubdued a great part of Scythia, all Colchis, and the adjoining countries, and obliged the Thracians, the Baſtarnæ, the Sarmatæ, and all the nations on the Tanais, the Palus Mæotis, and at the mouth of the Danube, to enter into alliance with him, and aſſiſt him with their forces.

' It is ſaid, that elated with his victories, he propoſed to himſelf nothing leſs than the conqueſt of all Aſia; and that with this view he privately left his court, and, attended by a few of his friends, went over all that continent, in order to know the ſtrength of the towns and fortreſſes. But, perhaps, this ſtory was invented, to make the King appear, in ſome ſort, the aggreſſor in the war, which he afterwards ſuſtained againſt the Romans.

' At his return home, his wife Laodice, who in his abſence had been unfaithful to him, conſpired with her lovers, to take him off by poiſon: both crimes being diſcovered by a ſlave, the King put her, and her accomplices, to death.

' After this, he leagued himſelf with Nicomedes, King of Bithynia, and ſon of Pruſias; in conſequence of which they made themſelves maſters of Paphlagonia. Pylæmenes, King of that country, having complained at Rome, the Senate, by their Ambaſſador, ordered the two Kings to reſtore what they had uſurped. Mithridates, ſays Juſtin, thinking himſelf a match for the Romans, returned for anſwer, that Paphlagonia had fallen to his father by inheritance, who having never been blamed for claiming it, it was wonderful, that the ſame claim ſhould be conſidered as a crime in the ſon. But the Hiſtorian afterwards tells us, that the King obeyed the decree of the Senate.

' The Bithynian promiſed to reſtore his ſhare of Paphlagonia to Pylæmenes the lawful King; and, by way of fulfilling his promiſe, proclaimed his own ſon King of that country, by the name of Pylæmenes.

' This affair had no important conſequences: but the enterprizes of Mithridates upon Cappadocia produced an open rupture between him and the Romans.'——This rupture, as will appear in the ſequel, ended in the utter ruin of Mithridates, who made a moſt deplorable exit.

The ſeventh chapter relates the unſucceſsful attempt of Livius Druſus, Tribune of the People, to procure the Italian Allies the privileges of Roman citizenſhip.—The war of Rome with her Italian Allies, is the ſubject of the chapter next enſuing—And the occaſion of the firſt Mithridatic war, under the conduct of three Roman Generals, is related in the ninth.

The tenth chapter contains more intereſting matter—It treats of the civil commotions raiſed by Marius and Sylla—Of the exploits of Sylla, who procured the baniſhment of his rival—Of the adventures and diſtreſſes of Marius, who paſſed into Africa—Of his return into Italy, on the invitation of Cinna the Conſul—Of the violences and cruelties of Marius and Cinna—Of the death of Marius, who expired in his ſeventh Conſulſhip.——There is ſomething ſo extraordinary and affecting in the diſtreſſes of Marius, that we are perſuaded the Reader will not think the following extract tedious.

‘ In the evening of that day on which he made his eſcape, he arrived at a villa of his own, called Salonium, and from thence ſent his ſon to ſome neighbouring farms belonging to his father-in-law Mucius, there to provide neceſſaries for their voyage. He himſelf went in the mean time to Oſtia, where his friend Numerius, having prepared him a ſhip, he, without ſtaying for his ſon, but taking with him Granius, his wife's ſon by a former huſband, weighed anchor. Paſſing along the coaſt of Italy with a favourable wind, he was in no ſmall apprehenſion of one Geminius, a man of great intereſt at Tarracina, and his enemy. He therefore bad the ſailors keep off from that place; and they were willing to obey; but the wind changing, and blowing hard from the ſea, and their veſſel being ſcarce able to reſiſt the waves, Marius too being indiſpoſed, and ſea-ſick, it was with great difficulty they could get ſo far as Circeii, on this ſide of Tarracina.

‘ The ſtorm now increaſing, and their proviſions failing, they went on ſhore, and wandered up and down they knew not whither; avoiding, as it uſually happens in great dangers, the preſent evil, and relying on uncertain hopes. The land and the ſea were both perilous: they feared to meet with people, and yet, wanting food, feared more to meet with nobody. Towards night they *light* upon a few poor herdſmen, who unhappily had nothing to give them: but knowing Marius, they adviſed him to get away as ſoon as poſſible, for they had ſeen a party of horſe in ſearch of him. Marius ſeeing that his attendants, ſpent with long faſting, were unable to go farther, turned aſide out of the road, and hid himſelf in a thick wood, where he paſſed the night in great diſtreſs. The next day, though pinched with hunger, yet willing to make uſe of the little ſtrength he had left, he travelled by the ſea-ſide, encouraging his companions by prophecies, upon which he ſaid he depended. He told them, that when he was a child, he brought home an eagle's neſt, in which were ſeven young ones, and that his parents, much aſtoniſhed at the accident, (for it is ſaid, that an eagle never hatches more than two) having conſulted the Diviners, theſe had declared, that he would be the greateſt amongſt men, and be ſeven times poſſeſſed of the higheſt magiſtracy in his country.

'When he and his company were now about two miles and a half from Minturnæ, they eſpied a troop of horſe making towards them with all ſpeed, and, at the ſame time, two ſhips pretty near the ſhore. Hereupon they ran as faſt as they could to the ſea, and plunging themſelves into it, ſwam to the ſhips. Granius, and thoſe that were with him, got into one of them, and paſſed over to the oppoſite iſland, called Ænaria. Marius, heavy and unwieldy, was, with much difficulty, borne above the water by two ſlaves, and put aboard the other ſhip. In this inſtant, the ſoldiers arrived at the ſea-ſide, and from thence called out to the mariners, to bring their veſſel to ſhore, or elſe to throw out Marius. He, on the other hand, beſought them with tears, not to deliver him up to his enemies. The mariners, after a conſultation, wherein they inclined ſometimes to the one ſide, ſometimes to the other, at length anſwered poſitively, that they would not deliver up Marius. But, ſoon after the ſoldiers were gone away, and out of ſight, the ſailors brought the veſſel to an anchor, at the mouth of the Liris, where it makes a great marſh; and then they adviſed Marius to go on ſhore, and refreſh himſelf, till the wind ſhould come fair, which, they ſaid, would ſoon happen; for that when the ſea breeze fell, there generally aroſe a freſh gale from the marſh. Marius liſtened to their advice, and when they had ſet him on ſhore, he laid himſelf down in a place not far from the ſea, not in the leaſt ſuſpecting what was to befal him: for the mariners, preſently after weighed anchor, and ſailed away; not thinking it excuſable to deliver Marius into the hands of thoſe who thought to deſtroy him, nor conſiſtent with their own ſafety to protect him. Deſerted thus by all, he lay a good while ſilent on the ground: at length, collecting the remains of his ſtrength, he got up, and travelled along moſt diſconſolately. After wading through bogs, and ditches full of water and mud, he at laſt ſtumbled upon an old man's cottage, who worked in the fens. Falling at his feet, he beſought him to give aſſiſtance to a perſon who, if he eſcaped the preſent danger, would make him returns beyond his expectation. The poor man, whether he had formerly known Marius, or were then moved, ſays Plutarch, with the majeſty of his countenance, anſwered, " If you want only reſt, you may repoſe yourſelf conveniently in my cottage; but if you are flying from an enemy, I will hide you in a more retired and ſecret place." Marius having deſired he would do him that good office, the old man led him to a cave by the river ſide, and there covered him with reeds, and other light things, which would conceal, but not burden him. Scarce had he laid himſelf down, when he was diſturbed by a great noiſe from the cottage. His enemy, Geminius, had ſent horſemen from Tarracina in purſuit of him, and ſome of them happening to come that way, moſt ſeverely menaced the poor old man, as one who had entertained and concealed an enemy of Rome. Marius, thinking himſelf in eminent danger, ſtripped off his clothes, and, leaving his concealment, plunged himſelf into a great pool of water. From thence his purſuers dragged him naked, and all covered with mud, and, in that condition, carried him away to Minturnæ, where they delivered him into the hands of the Magiſtrates. There had been publiſhed throughout all the towns of Italy, a decree of the Senate, importing, that ſearch ſhould be made for him, and that he ſhould be put to death, if he were found. The Magiſtrates therefore, in obedience to this decree, caſt him into priſon, and ſent a ſlave belonging to the public, a Cimbrian by birth, to cut off his head; for none of their own Citizens would undertake the office.

‘ Several Authors have reported, that Marius, ſeeing the ſlave enter the priſon, ſaid to him with a ſtrong voice, *Haſt thou the audaciouſneſs to kill Marius?* and that, at theſe words, the Cimbrian inſtantly ran away into the town, and throwing down his ſword before the people, cried out, *I have not the power to kill Marius:* nevertheleſs, it would ſeem, from certain paſſages in Cicero, that this ſtory is an invention of ſome of the later Writers. Be that as it will, the Minturnenſes furniſhed Marius with a ſhip and proviſions; he ſailed firſt to Ænaria, where having found Granius, and the reſt of his company, that had eſcaped thither, he, together with them, ſteered his courſe towards Africa. Want of water forced him to put in near Eryx in Sicily. A Roman Quæſtor, who guarded that coaſt, fell upon Marius at his landing, ſlew ſixteen of his men, and was near taking him priſoner. The illuſtrious fugitive, however, at length arrived in Africa, and went on ſhore near Carthage, in the hope that Sextilius, the Prætor of that province, a man to whom he had done neither good nor harm, would, out of mere compaſſion, aſſiſt him in his diſtreſs. But ſcarce was he landed, when an Officer from Sextilius forbid him to ſet foot in that country, and declared to him, that if he did not obey, he would [illegible] conformably to the decree of the Senate, as an enemy of Rome. Marius, ſtruck with aſtoniſhment at this meſſage, remained a conſiderable time without ſpeaking a word, his eyes fixed upon the meſſenger. The man at length aſked him, what anſwer he ſhould carry back to the Prætor: "Go tell him, (ſaid Marius) that you have ſeen Marius, an exile from his country, and ſitting among the ruins of Carthage:" meaning by this, ſays Plutarch, to propoſe the fortune of that city, and his own fortune, as inſtructive leſſons to the Prætor. He went again on board, and wandered about in thoſe ſeas a great part of the winter. His ſon Marius, who had taken refuge in the court of Mandreſtal, or, as Plutarch calls him, Hiempſal, King of Numidia, came from thence, and joined his father.'

The recital of ſuch diſtreſs cannot but move our pity; but we loſe all compaſſion for the ſufferer, when we reflect on the cruelties which, in revenge, he practiſed at his return, and which he carried to ſuch an exceſs of butchery, that his ſoldiers made it their practice to murder every man whoſe ſalutation Marius did not return: ſo that even his friends never approached him but with terror.

The eleventh and laſt chapter of the ſeventh book, gives an account of—The progreſs of Mithridates, after his defeating the three Roman Generals—The arrival of Sylla in Greece, where he vanquiſhes the armies of Mithridates—The voyage of Sylla into Aſia, where he concludes a peace with the King of Pontus, and returns into Greece, in 669, from whence he writes a menacing letter to the Senate, who had ſuffered him to be declared an exile, and to be loaded with other injuries and indignities—Of his landing in Italy in 670, when he totally ſubdued the Marian faction; and proſcribed thoſe of his enemies who had eſcaped his ſword; and, in 671, was conſtituted Perpetual Dictator.

[*To be concluded in our next.*]

The NUN: *An Elegy.* By the Author of the Magdalens. 4to. 6d. Dodſley.

OF this Author's poetical abilities, we have given an account more than once*. His Nunnery, an Elegy, was not deſtitute of pathetic ſentiment, or agreeable deſcription; and in the Elegy before us, which may be conſidered as a ſupplement

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[*] See Review, vol. XXVI. page 358, in the article *Nunnery*; and vol. XXVIII, page 112, in the article *Magdalens*.

plement to that poem, he introduces a Nun deſcribing, in her own perſon, the miſeries and inconveniences of a conventual life. But firſt ſhe takes notice of thoſe ſpecious arts which are made uſe of to reconcile the probationer to her future deſtination:

Three luſtres ſcarce with haſty wing were fled,
  When I was torn from every weeping friend,
A thoughtleſs victim to the temple led,
  And, (bluſh ye parents!) by a father's hand.

Yet then, what ſolemn ſcenes deceiv'd my choice!
  The pealing organs' animated ſound,
The choral virgin's captivating voice,
  The blazing altar, and the Prieſts around:

The train of youths array'd in pureſt white,
  Who ſcatter'd myrtles as I paſs'd along:
The thouſand lamps that pour'd a flood of light,
  The kiſs of peace from all the veſtal throng:

The golden cenſers toſs'd with graceful hand,
  Whoſe fragrant breath Arabian odour ſhed:
Of meek-ey'd Novices the circling band,
  With blooming chaplets wove around their head.

——My willing ſoul was caught in rapture's flame,
  While ſacred ardour glow'd in every vein:
Methought applauding angels ſung my name,
  And heaven's unſully'd glories gilt the fane.

This is not an imaginary, but a real picture of thoſe temporary heightenings of pleaſure and magnificence, which are made uſe of to delude the innocent victim, that is to be devoted to the ſequeſtered life. It is no wonder that theſe arts ſhould generally ſucceed; for nothing can be more captivating to the young imagination, than ſcenes of ſacred grandeur, and religious ſolemnity. It is, however, an unhappy circumſtance, that minds of the greateſt ſenſibility, are moſt liable to be thus led away, becauſe that ſuch minds, being formed for the reciprocation of ſocial enjoyments, muſt naturally languiſh under the identity of the monaſtic life. Thus our poor Nun quickly finds the deluſion of that magnificent ſcenery which had invited her to the abode of ſolitary ſanctity:

This temporary tranſport ſoon expir'd,
  My drooping heart confeſs'd a dreadful void;
E'er ſince, alas! abandon'd, uninſpir'd,
  I trod this dome, to miſery allied.

No wakening joy informs my ſullen breaſt,
  Thro' opening ſkies no radiant ſeraph ſmiles,
No Saint deſcends to ſoothe my ſoul to reſt,
  No dream of bliſs the dreary night beguiles.

Here haggard Diſcontent ſtill haunts my view;
The ſombre genius reigns in every place:
Arrays each virtue in the darkeſt hue,
Chills every prayer, and cancels every grace.

I meet her ever in the chearleſs cell.
The gloomy grotto, and unſocial wood:
I hear her ever in the midnight bell,
The hollow gale, and hoarſe-reſounding flood.

Her reflections on the part her parents took in her unhappy deſtination, are extremely affecting, and worked up with that kind of pathos which ſprings from the heart, and leads to it:

Yet ne'er did her maternal voice unfold
This cloyſter'd ſcene in all its horrors dreſt,
Nor did ſhe then my trembling ſteps withhold
When here I enter'd a reluctant gueſt.

Ah! could ſhe view her only child betray'd,
And let ſubmiſſion o'er her love prevail?
Th' unfeeling Prieſt, why did ſhe not upbraid?
Forbid the vow, and rend the hovering veil?

Alas! ſhe might not—her relentleſs Lord
Had ſeal'd her lips, and chid her ſtreaming tear;
So anguiſh in her breaſt conceal'd its hoard,
And all the mother ſunk in dumb deſpair.

But thou, who own'ſt a father's ſacred name.
What act impell'd thee to this ruthleſs deed?
What crime had forfeited my filial claim?
And giv'n (oh blaſting thought!) *thy* heart to bleed?

If then thine injur'd child deſerve thy care,
Oh haſte, and bear her from this loneſome gloom!
In vain ———— !

She then turns to her friend Ophelia, to whom, as a Noviciate, ſhe at firſt addreſſed herſelf, and calls upon her, in the moſt pathetic manner, to attend her in the laſt melancholy offices that friendſhip can perform:

Ah! when extended on th' untimely bier,
To yonder vault this form ſhall be convey'd,
Thou'lt not refuſe to ſhed one grateful tear,
And breathe the Requiem to my fleeting ſhade.

With pitious footſtep join the ſable train,
As thro' the lengthening iſle they take their way:
A glimmering taper let thy hand ſuſtain,
Thy ſoothing voice attune the funeral lay.

We hope the Author does not owe the merit of this ſenſibility to the loſs of a Miſtreſs, in ſome fair Devotee.

The Poetical Calendar. Vol. XII. *for December.* 12mo. 1s. 6d. Coote.

TO ſuch of our Readers as were not diſpleaſed with the criticiſms on Mr. Collins's poems in our laſt month's Review, the ſhort account and character of his life and writings, in the poetical Calendar for December, will not be diſagreeable; particularly as the character plainly appears, from its ſtyle, to be the work of a Writer deſervedly celebrated for genius and erudition.

Some Account of the LIFE *and* WRITINGS *of Mr.* WILLIAM COLLINS.

MR. William Collins was born at Chicheſter in Suſſex, in the year 1721: in which city his father was a reputable tradeſman. He was admitted a ſcholar of Wincheſter college, Feb. 23, 1733, where he ſpent ſeven years, under the care of the learned Dr. Burton. In the year 1740, in conſideration of his merit, he was placed firſt in the liſt of thoſe ſcholars who are elected from Wincheſter college to New college in Oxford: but no vacancy happening at the latter, he was entered, the ſame year, a Commoner of Queen's college, Oxford; and July 29, 1741, was elected a demy, or ſcholar, of Magdalen college in the ſame univerſity. At ſchool he began to ſtudy poetry and criticiſm, particularly the latter. The following epigram, made by him while at Wincheſter-ſchool, diſcovers a genius, and turn of expreſſion, very rarely to be met with in juvenile compoſitions.

To Miſs AURELIA C—R, on her weeping at her Siſter's Wedding.

Ceaſe, fair Aurelia, ceaſe to mourn:
  Lament not Hannah's happy ſtate;
You may be happy in your turn,
  And ſeize the treaſure you regret.

With Love united Hymen ſtands,
  And ſoftly whiſpers to your charms;
"Meet but your lover in my bands,
  "You'll find your ſiſter in his arms."

'His Latin exerciſes were never ſo much admired as his Engliſh.—At Oxford he wrote the Epiſtle to Sir Thomas Hanmer, and Oriental Eclogues, which were firſt publiſhed in 1742, under the title of Perſian Eclogues. About the year 1743, he left Oxford, having taken the degree of Batchelor of Arts, weary of the confinement and uniformity of an academical life; fondly imagining, that a man of parts was ſure of making his fortune in London; and ſtruck with the name of Author and Poet, without conſulting his friends, he immediately removed to town, and raſhly reſolved to live by his pen, without undertaking the drudgery of any profeſſion. Here he ſoon diſſipated his ſmall fortune; to compenſate for which, he projected the Hiſtory of the Revival of Learning in Italy, under the Pontificates of Julius II. and Leo X. His ſubſcription for this work not anſwering his expectations, he engaged with a Bookſeller, to tranſlate Ariſtotle's Poetics, and to illuſtrate it with a large and regular comment. This ſcheme alſo being laid aſide, he turned his thoughts to dramatic poetry; and being intimately acquainted with the Manager, reſolved to write a tragedy, which, however, he never executed. In the year 1746 he publiſhed his Odes; and ſhortly after went abroad to our army in Flanders, to attend his uncle, Colonel Martin; who dying ſoon after his arrival, left him a conſiderable fortune; which, however, he did not live long to enjoy, for he fell into a nervous diſorder, which continued, with but ſhort intervals, till his death, which happened in 1756, and with which diſorder his head and intellects were at times affected.

'For a man of ſuch an elevated genius, Mr. Collins has wrote but little: his time was chiefly taken up in laying extenſive projects, and vaſt deſigns, which he never even begun to put in execution.

'We have been favoured with the following account of Mr. Collins by a Gentleman deſervedly eminent in the republic of letters, who knew him intimately well.

'Mr. Collins was a man of extenſive literature, and of vigorous faculties. He was acquainted not only with the learned tongues, but with the Italian, French, and Spaniſh languages. He had employed his mind chiefly upon works of fiction, and ſubjects of fancy; and, by indulging ſome peculiar habits of thought, was eminently delighted with thoſe flights of imagination which paſs the bounds of nature, and to which the mind is reconciled only by a paſſive acquieſcence in popular traditions. He loved Fairies, Genii, Giants, and Monſters; he delighted to rove through the meanders of inchantment, to gaze on the magnificence of golden palaces, to repoſe by the waterfalls of Elyſian gardens. This was, however, the character rather of his inclination than his genius. The grandeur of wildneſs, and the novelty of extravagance, were always deſired by him, but were not always attained. But diligence is never wholly loſt: if his efforts ſometimes cauſed harſhneſs and obſcurity, they likewiſe produced, in happier moments, ſublimity and ſplendour. This idea, which he had formed of excellence, led him to oriental fictions, and allegorical imagery; and, perhaps, while he was intent upon deſcription, he did not ſufficiently cultivate ſentiment;

timent: his poems are the productions of a mind not deficient in fire, nor unfurniſhed with knowlege either of books or life, but ſomewhat obſtructed in its progreſs by deviation in queſt of miſtaken beauties.

'His morals were pure, and his opinions pious. In a long continuance of poverty, and long habits of diſſipation, it cannot be expected that any character ſhould be exactly uniform. There is a degree of want by which the freedom of agency is almoſt deſtroyed; and long aſſociation with fortuitous companions, will at laſt relax the ſtrictneſs of truth, and abate the fervour of ſincerity. That this man, wiſe and virtuous as he was, paſſed always unentangled through the ſnares of life, it would be prejudice and temerity to affirm. But it may be ſaid, that at leaſt he preſerved the ſource of action unpolluted, that his principles were never ſhaken, that his diſtinctions of right and wrong were never confounded; and that his faults had nothing of malignity or deſign, but proceeded from ſome unexpected preſſure, or caſual temptation.

'The latter part of his life cannot be remembered but with pity and ſadneſs. He languiſhed ſome years under that depreſſion of mind which enchains the faculties without deſtroying them, and leaves reaſon the knowlege of right, without the power of purſuing it. Theſe clouds, which he found gathering on his intellects, he endeavoured to diſperſe by travel, and paſſed into France, but found himſelf conſtrained to yield to his malady, and returned: he was for ſome time confined in a houſe of lunatics, and afterwards retired to the care of his ſiſter in Colcheſter, where death at laſt came to his relief.

'After his return from France, the Writer of this character paid him a viſit at Iſlington, where he was waiting for his ſiſter, whom he had directed to meet him: there was then nothing of diſorder diſcernable in his mind by any but himſelf; but he had then withdrawn from ſtudy, and travelled with no other book than an Engliſh Teſtament, ſuch as children carry to the ſchool; when his friend took it into his hand, out of curioſity to ſee what companion a man of letters had choſen, "I have but one book," ſays Collins, "but that is the beſt."

The features of the above portrait are certainly very ſtrong; but to us the character does not appear ſufficiently explicit: of the genius of Collins, in particular, the picture is very imperfect; but the veil which is drawn over the unhappy circumſtances of his life, is drawn by the hand of humanity, and there let it reſt.

To this account of the Life and Writings of Mr. Collins, we ſhall add two original pieces of poetry, written by the Author

thor of The Visions of Fancy *; as they have a peculiar reference to the misfortunes of that moſt ingenious Poet.

FANCY AND WISDOM.

To a Gentleman of ——— College, Oxford.

FANCY. Sonnet I.

*******, the hope of all my ſtudious care,
The Muſes' love whoſe blooming genius won;
O, while the Nine for thee, their favour'd ſon,
The wreathes of ********'s living groves prepare;
Of Fancy's too prevailing power beware!
Oft has ſhe bright on life's fair morning ſhone,
Oft ſeated Hope on Reason's ſovereign throne,
Then clos'd the ſcene in darkneſs and deſpair.
Of all her gifts, of all her powers poſſeſt,
Let not her flattery win thy youthful ear;
Nor vow long faith to ſuch a various gueſt,
Falſe at the laſt, tho' now, perchance, full dear:
The caſual lover with her charms is bleſt,
But woe to them her magic bands that wear!

WISDOM. Sonnet II.

Reclining in that old and honour'd ſhade,
Where Magdalen's graceful tower informs the ſky,
Urging ſtrong thought thro' contemplation high,
Wisdom in form of Addison was laid;
Who thus fair Truth's ingenuous lore convey'd
To the poor ſhade of Collins wandering by.
The tear ſtood trembling in his gentle eye,
With modeſt grief reluctant, while he ſaid——
' Sweet Bard! belov'd by every muſe in vain!
' With powers whoſe fineneſs wrought their own decay!
' Ah! wherefore, thoughtleſs didſt thou yield the rein
' To Fancy's will, and chaſe her meteor ray?
' Ah! why forgot thy own Hyblæan ſtrain?
†' Peace rules the breaſt, where Reaſon rules the day.'

This laſt volume of the Poetical Calendar contains an ingenious poem, entitled, Death, by the late Charles Emily, Eſq; and ſome other agreeable pieces.

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* See Review, vol. XXVII. p. 394.

† Oriental Eclogues.

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*Some Obſervations on Dr. Brown's Diſſertation on the Riſe, Union, &c. &c. &c. of Poetry and Muſic. In a Letter to Dr. B****.* 4to. 2s. 6d. Johnſton.

POSSIBLY the Reader may have ſeen a blind Minſtrel, when, intoxicated with the gifts of Bacchus, he has ſpurned the directions of his female guide, and, to the diverſion of the miſchief-loving mob, has plunged into a horſe-pond, or ſhattered his four-ſtringed lyre againſt a ruthleſs poſt.—So fares it with the Writer, who, drunk with ſelf-opinion, and vain of eſtabliſhing an hypotheſis of his own, runs his ſyſtem through the ſhadowy regions of conjecture, and wreſts every object that Fancy ſtarts, or Hiſtory or Tradition furniſhes, however foreign it may be, to his purpoſe. The unprejudiced By-ſtander ſmiles to ſee him labouring through perplexities with the confidence of knowlege, and endeavouring to convince others, that he is right, only becauſe, in his own opinion, he cannot be wrong.

In our review of Dr. Brown's Diſſertation on the Riſe, Union, &c. of Poetry and Muſic *, we objected to ſeveral parts of his ſyſtem, and might have ſtarted difficulties, with reſpect to many more, had the compaſs of our work allowed us.——The Writer of the Letter before us has done this largely and effectually. He has controverted, with great ſpirit and acuteneſs, ſeveral of the Doctor's favourite poſitions; he has ſhewn where he has miſtaken, or perverted, the ſenſe of ancient Authors; what falſe inferences he has drawn from groundleſs propoſitions: and that the laboured ſyſtem he has framed with ſo much induſtry and invention, is nothing, in effect, but the ſhadow of his own imagination.

Before he enters upon a particular diſcuſſion of Dr. Brown's arguments, he lays down the following obſervations; which are ſo very ſenſible, candid, and juſt, that they deſerve the attention of all who have a taſte for literary enquiries.

' Firſt, I obſerve, in general, ſays he, that of all arts or exertions of human faculty, thoſe which Dr. B— has choſen for his ſubject are moſt liable to be influenced by a variety of cauſes, the moſt uncertain in their operation; ſeemingly moſt remote and minute, and moſt difficult to be obſerved. The taſte, the inclination, and the habits of mankind, or of any portion of them, ſo much depending not only on temperature, climate, habitation, wants, employment, government, but on a thouſand accidents, few of which are obſervable even at the time they happen, or can be afterward known, which introduce ſuch a bewildering variety of paſſions and aſſociations, from whence theſe arts proceed, or to which they apply, that to think by laying down one or a few principles, to deduce the progreſs of them ſyſtematically, is parallel to Almanack-makers foretelling the weather, and not equal to the modeſty of that renowned Philoſopher of our acquaintance, who owned he was not yet able to calculate earthquakes.

* Vol. XXIX. P. 1. 81.

‘ II. That though it cannot be denied, that ſuch reſearches have their utility, as tending to improve arts that have a tendency to improve mankind, yet, in the preſent ſtate of things, thoſe arts themſelves are become ſo much more matter of amuſement than uſe, and the help which ſuch enquiries afford toward improvement of their ſubject-arts bearing a very ſmall proportion to the accuracy, pains, and ſtudy which they require; ſuch diſquiſitions as Dr. Brown's are to be conſidered, not as important *inveſtigations*, but almoſt entirely as amuſing gratifications of curioſity; a curioſity liberal, indeed, and elegant, but no more.

‘ From both theſe it will follow:

‘ III. That the Doctorial manner, the air of ſcience with which it has been ſo faſhionable of late to advance conjectures, is equally unſuitable to the purpoſe, and the topics of ſuch diſſertations. And,

‘ IV. That ſince information is the principal purpoſe they can anſwer, miſrepreſentation, or even error in matter of fact, is leſs excuſable in them than any other kind of enquiry. In labouring to diſcover truths that have a real importance to mankind, the purſuit is laudable, tho' unſucceſsful, and is often attended with ſome accidental or collateral advantage, tho' it fails of its purpoſed end, or, at any rate, the ſtudent was in his duty: but here, who hath required this at thine hand? He who knows any truth of innocent tendency, ſerves or amuſes mankind by acquainting them with it: but he who does not know what is not of importance to know, if he pretends to inform mankind, waſtes moſt idly their time and attention as well as his own. How far this is applicable to thoſe parts of Dr. B——'s work, wherein the origin and hiſtory of the ſiſter-arts, particularly poetry, is pretended to be traced, is the point to be examined.'

The Letter-Writer's obſervations on the character and writings of Pindar, are a proof of real erudition. We are not a little flattered, when we find ſo able a Critic agree with us, in concluding the attribute of *Legiſlation*, with which the Doctor ſo liberally, and ſo frequently, endows his Bards, to be a creature of his own brain. This, our Obſervator proves, in his account of Pindar, and the Greek Tragedians; for quoting which we need make no apology to the learned Reader:

‘ I find I have been obliged in this, and two or three more inſtances, to act as Champion for the great men of antiquity, whom Dr. B—— attacks: and this is ſo flattering to my vanity, that I am ſorry to engage on other ground, and endeavour to ſhew, that he exalts another great Poet (who certainly deſerves very high commendations) a little too high in his character. Pindar, the immortal Pindar! he is not content with conſidering as a great and ſublime Genius, who could, *multâ levatus aurâ*, ſoar to the clouds, and bear the ſouls of his hearers with him, unleſs he makes him a Demi-legiſlator too, and attributes all the honour which were paid his talents, to this ſuppoſed dignity of his character and employment. How far his taking hire* for writing his Odes, a practice he himſelf avows and labours to juſtify, is conſiſtent with this, I know not. Nor am I ſtrictly ſatisfied of the truth of Dr. B——'s aſſertion—"That in his ſongs, no vices or imperfections, either of Gods or men, are applauded or palliated, nor ever recited but to be condemned." No? What does he think of the decent adventure of Neptune and Pelops, which Pindar ſays he recites in honour of the Gods? But I am aware it will be ſaid, this is according to the principles of the Greek *legiſlation*: but ſtill this ſingle paſſage ſhould have hindered the Doctor from pronouncing ſo fully, that all actions are praiſed or cenſured in him according to their influence on public happineſs.

"The intent of theſe ſongs was to inſpire his countrymen with a love of glory and virtue. To this great end he animated them not only by the example and praiſe of the Victors in the Olympic Games, but aſcended into paſt times, and drew from thence the ſhining acts of Gods and Heroes, &c." All his ſongs then were, according to Dr. B——, of this which he calls a *legiſlative caſt*. I ſhould be glad to know, how he would reduce the Elegies under this deſcription, which, it is well known, were one of the four ſpecies of poetry in which Pindar excelled.

> *Flebili ſponſæ juvenemve raptum*
> *Plorat*, ——— Hor. Ode 2. lib. iv.

'As for the Odes that remain, they are in honour of different Victors, compoſed at their particular deſire, and for their pay, as he himſelf acknowleges, in a paſſage that does not much confirm Dr. B——'s notion. "The former Poets, (ſays he in the beginning of his ſecond Iſthmian) employed their ſongs, ῥιμφα, as inclination led them on love and beauty; (thoſe who conſider this paſſage as it lies in the original, will be apt to think, that there were before Pindar more Poets than Anacreon, whoſe ſongs were no way legiſlative;) "for the Muſe was not yet, continues Pindar, become covetous or mercenary;

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* 'According to the well known ſtory which gave occaſion to the paſſage alluded to by Horace, in

> ——— ——— *Centum potiore ſignis*
> *munere donat.*

but now ſhe permits to obſerve that moſt true ſaying of the Argive (Ariſtodemus the Spartan) money, money is the man." But whatever was the Author's intent or motive for writing them, as they are panegyric, they muſt abound with reflections on what was laudable, or the contrary; and with pictures and recommendations of what that age and nation reputed Virtue: and ſince the ſubject of a victory at the Games was narrow and hackneyed, and required to be varied by digreſſions, what could be more obvious than fables built on the current traditions, which at once ſtruck the imagination, ſoothed the vanity, and excited the awful reſpect of the hearers? Yet when firſt he compoſed Odes, he was not ſenſible himſelf, that "the main intent of his compoſition was the praiſe of his country's Gods and Heroes:" for we are expreſsly told by Plutarch*, that in his firſt Ode he wrote without mixing fables at all, until an elder and more experienced Artiſt, Corinna, told him how neceſſary they were.—He followed her advice; and probably his obſerving the ſucceſs of it, gave occaſion to that celebrated reflection in the firſt Olympian (which, you know, was by no means the firſt of his writings; for the tenth Pythian is eight years prior to it,) concerning the power of fiction. "Tales, ſays he, ornamented and variegated with fictions, allure the hearts of men more than truth."

> Και πoυ τι, και βροτων φρενα,
> Υπερ τον αληθη λογον,
> ΔΕΔΑΙΔΑΛΜΕΝΟΙ ψευδεσι Ποικιλοις
> Εξαπατων τι μυθοι.

Where you ſee *ornament* and *variety* are, according to him, the effects of fiction, which make it ſo generally charming. Yet this liberty of digreſſing into the praiſes of the country of the perſon who is the occaſion of his ſong, or the Heroes that country produced, tho' the propriety of it be greater than appears at once to a modern Reader, and is pointed out in ſome inſtances by the Commentators†, from whence we may ſuppoſe it in more; ſtill ſeemed to Pindar himſelf to need an apology; which he has indirectly offered in more than one place, as you may obſerve, 5th Iſthmian, lin. 28–31. and 6th, lin. 27–30. I conclude, therefore, that neither the Poet's motive nor intention, his moralizing, his fables, nor his digreſſions, give occa-

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' * Bello ne an Pace clariores fuerint Athenienſes. Tom. ii. Paris edit. 1624.

' † If Dr. B —— thought theſe Commentators unworthy his peruſal, he might, from the tranſlation and remarks of the elegant and learned Mr. Weſt, have acquired a much juſter notion of Pindar than he has given his Readers.

ſion for ſtiling his ſongs legiſlative, in any other ſenſe than all ſerious compoſition that ever was, or will be, may be ſtiled ſo. Dr. B——, indeed, ſeems ſo reſolved to dignify this Prince of lyric Poets at any rate, that but for ſome reaſons I ſhould believe Pindar was his favourite Author: the very chair in which he ſat at Delphos, as that dull eye-witneſs Pauſanius relates ‡, which thoſe niggard Greeks could afford of no better materials than *iron*, the Doctor has generouſly, at his own expence, converted into beaten *gold* ‖. The true ſign of a great genius, according to an elegant Modern, is, that every thing he touches he turns to gold: which polite remark I chuſe to apply, rather than any thing the rude Antients have ſaid about Midas.

‘ The three Greek Tragedians, ſays the Doctor, are the laſt of this illuſtrious catalogue of *legiſlative* Bards. Woe is me! how ill have I been treated by three people for whom I had a particular regard! Notwithſtanding the pains I have taken to be acquainted with them, yet in the moſt private converſations I had, they never gave me a hint of their being *Legiſlators*, or *Legiſlative Writers*; and I ſhould take it very unkindly of them, if I did not find they had been as reſerved on this point to every one elſe, except Dr. B——. Solon, who, I hope, will be allowed to have underſtood legiſlation, does not ſeem to have had that high idea of the tragic Writers, as *uſeful Servants of the State*, which Dr. B—— aſſures us, was the general one: for Plutarch informs us, he expreſſed a great diſlike of their art, and apprehenſion of its public ill conſequences, to Theſpis *. But what has Dr. B— learned from the tragic Poets, that perſuades him of the truth of his aſſertion? “ They hold forth the leading principles of the Greek religion, politics, and morals; and their ſubjects are the Grecian Gods and Heroes.” I ſhall allow theſe to be excellent arguments to prove not only this, but any other point, if the Doctor, or any body for him, will inform me what elſe could have been found in them, if they had not been legiſlative; what ſubjects, what manners, what notions were known to the Greeks, or would have been thought worthy of attention by that ſelf-valuing race, whoſe contempt and ignorance of the affairs and manners of other nations, whom they ſtiled indiſcriminately Barbarians, ran an equal pace?’

The Writer of theſe obſervations next examines Dr. Brown's account of the uſe of Muſic in the Grecian education: for which, however ingenious, we cannot here find room; but we muſt not omit to acquaint our Readers how aptly he here characterizes

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‘ ‡ Phocicis, cap. 24.

‘ ‖ Sect. 6. art. 17.

‘ * See his Life.

the celebrated Rouſſeau in a very few words—‘ Rouſſeau,’ ſays he, ‘ the Defier of all prejudices but his own!’

Towards the end of his Letter, he has ſeveral objections to different parts of the Doctor's Diſſertation, compriſed in a ſhort compaſs; for which reaſon, and becauſe this article may be conſidered as a ſupplement to our former accounts of Dr. Brown's book, we ſhall give them in the Author's own words.

‘ For what remains, I ſhall only mention ſlightly a few of the many inſtances of failure in his hiſtory of the arts; for I have neither time nor inclination left for more. Such as—His inſiſting, that the inſtitution[*] of the Pythian Games in the 48th Olymp. was no more than a ſeparation of the gymnaſtic exerciſes from the muſical, in which they had been confounded before; whereas the words of Strabo, whom he quotes, are as clear as poſſible, that only the muſical ſubſiſted before; and that the gymnaſtic and equeſtrian were then added to them[†].—His interpreting as an account of the effect of muſic on manners, what Plato means only as an illuſtration of the ill effects of a licentious democratic ſpirit, in not paying due reverence to thoſe of ſuperior abilities, ſtation, and character, which proceeds from ſmall matters to great[‡].

‘ Several in his hiſtory of Comedy—His ſuppoſing, that the writings of Archilocus were baniſhed from Sparta on account of their ſarcaſtic turn, which was indeed on account of their obſcenity[§]; ſarcaſtic verſes being encouraged at Sparta, and making a part of their feſtal and legal ſolemnities.—His curious comment[‖] on *Xenophon de Rep. Athen.*[††] without taking the leaſt notice of Xenophon's well-known diſlike of the democratic conſtitution.—His explaining what Xenophon ſays of the rich or powerful, the better ſort as we ſay, as if he meant good and virtuous men; whereas, as I remember, Xenophon ſays, that theſe βελτιονες always oppreſs and make ſlaves of the people where they can. 2dly, His quoting a paſſage which is corrupt; but, according to the beſt we can make of it, implies, that in the gymnaſtic and muſical exerciſes, (as in ſome few other inſtances) the people left the management of them to the rich, becauſe expenſive; and explaining this to mean the direct contrary, that they took theſe out of the hands of the better ſort[*]. 3dly, Xenophon ſays, it is the natural effect of a democracy, that they will have all ſatire aimed, not at the people in general, but at individuals, knowing that thoſe will naturally be ſome of the *rich*, the *noble*, or the *powerful* (theſe words Dr. B—— explains, Thoſe of *higher ſtation and worth*;) except, continues Xenophon, one of the people is rallied for his buſy ambition and affectation of diſtinction, Δια πολυπραγμοσυνην και δια το ζητειν πλεον τι εχειν[†] (I appeal to any man who underſtands Greek, whether theſe words are not uſed in an ill ſenſe;) to diſtinguiſh himſelf by ſomething praiſe-worthy, ſays the Doctor.

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[*] Art. 27, of ſect. 6.

[†] See the paſſage quoted at full length.

[‡] Article 34.

[§] *Quod parum verecundam ac pudicam lectionem arbitrabantur. Val. Maxim. lib.* 6. *cap.* 3. The Doctor, by a ſlight miſtake of one Hiſtorian for another, quotes the ſixth book of Paterculus, of whom there are but three.

[‖] Sect. 7. latter part of art. 5.

[††] Ibidem.

'His admirable proof[‡] of the ſo much diſputed authenticity of Fingal, by its obſervation of true manners and notions of the people who are its ſubject, in one inſtance; as if a man ſhould diſprove a charge of forgery, by ſhewing an exact reſemblance of hands in one letter of the alphabet.

'His attributing the original defect of the poetical arts in Rome[||], to a cauſe which ſubſiſted in thoſe very ſtates which brought them to the greateſt perfection, viz. their being a colony.—And his cloſe of that eleventh ſection, in which, to ſhew his hiſtorical ſkill, he makes Nero blacker than any Hiſtorian that ever I read or remember.'

Upon the whole, we apprehend that the adventrous Doctor never met with a more formidable Opponent; and, wiſhing him ſafe off the Arena, we take our leave both of him and his Antagoniſt.

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[*] Sect. 7.

[†] Lunel. Xen. pag. 698.

[‡] Sect. 8.

[||] Sect. 11.

PROVIDENCE: *An allegorical Poem. In Three Books.* By John Ogilvie, M. A. 4to. 8s. ſewed. Burnet.

TO enlarge the bounds of human knowlege, to embelliſh and illuſtrate moral and philoſophical truths, and to increaſe the influence of Virtue, by adding to her charms, is the peculiar province of Genius. Poſſibly this was the original purpoſe of the Supreme Wiſdom, in creating throughout the human world, ſuch a ſtriking difference of intellectual powers. Had it not been for ſome ſuperior, and, as it were, heaven-illumined minds, the firſt lights of knowlege would never have been kindled. The human underſtanding is not, in general, formed for great conceptions, or abſtracted attention, nor is it neceſſary that it ſhould; for the wants of the body are much more importunate than thoſe of the mind, and many muſt be employed in ſupplying the firſt, while a few may be ſufficient to cultivate the laſt. But as the body has its artificial wants, ſo likewiſe has the mind; and as the appetite which riots on abundance muſt be gratified by delicacies and variety, ſo the profuſion of intellectual ſupplies has rendered it neceſſary to convey inſtruction through the medium of pleaſure. Hence it is, that in a luxuriance of literature, Writers of a vigorous imagination will always ſucceed the beſt.—We have, indeed, known inſtances where the mere force of unadorned truths and ſolid arguments have acquired the Authors of ſuch works conſiderable popularity; the celebrated Clarke was a mere reaſoning engine, and totally deſtitute of every ſpark of imagination; but abſtracted and metaphyſical enquiries were much more the taſte of his time than of the preſent; and we are very ſenſible, that elaborate and philoſophical truths, have now need of all the graces of imagination to render them acceptable to the public.

Upon this principle Mr. Ogilvie merits our approbation and acknowlegements, for chuſing to adorn, with his poetical powers, a ſubject which is, ſurely, of the greateſt and moſt univerſal importance. It is in the belief of this doctrine of Providence alone, that human miſery has its ſureſt refuge; and to eſtabliſh this doctrine more firmly, to animate hope by the concurrence of reaſon, and to encourage faith by the evidence of knowlege, is to labour very effectually in the ſervice, and for the happineſs, of mankind.

The poem before us is divided into three books, of which the Author has given the following analyſis in his introduction:

‘ The ſubject of this work, comprehenſive as it is, may not improperly be compriſed under the three following heads. When we contemplate the Supreme Being, as the Creator and Governor of the univerſe, we either conſider him as having diſpoſed the *Works of Nature* in their preſent ſituation, and as regulating their various revolutions; or we behold him conferring the moſt extenſive benefit on mankind, by favouring them with a *Revelation* of his will; or we ſee him conducting the complicated detail of *Human Life*, to effectuate ſome great and neceſſary purpoſe. In each of theſe views, however, as ſome objects will occur, which ought at once to excite our admiration and our gratitude; ſo others will preſent themſelves, which ſuggeſt doubts that require to be aſcertained by a connected proceſs of juſt obſervation. Thus the works of Nature, while they diſplay the Omnipotence of the Deity, exhibit ſuch indications of *ſeeming evil*, as lead us to challenge, upon a ſuperficial review, his wiſdom and his Juſtice. We plainly perceive, indeed, that the productions of the earth are ſuited to the neceſſities of the inhabitants, for whoſe benefit it appears to have been created. We ſee it glowing in many places with the moſt attractive beauty, and crowned almoſt every where with verdure and variety. We obſerve the rotation of ſeaſons regularly carried on in uniform and invariable harmony. But when theſe marks of deſign induce us to form a favourable concluſion, with regard to the ſuperintendency of Providence;——whirlwinds, ſtorms, volcanos, earthquakes;——whatever, in ſhort, of this kind we have been accuſtomed to conſider as productive of evil, *reclaims* loudly againſt this deciſion, and leads us to call in queſtion, if not to deny, truths, which appear to ſtand upon the beſt foundation.

‘ When in the ſame manner we proceed from contemplating the works of Nature, to conſider the conduct of the Deity, in exhibiting to the world a revelation of his will; ineſtimable as the benefit may appear to be, the objections raiſed againſt it are plauſible enough to repreſent as ſuſpicious, circumſtances which were originally regarded as beneficial. The principal difficulties which occur in this examination, ariſe from the *time* at which the doctrines of revealed religion were promulgated to mankind, and from its want of univerſality in all ages. Theſe at leaſt are the points which are moſt particularly connected with the preſent ſubject.

‘ After all, however, the moſt formidable objections to the belief of a Providence, are drawn from an eſtimate of its conduct with regard to human life. The unequal diſtribution of reward and puniſhment which takes place in this world; the depreſſion of virtue and the triumph of ſucceſsful villainy; are ſuch objects as recurring frequently to every reflecting mind, give occaſion to complaints ſo apparently well founded, as it is no eaſy matter to obviate effectually. We are the more tenacious of our opinions on this ſubject, as the experience of almoſt every individual ſuggeſts particular inſtances of this unequal diſtribution, in which either himſelf or his neighbour is immediately and deeply intereſted. The general obſervation, that this inequality will be fully compenſated in ſome future ſtate of exiſtence, whatever effect it may produce upon a ſenſible and conſiderate mind, yet ſurely can never produce perfect reſignation in a man who conſiders *preſent* happineſs, or *preſent* affliction, as the greateſt good, or the moſt inſupportable evil. We may tell ſuch perſons, that their ſentiments are unjuſt, and that their complaint is irrational; but unleſs they are made to ſee that ſome *immediate benefit* may reſult from their calamity; unleſs from proofs ſupported by the teſtimony of experience with regard to others, the mind is convinced of the ſuperintendency of Providence; unleſs in ſome of theſe caſes we are apt to take up the complaint of the Poet;

——— Cum res hominum tanta caligine volvi
Adſpicerem; lætoſque diu florere nocentes,
Vexarique pios:—Rurſus labefacta cadebat
Religio ——— CLAUD.

——— But when the mind ſurvey'd
The *human ſcene* involv'd in deep'ning ſhade;
Saw wrapt in eaſe, with long enjoyment bleſt,
The bad rejoicing, and the good depreſs'd;
Then died Religion.

'The circumſtance likewiſe which diſcovered his miſtake, has, in this view of the ſubject, the force of a convincing argument:

Abſtulit hunc tandem Rufini pœna tumultum,
Abſolvitque Deos. *Id. ibid.*

Thy doom, Rufinus, clear'd the gloomy ſcene,
And ſhow'd the Gods were juſt.

'From the ſuppoſition that theſe three topics comprehend the ſubject, the Author was induced to treat them ſeparately, and has therefore aſſigned a diſtinct book to each of them.—In the firſt, the objections to the belief of a Providence ariſing from the natural evil which takes place in the world, are ſtated and obviated, at leaſt in ſome meaſure, from the *neceſſity* there is for its exiſtence in the preſent ſtate of things; and from the beneficial conſequences of which it is obviouſly productive. The unreaſonableneſs of wiſhing, that this world was a Paradiſe, or that man had been created with higher powers than he poſſeſſeth, is particularly diſplayed; and the analogical argument from the *ſcale of Being*, as far as we can obſerve it, to the probable gradation which ſubſiſts in *ſuperior ranks*, is illuſtrated with ſome care, and carried to as great length as the Author's ſphere of inveſtigation could enable him to proceed.

'The ſubject of the ſecond book is ſuch, as the Reader will perhaps think at firſt view not ſuſceptible of the beauties of deſcription. As it forms, however, a great and intereſting part of the work, it was neceſſary to conſider it as particularly as poſſible; and this the Author hath attempted to do in ſuch a manner, as that the Reader may receive ſome entertainment amid the proceſs of regular argumentation. As the nature of the theme made it impoſſible to continue the ſeries of allegories in this book, which had been begun in the preceding one, it was neceſſary to have recourſe to hiſtory for facts, inſtead of fictitious circumſtances; and theſe which are culled out, were caſt into their preſent order, that their combination may impreſs upon the mind the principal truth which it was propoſed to illuſtrate. If the Reader requires a more particular detail, he may conſult the note at the beginning of the book. It is proper only to obſerve further in this place, that as the firſt ſcene was ſo barren of incidents, the Author has ventured to introduce in it the only *allegorical perſonage*, who is permitted to act a conſiderable part. The perſonification of the Genius of the Nile in the ſucceeding ſcene, and that of Reaſon in the end of the book, are intended, as the Reader of taſte will immediately obſerve, to enliven the deſcription where it was judged expedient, and to render that part of the work in ſome meaſure entertaining, where the ſeparate arguments are ſummed up, and where the concluſion reſulting from them is impartially ſtated.

'The conduct of Providence with regard to human life, upon which it was intended to throw ſome light in the laſt part of the poem, affords ſuch numerous and diverſified ſubjects of ſpeculation, that whatever reaſon the Reader, who is diſſatisfied with the arguments, may have to impeach, on that account, the judgment of the Writer; yet the defect of entertainment may be *juſtly* aſcribed to ſterility of imagination. In canvaſſing a perplexed and intricate ſubject, we are not to expect proofs which carry along with them immediate and irreſiſtable conviction. This in every caſe is extremely difficult, and in the preſent inſtances wholly impoſſible. The compleat vindication *of the ways of God to man*, we muſt leave to *that day* in which the ſecrets of the heart will be laid open, and the Deity's moral government of the world, as it regards the circumſtances of individuals, will be juſtified in the preſence of its aſſembled inhabitants. It is ſufficient with our limited and ſcanty portion of knowlege, if from conſidering things as they are at preſent, we can account for ſome of the diſpenſations of Providence, in ſuch a manner as may convince us, that the *marks of deſign* which reflection ſuggeſts to us, point to ſome Being of ſuperior wiſdom, who is employed to regulate the revolution of events. When this truth is once thoroughly eſtabliſhed, the doctrine of future retribution follows as a conſequence.——Thus much the Author thought it neceſſary to obſerve, with regard to the ſentiment in this branch of the ſubject. The allegorical part is ſuited to illuſtrate it, in that manner which he judged to be moſt appoſite and agreeable.'

After this account which Mr. Ogilvie has given of his deſign, the only taſk which remains for us, is to enquire into the merits of the execution.—To object to his plan, did any objections occur to us, would be impertinent; as every Writer, whether Poet, Philoſopher, or Hiſtorian, has a right to lay out his work in the manner that he finds the moſt eaſy and agreeable to himſelf.

The firſt book opens with propoſing the ſubject; after which follows this animated and well adapted invocation.

> O Thou whoſe ſpirit thro' this moulded clay
> Firſt breath'd the living ſoul, and taught its voice,
> Young, faint, and unaſſur'd, to liſp thy praiſe
> With trembling accents, and th' impaſſion'd heart
> To feel the power of harmony, tho' plac'd
> In this bleak ſcene; far from the happier ſeats
> Where ancient Genius bloom'd! *To Thee* I call;
> Who thro' the vaſt of Nature, ſpace, and time,
> Dart'ſt thy keen glance all-piercing; that pervades
> The heart of man. O lend thy powerful aid,
> Propitious! *Thee* the Muſe invokes, (of all
> Beſides regardleſs;) her faint voice to raiſe;
> To brace her fluttering pinions to a flight
> Daring, that ſcales the ſteep of Time; to ſwell
> Her thought, capacious of its mighty plan,
> That tries to meditate thy wondrous ways.

The change and variety of ſeaſons, have by ſome been conſidered as a proof of the wiſdom, and the ſuperintendency of Providence, and by others as a natural evil, conſequent upon the fall and degeneracy of human nature. The latter opinion, though leſs philoſophical, is more poetical, and probably, for that reaſon only, Mr. Ogilvie has made choice of it here.

> Where are the gales of Eden? where the balm
> Delicious, breath'd from aromatic bowers
> Where ſummer ſmil'd perpetual, and the groves
> Sigh'd to ſoft zephyrs, or the melting voice
> Of birds low-humming through the vocal boughs
> Mellifluous? Ah! the ſmiling ſcene no more
> Breaks on the raviſh'd ſenſe, or breaks to ſteal
> A tranſient viſit, ſweeping from the ſight
> Like angels ſailing thro' the midnight gloom,
> That melt in air! Thus blooms th' Elyſian ſcene,
> And dies. Young Spring, from Winter's looſen'd graſp
> Eſcap'd, dejected ſees the blooming year
> Shrink from her deſolating blaſt, that tears
> His glittering pinions. Summer darts her eye
> Light o'er the laughing mead, and gives her ſpoils
> To Autumn; ſcowling thro' her changeful glance,
> Fierce Winter looks, and as ſhe ſwims away,
> Howling in horrid triumph, mounts the winds,
> And drives her ſhrieking thro' the turbid air.

Thoſe irregularities that appear in the frame of Nature, are thus ſtrongly and poetically deſcribed:

> Whence too theſe haunts of ſolitude, theſe wild
> And chearleſs deſerts; whence theſe ſable cliffs,
> Shapeleſs and rude, that ſhag the horrid face
> Of earth, and mix the mountain with the ſkies?
> Are theſe thy offspring, Wiſdom? did thy hand
> Furrow the precipice abrupt, or cleave
> The ragged rock, or pile th' enormous hills
> To Heaven, and clothe them with eternal ſnow;
> That man might labour up the ſteep aſcent,
> Or ſhiver on the ſummit? Shoots thine eye
> Oft to the fuel'd maſs that boils beneath,
> Or wakes thy breath its wildly ruſhing ſtream
> To ſhake the rocking frame, or whelm at once
> The toil of ages?——Reaſon gropes in vain,
> Stunn'd with the dire effect, to ſearch the cauſe.

Upon the above-quoted paſſage the Author has the following note. 'Nemo unquam dixerit terram pulchriorem eſſe quod cavernoſa ſit, quod dehiſcat in multis locis, quod diſrupta caveis & ſpatiis inanibus; uſque nullo ordine diſpoſitis, nulla forma: nec quæ aliud contineant quam tenebras & ſordes; unde graves & peſtiferæ exhalationes, terræ motus, &c. Theor. Tellur. v. 1. cap. vii. Let it be obſerved once for all, in this place, that we do not intend to propoſe theſe apparent irregularities as objections againſt the exiſtence of a Supreme Mind. They are only mentioned as ſeeming evidences that Providence does not conſtantly ſuperintend the government of the world, becauſe their bad conſequences are not prevented by its interpoſition.'———The latter part of this note we cannot but condemn. It was ſuperfluous for the Author of this poem to ſay, that he did not intend to introduce the irregularities of the creation as an argument againſt the exiſtence of a Supreme Mind. But the conceſſion he makes, that Providence does not always ſuperintend the government of the world, is enough to deſtroy the utility of his whole ſcheme.—For if the care of Providence can ever be ſuppoſed to be ſuſpended, what dependence can be had upon it? Such a conceſſion was, moreover, by no means requiſite.—For thoſe irregular phenomena in the conſtitution of the univerſe, may be as neceſſary as ſome diſorders are in the animal body; and many of them are proved to be ſo. Thoſe whoſe tendency we do not diſcover, and at whoſe particular inconveniencies we repine, may have ſome reference to the good of the whole, which we are unable, by our preſent limited knowlege, to inveſtigate; at leaſt it is much more modeſt for ſuch a creature as man, to believe, that "all partial ill is univerſal good," than to conclude, that Providence is ſometimes inattentive to the conduct of the world, becauſe of the admiſſion of certain preſent evils.

Of the advice which the allegorical perſonage, *Contemplation*, gives the Poet elſewhere, he ought to have availed himſelf here:

——— ——— Heaven here
Checks not thy ſearch—yet if the *part expos'd*
To reaſon, points conſummate wiſdom; fair,
Proportion'd, beauteous; as it weighs the whole,
Impartial, let it judge *the part conceal'd*
Not leſs harmonious, tho' from mortal ken
Screen'd by a dark impenetrable veil.

The allegorical imagery is continued, and after *Contemplation* has ſpoke, *Fancy* makes her appearance.—In ſuch a conveyance ſhe comes, and with ſuch attributes, as only the richeſt poetical imagination could have given her:

He ſpoke; and inſtant near the weſtern ſun
I ſpied a cloud light-floating. O'er the cliff
It ſtretch'd immenſe, and from its radiant ſide
Edg'd like the gilding of an evening ſky,
It pour'd the ſtreamy blaze: the middle glow'd
With deep vermillion, as the flaming ray
Of ſcarlet, darting from the ſun's bright orb,
Wrought thro' the fine ſecreting glaſs, conveys
Its trembling bluſh to the tranſported view.
Deſcending ſlowly on the gale, it flow'd
Spontaneous down, and nearer as it ſail'd,
Diſcloſed a brighter radiance to the gaze
Of wonder wrapt in ſight. At laſt it ſtood
All-looſe, and burſting like the ſullen gloom
Before the lightning's rapid flaſh, diſplay'd
Bright *Fancy* crown'd. Her keenly-piercing eye
Glanc'd o'er the ſcene that lighten'd as ſhe came
With haſty ſtep, and ſhook her dazzling wings
That ſparkled in the ſun: a wavy robe
Mantled her boſom, ſweeping as ſhe trod,
In looſe luxuriance, and the zephyr ſigh'd
Soft thro' its ſwelling folds. Her right hand held
A globe, where Nature's towering fabric roſe,
A living picture! All the ſcenes that glow
Gay-rob'd and lovely, in ſome aery dream,
Where Spring comes tripping o'er the low green dale,
And ſtrows its lap with flowers. Theſe o'er the piece
Profuſely ſhone. Her left a magic rod
Suſtain'd, that waving as ſhe will'd, transform'd
The face of things, as wildly-working thought
Call'd up diſcordant images, or rul'd
By Reaſon, form'd them gradual, to confirm
Some truth, yet dubious to th' enquiring mind.

Light o'er the hanging cliff ſhe ſprung, ſhe flew
Quick as the meteor gleaming o'er the plain;
Till near the place where wrapt in ſtill amaze
Intent I ſtood, her forward ſtep ſhe ſtaid
Elate, and ſmiling, thus addreſſed the Sire:

“ Lo! to thy call reſponſive, I attend
“ Obſequious! from the fields of Ether, clad
“ Eternal in the broider'd robes of Spring,
“ Where the dew wets not her gay-blooming cheek,
“ Nor Winter taints her purple plumes; I come
“ Commiſſion'd, of thy arduous taſk appris'd,
“ To daſh the boaſt of high-preſuming Hope
“ That dares to ſcan th' Eternal; and unveil
“ What Heav'n permits the prying thought to know.”

She ſpoke, and ſudden o'er the ſable ſcene
Waved her transforming rod; whoſe touch diſſolv'd
The mountain's brow, that gradual ſunk ſupine
Down on the widening vale. Unfolding fair,
I ſaw, ſurrounded with contiguous ſhades
A ſpacious plain, within whoſe circling bound,
Edged with brown foreſts, meadows, groves, and lawns,
A mighty city tower'd; ſublime as that
Fabled by Neptune's labouring arm, to rear
Its ſpires to Heav'n, and fated to defy
All but the power of Wiſdom. Round its ſides,
A range of gardens, gay as thoſe which crown'd
Thy work, Semiramis, luxuriant wav'd
With Autumn's mellowy growth; the flowering ſhrub
Breath'd myrrhe, and balm, and caſſia, in the gale
Perfum'd with mingling odours, and the bough
Bluſh'd with delicious fruitage: deeply ting'd
With downy gold, the nectar'd peach diſplay'd
Its yellow rind, and looſely-cluſtering near,
Grapes, melons, pines, the children of the ſun,
Hung ripe, and tempting, to the forward hand
Of Luxury unſated. Fairer far
The blooming ſcene, than ſings the melting lyre
Of ſoft Pomona's haunts, the fabled groves,
Where roſe-lip'd Plenty ſhower'd the bluſhing ſpoils
Of each revolving ſeaſon. All within
Was noiſe and paſtime. O'er the ſpacious ſtreet
Roam'd frolic Mirth, and ſly Deceit behind
Danc'd like a gay Buffoon. Intemperance
Reel'd from the feaſt of Bacchus. Buſineſs ran
Hurried and lumber'd, with diſpatchful haſte
From man to man; while idly-lolling Eaſe
Lean'd on a couch of down, by Zephirs cool'd,
And ſweetly-lull'd by the lute's languid lay.

Charm'd with the ſight, that to the glancing eye
Of Thought, recall'd ten thouſand ruſhing ſcenes;

I gaz'd transfix'd with wonder! Still Amaze
Lock'd up my powers a moment! Till releas'd
By Reaſon's lenient hand, I caſt my eyes
Loſt in ſweet tranſport o'er the dewy lawns;
Where gay-rob'd Beauty's liberal lap had ſhower'd
Profuſe of wealth, the richeſt treaſures out
Wild in unſparing waſte. "Almighty God
"This is thy work! (thus thought the kindling ſoul
"To tranſport raiſed) the deeply-tinctur'd bloom
"That paints yon bluſhing flower, is but the ſtroke
"Of thy transforming pencil; and the air
"Perfum'd with balm and myrrh, wafts the rich ſpoils
"From all thy works in incenſe to thy throne!"

As a ſtriking contraſt to this gay viſionary Being, follows a deſcription of *Peſtilence*, executed with infinite force and propriety:

For lo! ariſing in the ſultry South,
Where the ſun flam'd intenſe: a bluiſh miſt
Wrought from a mine of nitre, breath'd its ſteam
Full on the tainted gale! An earthquake ſhook
The hollow ground, and Darkneſs riſing ſlow,
Rear'd her bold arm imperious to the ſun,
And bloated half his beams. At laſt the Earth
Burſt up, and ſhooting thro' the mighty void
Aroſe a ſhapeleſs monſter! On his brow,
Sat Terror and Deſpair; dark, diſmal, wan;
And nurs'd a brood of ſnakes, ſhed by the fell
Tyſiphone! The thirſty Furies fir'd
His thoughts to blood and ſlaughter; and his eyes
Shot like a gleam of lightning o'er the field,
And wither'd all its bloom. Meduſa's head
That ſtruck th' unwary gazer into ſtone,
Wrought not a change more wondrous. On he ſtrode
With ſtep terrific, for his baleful breath
Was blaſting poiſon, and his hand ſuſtain'd
A ſword that ſmok'd with blood. Grav'd on the blade
Appear'd conſpicuous his diſtinguiſh'd name,
The PESTILENCE! Spare gracious Heav'n (exclaim'd
My frantic ſoul) O ſpare the race of man!

In vain! For onward came the grieſly ſhape:
And rais'd his waſteful hand, and ſhook his hair
That dropp'd with ſteamy ſulphur. Thro' the gate
Of that proud city, tottering to a fall,
He paſs'd tremendous. Famine at his heels
Inceſſant yell'd, and roll'd her ghaſtly eyes;
And gnaw'd a living vulture. As they ſtrode,
Loud roſe the voice of Woe! I ſaw the ſword,
A gleamy blade, by that relentleſs hand
Plung'd in the heart of Innocence! I ſaw
Where the wild mother, to her throbbing breaſt

the Band of *Tyranny*; this a
an allegorical poem, on the ſubject o
is beautifully deſcribed in the frontiſ

I look'd, and ſudden from the
Out-ruſh'd a wheeling whirlwind
Black with impriſon'd ſtorms, it
Impetuous. Towering on its gloo
An angel rode; of port ſublime,
That flaſh'd the living lightning.
Hung the tranſparent ſhield; a flan
Wav'd in his hand; and on his helm
Pearch'd like an eagle, ſat the god li
Of Victory. Light as the glancing
He ſprung with rapid flight, intent t
The monſter hewing his dire courſe.
He ſtood, and ſudden felt his witherin
Charg'd by ſuperior power. From hi
He dropt the ſword; his ruffling garn
Looſe to the wind: till by the angel'
Rais'd high, the mad'ning whirlwin
To caves untraced by man. Soon as
Out-look'd the ſun: along the broide
The foliage bloſſom'd; and the grove
Pour'd forth unnumber'd their melodi
Sweet-tongued, that warbling pour'd
Of Harmony, and rapt the liſt'ning
Of wakeful Echo to reſound their lay

The power of *Contemplation* continue
Poet in the final cauſes of thoſe natural
not immediately

Of mellow Autumn, when the ripen'd ſheaf,
Nodding and copious claims the Reaper's hand.

The reſt of the firſt book is taken up with diſcuſſing the utility of mountains, volcanos, &c. and deſcribing the origin of rivers.—In all which the Author has acquitted himſelf with credit, both as a Philoſopher and a Poet. The little digreſſion he makes towards the concluſion of this book, in favour of his country, is very natural, and very beautiful :

Yet not o'er Nature ſpread the general traits
Of imperfection. On ſome happier climes,
The hand of Heav'n hath ſhower'd its richeſt ſpoils,
Profuſe of bounty. Though the juicy grape
Tempts not the lip of Luxury, the pine
Feels not the ſcorching ſun, nor on the bough
Hangs cloth'd in mantled gold, and ripe to taſte,
The mellow orange : yet their plains can boaſt
A nobler produce. In yon bliſsful iſle,
Gay Plenty reigns ! Aſcending as he ſpoke
From the blue deep, to my tranſported gaze
Roſe the white cliffs of Albion. Hail belov'd
Of Heav'n ! (with joy exclaim'd th' inraptur'd Sire)
Britannia hail ! O ! from the world disjoin'd,
As Nature's hand had form'd the ſoft retreat
Of happineſs and love ! No ſevering ſun
Blaſts thy gay meads : no deep volcano boils
With inward fire : nor thro' the cave beneath,
Walks the dire Earthquake. The tremendous ſhock,
That from their looſe baſe heaves the works of man,
Juſt vibrates on thy boſom ; as the voice
Of diſtant thunder, moves the trembling ground,
And murmurs in the air. Thy fields rejoice
With chearful plenty. On yon waving plain,
I ſee the Goddeſs walk ! her looſened robe
Floats on the gale redundant ; on her cheek,
In full luxuriance ſwells the bluſhing Spring ;
And ſcents her breath with myrrh. Mark how ſhe rears
Her horn aloft, and liberal o'er the field
Pours all her treaſures. Man's enlivened ſoul,
And all the groves are tranſport. Hark the voice
Of Muſic warbles from the bough ! The hind
Feels his heart leaping as he looks around ;
And Joy's bright beam burſts boundleſs o'er his mind.

We ſhall give an account of the two remaining books in our next.—The Reader may remember our former ſentiments in reſpect to the promiſing genius of this Author : which we rejoice to ſee ſo fully confirmed by the preſent admirable performance.

Dialogues on the Uſes of foreign Travel; conſidered as a part of an Engliſh Gentleman's Education: Between Lord Shafteſbury and Mr. Locke. By the Editor of Moral and Political Dialogues *. 8vo. 2 s. 6 d. ſewed. Millar.

THE ingenious Author of theſe Dialogues has choſen a very ſeaſonable juncture for diſcuſſing a ſubject, which has frequently exerciſed the talents of men of ſpeculation and refinement. The rage of viſiting foreign parts, which has ſeized our countrymen of all ranks, and which, for the moſt part, only ſerves to lighten their pockets and expoſe their perſons to ridicule, may have occaſioned many to conceive prejudices againſt the practice of travelling. But we muſt diſtinguiſh between the wild excurſions of theſe gaping emigrants, and the regular progreſs of an inquiſitive traveller. To roll with rapidity over foreign ground, and to take a tranſient view of foreign faces, does not deſerve the name of travelling. The frame of government and the genius of a people, are not to be learned from an acquaintance with a poſtilion: and our modiſh fugitives, who pique themſelves on the vanity of breathing French air, know no more of the conſtitution of the country, or the manners of the inhabitants, than a courier who rides full ſpeed with an expreſs.

The travelling which is treated of in theſe dialogues is not of this fugitive kind, of which the abſurdity is too glaring to need illuſtration. Foreign Travel, as appears by the title, is here conſidered as a part of *Education*; in which light its uſes are examined, and the arguments both for and againſt the practice, are ſtated with great perſpicuity and elegance. Our Author nevertheleſs ſeems to have proceeded in his inquiry upon too general grounds: for the true queſtion is not, Whether travelling is a neceſſary part of an Engliſh gentleman's education? But —What Engliſh gentlemen are proper to be ſent abroad for that purpoſe? To determine this point, we muſt take into conſideration their ſeveral talents, diſpoſitions, and deſtinations. They who are of mean parts, or of fantaſtic diſpoſition, will never do credit to their country, or ſervice to themſelves, by foreign travel: nor will it be of uſe to thoſe, who are not deſtined to fill the active ſcenes of life. In ſhort, it is only fit for ſuch as are bleſt with the golden ſouls which Plato talks of: ſuch as have the gift of obſervation, and are endued with judgment to draw profitable knowlege from the various objects of their ſpeculation.

The Dialogues before us are ſuppoſed to be addreſſed to Ro-

For our account of theſe Dialogues, ſee Review, vol. XXI. p. 35.

bert Moleſworth Eſq. the celebrated author of the Account of Denmark, by Lord Shafteſbury, one of the diſputants, who gives an account of the converſation between him and Mr. Locke, in the preſence of ſeveral common friends. His Lordſhip opens the Dialogue by putting the following queſtion to the philoſopher:

SHAFT. 'And is not travelling then, in your opinion, one of the beſt of thoſe methods, which can be taken to poliſh and form the manners of our liberal youth, and to fit them for the buſineſs and converſation of the world?'

LOCKE. 'I think not. I ſee but little good, in proportion to the time it takes up, that can be drawn from it, under any management; but in the way in which it commonly is and muſt be conducted, ſo long as *Travel* is conſidered as a part of early tutorage and education, I ſee nothing but miſchiefs ſpring from it.'

After a few pages, by way of preluſion, the argument is reduced to the following propoſition, 'That every nation has many vices and follies to correct in itſelf; that this is perhaps more eſpecially the caſe of our own; and that early *Travel*, is the only, at leaſt the moſt proper, cure for them.'

This Lord Shafteſbury undertakes to prove; and he ſets out with ridiculing the idiot *Prejudices* of our home-bred gentlemen; which ſhew themſelves, whenever their own dear iſland comes, in any reſpect, to be the topic of converſation. 'What wondrous conceits,' ſays he, 'of their own proweſs, wiſdom, nay, of their manners and politeneſs. . . . . . Their fooliſh prepoſſeſſion extends to their very ſoil and climate. Such warm patriots are they, ſuch furious lovers of their country, that they will have it to be the theatre of all convenience, delight, and beauty.'

'To hear their diſcourſe among themſelves, one would imagine that the fineſt lands near the Euphrates, the Babylonian or Perſian paradiſes, the rich plains of Egypt, the Grecian Tempe, the Roman Campania, Lombardy, Provence, the Spaniſh Andaluſia, or the moſt delicious tracts in the Eaſtern or Weſtern Indies, were contemptible countries in reſpect of what they dote upon under the name of *Old England*.'

'Now if it were only for the ſake of truth and decency, if it were but to avoid the ridicule to which theſe palpable abſurdities and childiſh fancies expoſe them, one cannot but wiſh that our countrymen would open their eyes, and extend their proſpect beyond their own foggy air, and dirty acres.'

In the next place, his Lordſhip is made to take notice of the many low habits and ſordid practices which grow upon our youth of fortune, and even of quality, from the influence of their family, or at beſt provincial, education.

'They retain,' ſays he, 'ſo much of their Saxon or Norman character, that their nobleſt paſſion is that of the chace; and their fondeſt purſuit, a horſe-race, or other ruſtic diverſion. . . . . . In conjunction with this habit, and in direct conſequence of it, they plunge themſelves into the brutality of the bottle and table. . . . . This ſottiſh debauch leads to others. My young maſter will be denied no animal gratification. And thus low intrigues and vulgar amours follow of courſe, in which the ſum of his refined pleaſures is, at length, completed.

'The reſt of his life runs on in this drouzy tenor; unleſs perhaps you except thoſe intervals, which can hardly be called *lucid*, when his half-cloſed underſtanding ſeems ſtunned, rather than awakened by party-rage, election-buſtle, and the noiſe of faction. . . . . . .

'But ſuppoſe him,' he continues, 'to be inured, in good time, to better diſcipline, and to have had the advantage of what is called amongſt us, by a violent figure of ſpeech, a *liberal education*. To put the caſe at the beſt, ſuppoſe him to have been well whipped through one of our public ſchools, and to come full fraught, at length, with Latin and Greek, from his college. You ſee him, now, on the verge of the world, and juſt ready to ſtep into it. But, good heavens, with what *principles* and *manners!* His ſpirit broken with the ſervile awe of pedants, and his body unfaſhioned by the genteeler exerciſes! Timid at the ſame time, and rude; illiberal and ungraceful! An abſurd compound of abject ſentiments, and bigotted notions, on the one hand; and of clowniſh, coarſe, ungainly demeanours, on the other! In a word, both in mind and perſon, the fartheſt in the world from any thing that is handſome, gentlemanlike, or of uſe and acceptation in good company!'

On the other hand, his Lordſhip diſplays the advantages of early travel, with regard to the *manners* of a young gentleman. 'But don't imagine,' ſays he, 'I confine myſelf to the *manners* in the obvious meaning of that term. I farther underſtand by it an ability for ingenious, uſeful, and manly converſation. For a Traveller, that makes a proper uſe of his opportunities, will be all of a piece, and return as poliſhed in his mind and underſtanding, as in his perſon. . . . . .

'You may think,' he continues, 'as ſlightly, as you pleaſe, of the certain poliſh of *manners*, and may even treat as ſuperfi- al the information that can be acquired in good company. t what ſay you to that ſupreme accompliſhment, a *knowlege of* *the world?* A ſcience ſo uſeful as to ſuperſede, or diſgrace, all the reſt; and ſo profound, as to merit all the honours, and to fill up all the meaſures of the beſt philoſophy? For by a *knowledge of the world*, I mean that which reſults from the obſervation of men and things; from an acquaintance with the cuſtoms, and uſages of the nations; from ſome inſight into their policies, government, religion: in a word, from the ſtudy and contemplation of men; as they preſent themſelves on the great ſtage of the world, in various forms, and under different appearances. This is that maſter-ſcience, which a gentleman ſhould comprehend, and which all our ſchools and colleges never heard of.

'I know this ſcience is too difficult to be perfectly acquired but by long habit and mature reflection. I know it is not to be expected from a ſlight ſurvey of mankind; from a haſty paſſage through the different countries, or a ſhort reſidence in the great towns, of Europe. All this I am not to be told; but it muſt be allowed me at the ſame time, that ſo important a ſtudy cannot be entered upon too ſoon, and that the rudiments at leaſt of this ſcience cannot be laid in too early.'

His Lordſhip next proceeds to expatiate on the advantages of foreign travel, with reſpect to the cultivation of the *liberal arts*, and concludes with the following ſpirited and elegant reflections:

'Let me add then, that policy, as well as philoſophy, is on the ſide of theſe ſtudies. Who can doubt their virtue in ſoftening and refining the manners of a people? Or, to take policy in it's vulgar ſenſe, where would be the hurt, if Britain were the ſeat of arts and letters, as well as of trade and liberty? Then might *we* be travelled to, in our turn, as our neighbours are at preſent: and our country, amidſt it's other acquiſitions, be alſo enriched (I uſe the word in its proper, not metaphorical ſenſe) with a new ſpecies of commerce.

'Not to inſiſt, that the aſcendant which one nation takes over another in all public concerns, is very much owing to this pre-eminence of taſte and politeneſs, to its acknowledged ſuperiority, I may ſay, in the literate and virtuoſo character: of which France is an inſtance in our days; as Italy is well known to have been in the days of our forefathers.

'And, if there be uſe and value in ſuch things, how ſhall our ingenuous youth be tinctured with a right ſenſe of them, but by early and well-conducted travel? For what diſcipline, what examples, what encouragements have we at home? What academies for the genteel exerciſes? what conferences for the improvement of art or language? what ſocieties for the cultivation of the liberal character?

'The contemplation of theſe defects carries me ſtill farther; to the ſource and fountain of them all, which I make no ſcruple to lay open to you.

'Time was, Sir, when philoſophy herſelf could appear with grace even in courts, when the great and noble, nay and princes themſelves were not aſhamed to be of her train, but frequented her ſtudious ſchools and walks, and were even ambitious of her company in their hours of leiſure and recreation.

'See now to what unpractiſed cells and ignoble ſocieties ſhe is degraded? her graceful form faded and ſhrunk; her ingenuous ſprightly air deadened into I know not what gloom and auſterity of the cloyſter.

'You, who have done more than any other, to retrieve her credit and bring her back to the world, can beſt tell her preſent degenerate condition. You know where ſhe lies, unapproached by her former ſuitors; her liberal manner ſoured into diſdain and hate; her perſuaſive voice, which ſpoke the language of the gods, broken into untuned numbers and diſcordant harſhneſs; and her very ſenſe corrupted into empty ſophiſms and unintelligible jargon. The graces, thoſe companions of her better days, are all fled: and in their room, a riotous band of fauns and ſatyrs dance around her. Yet ſtill ſhe aſſumes a ſort of mock-ſovereignty; and under the new name of *Genius of the Schools*, preſides in ſullen majeſty, over her numerous, ſervile, awe-ſtruck votaries.

'In ſome ſuch way as this, were I at liberty to purſue the figured ſpeech, and to adopt the higher tone of the antient maſters, would I preſume to repreſent the preſent ſtate of erudition, as we ſee it managed in certain ſublime ſeats and authorized nurſeries amongſt us.

'And would you invite our liberal and noble youth to reſort thither? Could you expect that their free ſpirits would ſtoop to be lectured by bearded boys, or that their minds could ever be formed and tutored by ſuch pedants in a way that fits them for the real practice of the world and of mankind?

'Have we not long enough ſubmitted to the inconveniencies of this monkiſh education? Look on the generality of thoſe perſons who had their breeding in thoſe ſeminaries. What principles in morals, in government, in religion have ſprouted thence! What diſpoſitions have we known corrupted by their diſcipline! what underſtandings perverted by their ſervile and falſe ſyſtems! Has truth, or liberty, or reaſon fair play from

that

that quarter? Nay, has not truth and liberty and reaſon, tho' ſpeaking by *one* of their own ſons, been calumniated and rejected? In a word, have they not always ſet themſelves to obſtruct the progreſs of true knowlege, and the cauſe of freedom?

'If ſuch then be the ſtate of our own ſeats of literature and education, what more needs be alledged in the behalf of *foreign travel*; which is the only means left to remedy theſe miſchiefs, or at leaſt to palliate and correct them?'

Such is the general ſcope of Lord Shafteſbury's argument in favour of foreign travel; and it muſt be confeſſed, that his Lordſhip's character, upon the whole, is well ſupported. His reflections, if not new, are moſt of them juſt and forcible, and they are expreſſed in that declamatory and flowery diction, which was peculiar to the noble diſputant. But let us attend to what the grave Locke is ſuppoſed to have urged in return. After ſome previous obſervations concerning the importance of the ſubject, he proceeds thus:

'What a reaſonable man wants to know, is, the proper method of building up *men*; whereas your Lordſhip ſeems ſolicitous for little more than tricking out a ſet of *fine gentlemen*. . . . . To ſpeak my mind freely, my Lord, your defence of foreign travel, as lively and plauſible as it ſeemed, has no ſolid baſis to reſt upon.'

The philoſopher then enters upon the ſubject of education in a ſolemn manner, beginning with this principle, 'That the buſineſs of education is to form the *underſtanding*, and regulate the *heart*. If a man be a compound of reaſon and paſſion, the only proper diſcipline of his nature is that which accompliſhes theſe ends.' He proceeds, in the next place, to ſhew that they are not to be attained in the way of *foreign travel*. His firſt objection is, the unavoidable *waſte of time* occaſioned by this itinerant education. . . . . . He next inſiſts on the *diſſipation of mind*, while the ſcene is conſtantly changing; and new objects perpetually ſpringing up to ſollicit the admiration of our young traveller. . . . . .

'But,' he adds, 'were no account to be had of the *loſs of time*, or of *this diſſipated turn of mind*, which is ſtill more pernicious, ſtill I ſhould object to this travelled education on account of the very objects to which our traveller's application is directed.

'His firſt buſineſs is to make himſelf perfect in the forms breeding, which he finds in uſe among thoſe he lives with, perhaps in their forms of dreſs, only.

'His *next* concern is to acquire a readineſs in the languages of Europe, or, to ſhorten his labour as much as poſſible, at leaſt in the French language. The pretence is, that he may fit himſelf for converſation with his foreign acquaintance,—and that he may qualify himſelf for peruſing their beſt books: which takes him off from the ſtudy of thoſe, which are ſtill better in the learned languages, and perhaps in his own.

'If any thing *farther* employ his attention, it is perhaps a little virtuoſoſhip. He inquires after fine pictures, fine ſtatues, fine buildings. He viſits the ſhops of artificers; gets admiſſion to libraries, cabinets of medals, and repoſitories of curioſities; and, for ſome relaxation from theſe arduous toils, is frequent at churches, theatres, and courts of judicature, and ſtares at proceſſions, ceremonies, and other ſolemn ſhews.'

Mr. Locke proceeds to rally his Lordſhip on his picture of our home-bred gentlemen. 'The aukward baſhfulneſs,' ſays he, 'of a young man is a ſin which, I know, admits of no expiation in good company. However, what good company will not pardon, it will ſoon remove. And, till that bleſſed time comes; let it firſt be conſidered, that the modeſty of ingenuous youth, though a terrible vice in itſelf, is yet favourable to ſome virtues. . . . . *Modeſty is the bluſh of budding reaſon and virtue; and if art could ſucceed in the prepoſterous project of forcing the fruit without the bud, it might be wondered at as a rarity, but could never pretend to the flavour and ripeneſs of that which is of nature's producing.*' The philoſopher obſerves, that 'the ladies only, or chiefly, have affixed ſuch an idea of merit to this envied quality of good-breeding:' and he introduces a pleaſant ſtory of one, who being queſtioned by his friend, why a perſon of his acknowledged ſenſe and bravery would accept a challenge, thought it vindication enough of himſelf to reply, 'That, for the *men*, he could ſafely truſt their judgment; but how ſhould he appear at night, before the *maids of honour*.'

With reſpect to the argument concerning the knowlege of the world, the philoſopher gives it as his opinion,—'That whoever deſigns to let a young man into a ſafe and uſeful knowlege of the world, muſt do it in a way very remote from that which has hitherto been taken.' He expatiates on the ill conſequences of an early commerce with the world; and then he continues,—'See if the proper way to ſecure him from theſe inconveniencies, be not, to keep him yet at a diſtance from the world; and, when you let him into the knowlege of it, to do it ſeaſonably, gradually, and circumſpectly: to take the veil off from ſome parts, and leave it ſtill upon others: to paint what he does not ſee, and to hint at more than you paint: to confine him, at firſt, to the beſt company, and prepare him to make allowances even for the beſt: to preſerve in his breaſt the love of excellence, and encourage him in the generous ſentiments, he has ſo largely imbibed and ſo perfectly reliſhes; yet temper, if you can, his zeal with candor; inſinuate to him the prerogative of ſuch a virtue, as his, ſo early formed and ſo happily cultivated; and bend his reluctant ſpirit to ſome aptneſs of pity towards the ill-inſtructed and the vicious: by degrees to open to him the real condition of that world, to which he is approaching; yet ſo as to preſent to him, at the ſame time, the inevitable miſery of conforming to it: laſt of all, to ſhew him ſome examples of that vice which he muſt learn to bear in others, though deteſt in himſelf; to watch the effect theſe examples have upon him; and, as you find his diſpoſitions incline, to fortify his abhorrence of vice, or excite his commiſeration of the vicious: in a word, to inform the minds of youth with ſuch gradual intelligence as may prepare them to ſee the world without ſurprize, and to live in it without danger. . . . . You will learn from this brief ſummary, what my notions are of the way in which thoſe precious years ſhould be employed, which are uſually thrown away upon foreign travel.'

Mr. Locke, however, is made to declare, that he is not wholly againſt the practice of foreign travel.—'For, though,' ſays he, 'I eſteem it idleneſs, and ſomething worſe, for a young boy to waſte his time and moſt precious years in ſauntering round Europe, yet I know what ends of wiſdom and of virtue may be anſwered by a capable man's ſurvey of it.'—But he adds, that a *ſuperior knowledge* of *human nature* is not to be acquired but by the largeſt and moſt extenſive obſervation of the human ſpecies. . . . . 'That, to ſtudy *human nature* to purpoſe, a traveller muſt enlarge his circuit beyond the bounds of Europe. He muſt go, and catch her undreſſed, nay quite naked, in North America, and at the Cape of Good Hope. He may then examine how ſhe appears crampt, contracted, and *buttoned up cloſe in the ſtrait tunic of law and cuſtom, as in China and Japan: or ſpread out and enlarged above her common ſize, in the looſe and flowing robe of enthuſiaſm, among the Arabs and Saracens: or, laſtly, as ſhe flutters in the old rags of worn out policy, and civil government, and almoſt ready to run back naked to the deſerts, as on the Mediterranean coaſts of Africa.*'

This ſyſtem Lord Shafteſbury very facetiouſly rallies; and, in return to his raillery, the philoſopher very calmly anſwers,—'Be it then, as you inſiſt, that an Engliſh gentleman's care ſhould be to accompliſh himſelf in the ſchool of reaſon and civility; to fit himſelf, in ſhort, for that ſtate which your Lordſhip dignifies with the name of *natural*. Still I declare againſt his European travels.

'The manners of each ſtate are peculiar to itſelf, and beſt adapted to it. The civility, that prevails in ſome places on the Continent, may be more ſtudied and exquiſite than ours, but not therefore to be preferred before it. Thoſe refinements have had their birth from correſpondent policies; to which they are well ſuited, and from which they receive their whole value. In the more abſolute monarchies of Europe, all are courtiers. In our freer monarchy all ſhould be citizens. Let then the arts of addreſs and inſinuation flouriſh in France. Without them, what merit can pretend to ſucceſs, what talents open the way to favour and diſtinction? But let a manlier character prevail here. We have a prince to ſerve, not to flatter: we have a country to embrace, not a court to adore: we have, in a word, objects to purſue, and intereſts to promote, from the cares of which our finer neighbours are happily diſburthened.

'Let our countrymen then be indulged in the plainneſs, nay the roughneſs of their manners: but let them attone for this defect by their uſeful ſenſe, their ſuperior knowlege, their public ſpirit, and, above all, by their unpoliſhed integrity.

'Would your Lordſhip's favourite Athens have done wiſely (or rather did it do ſo) to exchange the ſimplicity and manly freedom of its antient character, for the fopperies and proſtrations of the Aſiatic courts? Nay, would the ſofter accompliſhments of Athens, in its beſt ſtate, have done well in a citizen of Sparta?

'Your Lordſhip ſees what to concude from theſe hints. For my own part, my Lord, I eſteem politeneſs, in the reaſonable ſenſe of the word, as the ornament, nay more, as the duty of humanity. But, under colour of making this valuable acquiſition, let no culture of the human mind, no inſtruction in letters and buſineſs, no diſcipline of the paſſions, no improvements of the head and heart, be neglected. Let the foundation of theſe eſſential virtues be laid deep in the uſual forms of our *public*, if you will, or (as you know I had rather) in the way of a more attentive and moral, becauſe *private*, Education. Let the commerce of the world, in due time and under due regulation, ſucceed to this care; and your Lordſhip will find your young gentleman as fully accompliſhed in all reſpects as, in reaſon, you ſhould wiſh to ſee him.'

The remainder of this Dialogue contains ſome very ſenſible reflections with regard to our univerſities; and, in the concluſion, the philoſopher, in a kind of prophetic ſtrain, preſages the future excellence of theſe ſeminaries: which prophecy, we *hope*, is *now*, happily fulfilled.

From the foregoing ſpecimens, the Reader may perceive, that the point in diſpute is left, in a great meaſure, undecided. The Writer, however, anticipates this objection, and premiſes, that the *Formaliſts*, as he calls them, will be out of patience, as he ſuppoſes, at this ſceptical manner of debate, which ends in nothing. Nevertheleſs, it is to be wiſhed, that a full and ſatisfactory reply had been made to Mr. Locke's arguments, which, in fact, prove too much. The reaſons againſt entruſting a youth abroad upon the continent, apply, with little leſs force, againſt venturing him amidſt the vicious ſcenes of this metropolis. In ſhort, the difference of diſpoſitions and inclinations does not ſeem to have been ſufficiently conſidered in the courſe of the debate. It would be impoſſible to preſerve many from the taint of vice, though they ſhould have the benefit of a private education, and remain immured within the walls of a country manſion-houſe. But, grant it practicable to retain the purity of their morals by ſuch narrow regulations; yet, as they will have fewer vices, ſo, on the other hand, they will have fewer excellencies. Beſides, a youth of natural good ſenſe, and good diſpoſition, will ſoon be taught by experience and reflection to check the immoralities of his early years, which will be little more than frailties of the blood. If we are formed for ſociety, if the buſineſs of the world is a duty upon men of certain ſtations, the wider the ſocial circle is extended, the better will they be qualified both for the delights of private intercourſe, and the management of public concerns.

We cannot conclude without obſerving, that the character of Mr. Locke does not appear to be ſo well ſupported as that of Lord Shafteſbury. The philoſopher is made to expreſs himſelf in a ſtyle too flowery and figurative, as may appear from ſome inſtances marked in Italick. Add to this, that there is ſometimes an eagerneſs and aſperity in his argument, which is by no means characteriſtic: for, even in his controverſy with the reverend Biſhop, Mr. Locke always expreſſed himſelf with great compoſure, and now and then with pleaſantry. But whatever trivial objections may be made to the conduct of theſe Dialogues, we will venture to ſay, that they will afford the Reader an elegant entertainment.

GOTHAM; *a Poem.* By C. Churchill. 4to. 2 s. 6 d. Flexney, *&c.*

WE are truly ſorry to ſee a Poet, whoſe writings we have ſo often and ſo heartily recommended, offering ſuch an inſult to the taſte, judgment, and generoſity of the public, as he has moſt egregiouſly done, by the preſent publication.—To that public whoſe munificent encouragement he has, on a former occaſion *, in ſo becoming a manner acknowleged !—To that public how abſurdly ungrateful, in obtruding on it an idle and inſignificant account of his being proclaimed King of Gotham !—How mean, too, his fallacious Advertiſement, in which a compleat poem appeared to be publiſhed, though this is only Book I.—an impertinent and ſuperfluous Introduction to nobody knows what !—To twenty-four pages of ſuch ill-poliſhed, unharmonious, and maimed lines, as ſcarce the imperfect ſtate of our poetry a century and a half ago, could excuſe or tolerate !

P. 7. Hallow the feaſt with pſalmody, and thoſe
Which, planted in our churches, to diſpoſe
And lift the mind to heaven, are diſgrac'd
With what a foppiſh Organiſt calls taſte.

P. 5. Briefly but this—to prove, that by no act
Which Nature made, that by no equal pact
'Twixt man and man, which might, if juſtice heard,
Stand good, that by no benefits conferr'd,
Or purchaſe made, Europe in chains can hold
The ſons of India, and her mines of gold.

This is certainly not poetry, but meaſured proſe; ſuch as we find in the writings of Withers and Quarles.

The Author of this poem, indeed, was ever inattentive to that eſſential part of poetry, a perfect Harmony; but theſe flattern lines, in which the *Hiatus*, ſo diſagreeable to a muſical ear, ſo frequently occurs, muſt ſurely have been the production rather of determined negligence, than of an abſolute ignorance of melody. This defect, however, in a great degree, is viſible in all Mr. Churchill's writings.

Yet, if this poem, founded on the moſt inſignificant ſubject, is nothing more than an idle *bagatelle*, it has, at leaſt, a negative excellence; for here is but little of that malignant ſatire which the ſpirit of faction has, in his other pieces, poured, without diſtinction, on the virtuous and the vile.

There are only a few reflections ſcattered through this performance, on objects which the Author thought of little importance, viz. on his G—d, his Bible, his Country, and his K—g.

With reſpect to the Saviour of the world, it was ſurely the moſt daring impiety to mention his name as the ſignature of one of the twelve Months, and to aſſociate it with minced pies, calves heads, Welchmen's leeks, April-fools, baſtards, and oyſters, the emblems of the other months he mentions; this is ſuch a mark of folly, or of audacious profaneneſs, as no man who has the leaſt reverence for things ſacred, can look upon with indifference!

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* See Review for November laſt, p. 387.

His—what was once his, Bible, is licentiouſly turned into the moſt ſhameful burleſque:

> Manhood ſhall ſteal an hour, *a little hour,*
> *(Is't not a little one?)* to hail my power.

And in the following wretched couplet,

> The ſhowers which make the young hills, like young lambs,
> Bound and rebound, the old hills, like old rams. &c.

His Country—by this grateful and patriotic Bard, his country is honoured with the appellation of GOTHAM!

His K—g is inſulted with the oblique ſarcaſm of printing κατ' ἐξοχὴν in Italics the *ſecond* George, as a bleſſing to mankind.

How long the licentious ſpirit of the times will eſpouſe this Poet, and indulge him in all his egregious faults, we cannot foreſee: but we would adviſe him, for the future, to ſpare his God the inſult of introducing his name, or his counſels:—to treat the Public with more gratitude,—his Country with more deference,—and his K—g with more reſpect.

GOTHAM, nevertheleſs, contains ſome images that ſtill evince the true Poet, and the man of genius; but yet it is, upon the whole, unworthy both of its Author, and of the attention of the public.—However, as conſcious of the trivial import of this firſt book, he ſeems to acknowlege its inſignificance; and, at the end of it, promiſes us ſomething of more conſequence, in the ſequel:

> Thus far in ſport—nor let half Patriots (thoſe
> Who ſhrink from ev'ry blaſt of power which blows,
> Who, with tame cowardice familiar grown,
> Would hear my thoughts, but fear to ſpeak their own,
> Who, leſt bold truths, to do ſage *Prudence* ſpite,
> Should burſt the portals of their lips by night,
> Tremble to truſt themſelves one hour in ſleep)
> Condemn our courſe, and hold our caution cheap,
> When brave occaſion bids, for ſome great end,
> When honour calls the Poet as a friend,
> Then ſhall they find, that, e'en on danger's brink,
> He dares to ſpeak, what they ſcarce dare to think.

The Reader will obſerve, that our Author loſes no opportunity of aiming a ſtroke at his old declared enemy *Prudence*; and we muſt not forget to obſerve, that neither does he let ſlip any occaſion of celebrating his *worthy* friend Mr. Wilkes: of whom he here makes this melancholy mention:

——— By *ſools* deſpis'd, by *ſaints* unbleſs'd,
By *friends* neglected, and by *ſoes* oppreſs'd.

May the ſate of his *friend* prove a timely warning to our adventurous *Bard!* and induce him to take due care of *himſelf!*

MONTHLY CATALOGUE,

For FEBRUARY, 1764.

RELIGIOUS.

Art. 1. *Revelation examined with Candour; Or, A ſair Inquiry into the Senſe and Uſe of the ſeveral Revelations expreſsly declared, or ſufficiently implied to be given to Mankind from the Creation, as they are ſound in the Bible.* By a profeſſed Friend to an honeſt Freedom of Thought in religious Inquiries, Vol. IIId. 8vo. 5s. Johnſton.

THE two former volumes of this work having, for many years, been in the hands of the public, are ſo well known, that it is unneceſſary for us to take any particular notice of them. This additional volume contains Diſſertations on the following ſubjects: 1. That the world was bleſſed with divine revelations from the beginning 2. On the natural advantages of the Sabbath, and one ill-judged abuſe of it. 3. Of the bleſſings derived to the world through Abraham. 4. Of God's bleſſing to Abraham continued to his ſon Iſaac. 5. The ſame bleſſings continued to Jacob. 6. Of the principles by which God governeth the animal world. 7. Of the hiſtory and character of Joſeph. 8. Of many magnificent Egyptian buildings. 9. Of the lake Mœris, and Joſeph's canal. 10. Joſeph's favour to the idolatrous prieſthood objected to him. 11. On inſpiration by dreams. 12. Anſwer to the charge brought againſt Joſeph for enſlaving the Egyptians.

As our Author, in his preface, with a peeviſh and querulous ſpirit, the too frequent attendant on the infirmities of old age, has thought proper to throw out ſome harſh cenſures upon *Reviewers* of works of learning, and declared them neither the objects of his emulation or envy, we give him that pardon which his age may be thought to claim; and are pleaſed with an opportunity of laying before our Readers a ſhort character of this work in his own words, which will convey to our Readers a very juſt idea of the performance, and cannot be offenſive to its Author:

See concluſion of his preface, page xvi.—'But to return, and in the wonted ſenile practice, conclude where I began; let me obſerve, that there is one character of an aged Author, in which writings may ſometimes glory, viz. that they are the work of years; and in truth, this is well entitled to that honour. The materials have been long and ſlow in the collecting. and not haſty in the compoſition; and what is a yet ſurer character of age, *there is but little done.*'

There is one thing, however, which we muſt take the liberty of ſaying upon this occaſion, and which, we hope, will be a ſufficient antidote againſt the Doctor's ungenerous and unjuſt inſinuations in his preface: that however we may have endeavoured to expoſe the *narrow and illiberal ſpirit of bigotry*; and to oppoſe the corruptions of true religion, generally recommended under the pretence of *holy myſteries*; we have a high and ſincere veneration for genuine uncorrupted Chriſtianity; and we think, one of the moſt effectual methods to advance its intereſts, and extend its influence in the world, (a method which we will ſteadily purſue) is, as much as poſſible, to ſeparate it from the inventions of men, and to repreſent it in its native purity, *full of grace and truth*.

Art. 2. *The Creed of the Nazarenes, or of the firſt Chriſtians, as a Light of Knowledge oppoſed to the Darkneſs of Ignorance, to be perceived amongſt the Jews and future Chriſtians.* Dedicated to the Biſhops of the Engliſh High-church. 8vo. 3s. ſewed. Nicoll.

Hutchinſonian and Moravian jargon.

POLITICAL.

Art. 3. *A candid Examination of the Legality of the Warrant iſſued by the Secretaries of State, for apprehending the Printers, Publiſhers, &c. of a late intereſting Paper.* 4to. 6d. Fletcher.

However intereſting the late well-known paper may have been, we will venture to ſay, that this Examination is the moſt unintereſting and abſurd performance that our political ſquabbles have produced. The Writer, if we may call him ſo, is a ſtranger to the very elements of reaſoning, and is equally deſtitute of ſentiment and expreſſion.

Art. 4. *Remarks on the preſent State of the National Debt. Together with ſome Strictures upon the general Modes of Taxation in England.* 8vo. 1s. Wilkie.

In this ſenſible, well-written pamphlet, a perplexed and intricate ſubject is placed in a very clear and intelligible point of view. Among other things, the Writer ſhews, that the moſt common, and by far the moſt pernicious, way of contracting national debts, is, when monies are borrowed by the government, at the expence of giving the Lender ſome extraordinary advantage, or what is commonly called a *Douceur*. By this means the State becomes indebted to particular perſons, for money which never even ſo much as exiſted. It would exceed our limits to give a general account of theſe pertinent Remarks; we, therefore, refer to the tract itſelf, which the Reader will find well worth his peruſal.

Art. 5. *A Diſſection of the North Briton,* N° 45, *Paragraph by Paragraph. Inſcribed to the Right Honourable Earl Temple.* 8vo. 1s. Burnet.

A very aukward and butcherly piece of anatomy, indeed! In plain Engliſh, this is one of the moſt flimſy, abſurd, inconſiſtent, contradictory, ſervile, and wretched pieces of patch-work, which our ridiculous political conteſts have produced. It is, indeed, below all criticiſin reſpect to compoſition. But it may be a matter of conſideration how far the Author is warranted in publiſhing a paper, paragraph by paragraph, which has been voted a libel by both Houſes? Probably, however, his inſignificance will prove his ſecurity, and he will have no occaſion *flectere Superos*. By the bye, his motto is well worth obſerving—

Flectere ſi nequeo Superos Acheronta movebo.———

That is, As I cannot write like an angel, I will ſcribble away like any devil.

Art. 6. *A Letter to a Member of the Club in Albemarle-ſtreet.* 4to. 1 s. Kearſly.

Poor, common-place, declamatory ſtuff, to perſuade us, that the Members of this club aſſemble for the good of their country.——Aſk the Waiters; they, if they dare, can tell whether this be ſo, or not.

Art. 7. *Fragments and Anecdotes, proper to be read, at the preſent Criſis, by every honeſt Engliſhman.* 8vo. 6d. Williams.

Inſtead of every honeſt Engliſhman, read—every ſleepy Engliſhman, *noſtro Periculo*; and then the title-page will be properly adapted to the pamphlet. What this Piece-broker would mean, we cannot conjecture. He has given us the impeachment of the Earl of Oxford—The ſpeech of Richard Hampden, Eſq; on opening that impeachment—The ſpeech of King George the firſt, in 1726—The memorial of Monſ. de Palm, the Imperial Reſident, relative to the matter of the King's ſpeech—Extracts from what he calls, an excellent pamphlet, inſcribed to G. G. Eſq;—With ſeveral extracts from the Chronicles, *cum multis aliis quæ nunc, &c.*——What theſe ſcraps have to do with the preſent criſis, the Editor beſt knows. We are perſuaded, however, that if the Reader is wiſe as well as honeſt, he will not think it *proper* to read ſuch a collection of indigeſted and inapplicable matter.

Art. 8. *Conſiderations on the preſent high Prices of Proviſions, and the Neceſſaries of Life.* By a Weſt-Country Malſter. 4to. 1 s. Nicoll.

The ſubject of this pamphlet is highly intereſting, and it has, moreover, the merit of being very well *written*. We are fearful, however, that it will not meet with due attention; for there is an infatuation in the preſent times, which makes men quarrel about imaginary grievances, while they are patient under real hardſhips.

The intent of this able performance is, to ſhew, that if manufactures at home, trade abroad, and populouſneſs, be the real ſtrength of the nation, the only means to obtain theſe ends are, that the taxes be equally and uniformly laid; that care be taken that foreign States do not carry on their manufactures on better terms than ourſelves, by making proviſions cheap to them, in preference to our own induſtrious poor; that every kind of monopoly be diſcountenanced; that the legiſlative power fix equitable prices, not only on the neceſſaries of life, but alſo on the means of their conveyance, whether by land or water; that the ſale of proviſions be made in public markets; that weights and meaſures be of one and the ſame capacity throughout the kingdom; and that proper perſons be appointed to ſee the laws relative to theſe con-

THE

MONTHLY REVIEW,

For MARCH, 1764.

The Hebrew Text of the parallel Prophecies of Jacob and Moſes, relating to the Twelve Tribes; with a Tranſlation and Notes: and the various Lections of near Forty MSS. To which are added, 1. *The Samaritan-Arabic Verſion of thoſe Paſſages, and part of another Arabic Verſion made from the Samaritan Text, neither of which have been before printed.* 2. *A Map of the Land of Promiſe.* 3. *An Appendix, containing Four Diſſertations on Points connected with the Subject of theſe Prophecies.* By D. Durell, B. D. Principal of Hertford College. Oxford, Clarendon Preſs. 4to. 10s. 6d. ſewed. Rivington.

WE have frequently had occaſion to expreſs it as our opinion, that the moſt important and effectual method of recommending revealed religion, and of ſupporting its reputation among ſenſible and intelligent perſons, is by explaining the ſacred Writings, clearing up the dark paſſages that occur in them, and repreſenting them in a fair and explicit manner. For this reaſon, it is with pleaſure we ſee ſo many of the moſt learned of our Clergy, engage with ſo much ſpirit in carrying on this arduous but neceſſary work. Their names deſerve to be mentioned with honour, whilſt every attempt in this uſeful ſervice, ought to be received, at leaſt, with the greateſt candour: and we cannot help expreſſing our concern, that any diſcouragements ſhould be thrown in their way, from the pride and bigotry of ſome, or the envy and ignorance of others. For ourſelves, we eſteem it our duty and our honour, to ſpeak with the higheſt reſpect of ſuch worthy endeavours, and to give them all the countenance in our power.

In the performance before us, our learned Author diſcovers a conſiderable acquaintance with Oriental learning, and good

Art. 11. *The Smithfield Roſciad.* By the Author. 4to. 2s. 6d. Flexney.

From whatever hand this medley proceeds, the Author deſerves a chaſtiſement adequate to his impudence and his cruelty. The price of the pamphlet is an evident proof that the deſign of the publication was ſolely to get money; and, for this purpoſe, to ſacrifice the characters and intereſts of any ſet of men, is a ſpecies of villainy which merits a ſeverer puniſhment than the retaliation of the pen. To hold up to public ridicule, a number of poor men whoſe bread depends upon the public favour, has ſomething in it ſo ſavage and inhuman, that, if it could be ſuppoſed to proceed from wantonneſs, it would, indeed, be deteſtable; but if it is known to be derived from ſelfiſhneſs, the dirty robber ought to be driven out of ſociety.

Art. 12. *The Garretteer, a Satire. Inſcribed (without Permiſſion) to the Three moſt diſtinguiſhed Heroes of the Poem, the Garretteer's Patrons.* 4to. 1s. Hinxman.

The moſt diſtinguiſhed Hero of this poem, is the Author himſelf, of whoſe garretical habitation we have no manner of doubt.—He introduces to himſelf a ſtranger, with whom he has a moſt ſtupid converſation about nothing, or, what is the ſame thing, about himſelf.

Art. 13. *Epithalamion; or a Bridal Poem on the Marriage of her Royal Highneſs the Princeſs Auguſta of England, to the Hereditary Prince of Brunſwick-Lunenburg.* 4to. 6d. Flexney.

We hope the royal pair, who are here ſo wretchedly berhymed, have not taken this Epithalamion abroad with them, as a ſpecimen of Engliſh poetry. The gooſe of an Author has metamorphoſed them into ſwans, through a preſumptuous imitation of Spenſer, in whoſe ſteps he is juſt as capable of treading, as a Dutch Boor is of dancing with Gallini. He has the vanity, however, to affirm, in his dedication, that his poem will be an *endleſs* proof of a ſubject's loyalty: but whether the materials will really prove ſo laſting as he ſuppoſes, let the Reader judge from the following ſpecimen:

> Sing, ſing Auguſta's praiſe, like Thames's ſtream,
> An endleſs ſubject, but a glorious theme.
> If Phœbus is the father of the Muſe,
> Can he this ſimple one requeſt refuſe?

In the laſt quoted line, we apprehend, there is a typographical error, and that it ſhould be read thus:

> Can he this ſimple *one's* requeſt refuſe?

In the following good wiſhes we do moſt heartily join the Poet:

> 'May ——— ———
> Peace, and Auguſta's name for ever ring,
> And a more able Muſe her virtues ſing!'

Ding, dong, ding! God ſave the King!

MISCELLANEOUS.

Art. 14. *An Eſſay on the Neceſſity and Form of a Royal Academy for Painting, Sculpture, and Architecture.* 8vo. 1s. Kearſly.

The dedication of this Eſſay to Lord Bute, is written in a very peculiar ſtrain. The Dedicator caſts ſome ſevere reflections on the Tranſlator of Elvira*, for having flattered his Lordſhip by a contemptible panegyric.—Our Dedicator, however, talks in a different ſtyle—‘ I hope,’ ſays he, ‘ national intereſt will be preferred to the intrigues of a few, who having no pretenſions to public employ, either from ability, integrity, or knowlege, will be obliged to make way for thoſe, whoſe long tried virtue has endeared them to all true Engliſhmen. When this is done, which is ſo earneſtly wiſhed; when offices are not proſtituted on the ignorant and abandoned; when penſions are not given to *Jacobite* Writers, only to appeaſe their fury; when our beſt of Sovereigns is left to judge for himſelf; then the nation will be the happy and united people they were, before your Lordſhip became that odious officer, *Prime Miniſter*. Your Lordſhip's greateſt public virtue was, retiring from an office that juſtly gave umbrage to the *Engliſh*. You have now time to promote arts, and I am perſuaded, you have inclination. Theſe will make you as amiable as your politics have rendered you obnoxious. I aſk no favour for myſelf, I plead for the neglected arts; promote the Academy, and you will highly oblige one, who ſcorns to be your Flatterer, but is your ſincere Well-wiſher,’ &c.

The deſign of this pamphlet is evident from the title. As to the execution, it is but juſt to acknowlege, that it is written in a genteel and ſpirited manner.

We are informed, in a preface, that this Eſſay is not uſhered into the world as a new performance, but as a corrected and improved edition of a pamphlet, not totally diſregarded, in the year 1755 †.——It was then, ſays the Editor, the reign of George the ſecond, a Prince whoſe many excellent qualities, will make his memory dear to the friends of Liberty; but who neither underſtood nor patronized the liberal arts.——We have only to object, that in this Eſſay, the Editor makes ſome ſevere animadverſions on the Society of Arts, &c. which we do not think altogether well founded.

* David Mallet, Eſq; See Review, vol. XXVIII. page 67.

† See Review, vol. XII. page 513.

Art. 15. *The Method of calculating an Eclipſe geometrically*; *with an Example of the great Eclipſe of the Sun, which will happen on* April 1. *between Nine and Ten in the Morning*, 1764. *The whole Proceſs being fully laid down, and plainly demonſtrated by a copper-plate.* By D. Fenning, and John Probat, Maſter of the Academy, Cox's-ſquare, Spittle-Fields. 8vo. 1 s. Crowder.

It is reported of the famous Milton, that he taught two of his daughters to pronounce not only the modern, but alſo the Latin, Greek, and Hebrew languages, though they underſtood only their mother-tongue. Our Authors ſeem to have had Milton in their eye, when they wrote this performance; for the Reader, by peruſing the piece before us, will gain an inſight into the doctrine of Eclipſes, juſt as Milton's daughters improved their knowledge by reading to their father in a language they did not underſtand. They have not even explained the nature of orthographical projection, nor given one ſingle reaſon why the operation is

performed

jeſt, and extirpated the Prince's family. That שַׂר, and not שׂוּר, is the uſual term for a *Prince* or *Chief* is well known: but as the verb שָׂרַר ſignifies *to have power*, as a King or Chief, one might expect to find the participle שׁוֹרֵר, or the derivative שׂוּר, uſed as the appellative for the *perſon* veſted with that power; the firſt ſignifies only an enemy; but the latter, beſides the ſignification it has in common with the firſt, is uſed alſo for Chief or Principal, as I think may be proved from two inſtances, viz. Iſaiah xxviii. and 25. and Hoſea xii. and 12.' We apprehend few will doubt of the juſtice of our Author's criticiſm, and the propriety of his rendering in this place.

Ver. 8. *Thou art indeed Judah.*] ' In our verſion the pronouns הוּא and אֲשֶׁר are ſupplied, and ךָ is omitted; which is not ſo well, as the words may be conveniently rendered literally. To the ſubſtantive verb, which muſt neceſſarily be ſupplied, I have added the adverb, indeed, and diſtinguiſhed the word *praiſe* by different characters, in order to convey by it ſome faint idea of the paronomaſia of the original.' The force of the Hebrew is not to be diſcerned in any tranſlation, becauſe the alluſion between the proper name יְהוּדָה and the verb in Hiphil יוֹדֻךָ is totally loſt in Engliſh.

Ver. 9. *O Judah thou art a lion's whelp, thou didſt bring up my ſon from being a prey.*] Mr. Durell has a long note of four or five pages in ſupport of this verſion, to which we muſt refer the Reader, as it is impoſſible for us to tranſcribe it. But after conſidering it with attention, we cannot help preferring our own verſion. The Enallages complained of, are extremely well adapted to the dignity of Poetry, and the obſcurity of Prophecy. The words, we apprehend, cannot be made to ſuit with our Tranſlator's interpretation. טֶרֶף is not a proper term to expreſs Joſeph's being ſtarved to death in a pit. Judah's advice to ſell Joſeph, rather than leave him to periſh there, ſeems to have proceeded from avarice rather than compaſſion; for before he ſaw the Iſhmalite Merchants he had conſented with the reſt to put him to death. It was Ruben alone who prevented them from killing him with their own hands, and ſtrove to deliver him ſafe to his father: if ever therefore Jacob knew the whole ſtory, (which it is moſt likely he never did) he would not have commended Judah for his behaviour, and have been ſilent about that of Ruben.

Ver. 10. *The ſceptre ſhall not depart from the land of Judah, nor a leader from her ſtandard, before he come who belongeth to her, &c.*] Mr. Durell examines all the parts of this celebrated verſe with great attention and accuracy. ' The word which is rendered *Shiloh* in our verſion, is written in the Hebrew text שִׁילֹה, but in the Samaritan שִׁלֹה; the latter is ſupported by the beſt authorities. This word muſt be either a *proper name*, an *appellative*, or a *pronoun*. Some Advocates for the former reading tell us, it is one of the names of the Meſſiah, but without any evidence or authority.

‘ The ſenſe of this word, as an appellative, is next to be conſidered. Thoſe who ſay, that שילה ſignifies *his ſon*, i. e. Judah's, from שלוה, *the Secundines*, uſe a very bold metonymy, and take too great a liberty in adding one letter, and altering another. In the ſame claſs may be ranked thoſe who would read here שלוח, *he that ſhould be ſent*, in conformity to the Vulgate: for the agreement of the Samaritans with the Jews in the ſame final letter, makes the plauſibility of that conjecture vaniſh. Others, who deriving שילה from שָׁלָה, *to be quiet*, render it the *peaceable one*, or *peace-maker*, ſpeak with greater probability, but do not ſatisfactorily account for the inſertion of the י. The *Jod* is ſuppoſed by ſome to have been miſtaken for Vau, and עוֹלָה is according to them the participle of the ſame verb, and in the ſame ſenſe as the laſt mentioned. But the MSS. contradict that ſuppoſition; and to me it appears probable, that the later Jews imagining the word was one of the names of the Meſſiah, have added the י to diſtinguiſh it from the town *Silo*.

‘ The conſidering שלה as compounded of pronouns may be ſubject to fewer objections. It is well known, that the inſeparable relative pronoun ש, as it may be connected with any part of ſpeech, ſo may it likewiſe with another pronoun. And as Judah the antecedent is feminine, ſo muſt therefore be the relative and demonſtrative pronouns. Hence it follows, that though ש, like אשר, is imperſonal and undeclinable, לה muſt be the Dative caſe of היא; and both united together ſignify literally, HE WHO IS FOR HER, or HE WHO belongeth TO HER, i. e. (as we may more fully explain it from the context and the event) THAT MOST EMINENT PERSON whom Providence has ordained *to be a* NATIVE OF THE LAND OF JUDAH, AND OF THE LINEAGE OF THAT PATRIARCH.’

Upon the whole, it is probable, that the word *Shiloh*, conſidered as one of the titles of the Meſſiah, not to be found in any other part of Scripture, nor in any of the oldeſt Interpreters or Commentators on this place, is entirely a *Maſoretic* invention; and a corruption of the text: and that the true meaning is, according to the ſenſe of Onkelos, the Jeruſalem Targum, the Septuagint, and all the beſt and oldeſt authorities, *he who belongeth to her*, meaning the land of Judah; or *he to whom it belongs*, or *for whom it is reſerved*, meaning the ſceptre before mentioned. Our Readers will, perhaps, be pleaſed to compare the paraphraſe of Onkelos with the above account; we therefore ſub-join it. "*There ſhall never be wanting a Ruler out of the houſe of Judah, nor a Chief Judge out of his ſon's ſons, until Meſſiah ſhall come, to whom the kingdom belongs, and the nations ſhall hear* or *obey him.*"

We are ſenſible, that it is not in our power, in this manner, to do full juſtice to the merit of this work; to have done that, it would have been neceſſary to have made much larger extracts than the limits of our Review would admit: we muſt therefore content ourſelves with recommending it to the attention of the Learned; and with expreſſing our hopes, that the good work of elucidating the ſacred text, will go on with increaſing ſucceſs.

Concluſion of Mr. Anderſon's *Hiſtorical and Chronological Deduction of Commerce. See our laſt Month's Review.*

IN order to fulfil our promiſe, of preſenting our Readers with a chronological ſeries, extracted from this Author, of the moſt remarkable inventions and tranſactions relative to Commerce, we ſhall ſtep back to the beginning of the thirteenth century, 'during which new funds or materials for Commerce were gradually ſpringing up in different parts of Europe; new maritime cities were founded, and money became gradually more plentiful. Yet notwithſtanding the finery and gaiety amongſt the Baronage introduced by the Holy War, which ended almoſt with the cloſe of this century, the wounds of Europe, by the vaſt loſs of both men and wealth in that romantic war, were now, and long after, ſorely felt.'

1201 'The republic of Piſa aſſumed the ſovereignty of the neighbouring ſeas, which they ſoon loſt to the Genoeſe.—The Kings of France were without ſhips or ſea-ports.—Antwerp fortified, and ſeveral cities founded in Holland and Flanders.—Aſtronomy and Geography brought into Europe by the Moors of Barbary.—Charters granted to ſeveral towns in England.

1204 The Danes enriched by a vaſt herring-fiſhery on the coaſt of Schonen.—Where Amſterdam now ſtands, there was only a ſmall caſtle and village.

1205 The word Parliament firſt uſed. And the Commons were admitted at this time, tho' not regularly repreſented.

1208 London's firſt free Charter for electing their own Magiſtrates.

1209 Venice gains the Silk-manufactures from Greece.

1212 London Bridge built of ſtone.

1215 Magna Charta ſigned.

1233

1223 Wheat at 1 l. 16 s. of our money per quarter.

1228 Yarmouth becomes conſiderable for its fiſhery.

1234 Freſh-herring paſties good for Kings. Straw uſed for the King's bed.

1237 Water conveyed in leaden pipes to London, through Tyburn fields.

1240 England miſerably drained of its money by the Popes, to the amount of 120,000 l. per annum of our modern money, equal in point of expence of living to 720,000 l. in our days.

1246 Wheat ſold for 2 s. per quarter, i. e. 6 s. of our money.—Moſt of the houſes of London covered with thatch.

1248 A company of Wool-merchants ſettled in London.

1250 Norwich becomes conſiderable.

1253 Some fine linen made in England.

1262 The petty Kings of Ireland own themſelves vaſſals to the Engliſh Crown.

1266 Cities and Boroughs firſt repreſented in Parliament.

1268 The annual cuſtoms paid at the Port of London amounted to little more than 2000 l. of our money.

1274 The firſt commercial treaty between England and Flanders.

1275 London lends the Crown 16,000 l. of our modern money.

1279 The famous Mort-main Act paſſed in Parliament.—The Italians were at this time the Coiners of Engliſh money.

1283 The Engliſh Parliament conſtituted of Knights, Citizens, and Burgeſſes, as well as of Lords ſpiritual and temporal. But the Repreſentatives of cities and towns ſat in a chamber ſeparate from the Barons and Knights. Yet ſeveral counties had no parliament-towns.

1285 Murders, robberies, riots, and burning of houſes very frequent in England.—London's Water-conduits compleated.

1295 Firſt inſtance of Letters of Marque and Repriſal.

1296 Hull in Yorkſhire founded and fortified, by King Edward I.

1297 Firſt mention of the office of Admiral of the Engliſh ſeas.

1299 Fine Earthen-ware invented in Italy,—Spectacles,—and Windmills.

1300 From this time to 1500, the Merchandiſe of the Eaſt-Indies was brought into Europe by way of the Red-ſea and the Nile, and ſometimes up the Euphrates, and by Caravans to Aleppo.—The Venetians alone had the art of making looking-glaſſes.—Some few clocks were uſed in Italy.—In the towns of France, Germany, and England, they had ſcarce any but thatched houſes: and the ſame might be ſaid of the poorer towns in Italy.—And although thoſe countries were over-run with woods, they had not as yet learned to guard againſt the cold by the means of chimneys, [the kitchen excepted] an invention ſo uſeful and ornamental to our modern apartments. The cuſtom then was, for the whole family to ſit in the middle of a ſmoaky hall, round a large ſtove, the funnel of which paſſed through the cieling.

‘ Laſflamma (ſays Voltaire) who wrote in the fourteenth century, complains, that frugality and ſimplicity had given way to luxury. He therefore regrets the times of the Emperor Frederick Barbaroſſa, of the twelfth century, and of the Emperor Frederick II. of the thirteenth century, when in Milan, the capital of Lombardy, they eat fleſh-meat but three times in a week.—Wine was very ſcarce;—they had no idea of wax-candles, and even thoſe of tallow were deemed luxury: inſomuch, that even the better ſort of people uſed ſplinters of wood inſtead of candles.—They wore woollen ſhirts.—The moſt conſiderable citizens gave not above a hundred livres for their daughter's portions. But now, ſays Laſflamma, we wear linen.—The women dreſs in ſilk gowns, ſome of which are embroidered with gold and ſilver, and they have two thouſand livres for their portions, and have their ears adorned with gold pendants.——Table-linen was very ſcarce in England.—Wine was ſold only by Apothecaries as a cordial.—Private men's houſes were all of wood in Paris as well as in London. It was reckoned a kind of luxury to ride in a two-wheeled cart in the ill-paved and dirty ſtreets of Paris, it being forbidden to citizens wives by Philip the Fair. Let no one preſume (ſays an edict of Charles VI.) to treat with more than a ſoop and two diſhes.—The uſe of ſilver knives and forks, ſpoons, and cups, was a great piece of luxury.—Money was exceeding ſcarce in many parts of Italy, and much more in France, in the twelfth, thirteenth, and fourteenth centuries. The Florentines and Lombards, who were then the only people that carried on any trade in France and England, together with the Jews their Brokers, uſually extorted 20 per cent. for the intereſt of money. Great uſury is the infallible ſign of public poverty. Yet it was quite otherwiſe with the great trading cities of Italy, where alone the people enjoyed conveniency and opulence; whilſt the people of the northern parts of Europe, and alſo of Spain, had only barbarous feudal cuſtoms, uncertain, tumultuous, and ſuperſtitious witchcrafts, &c."

FOURTEENTH CENTURY.

1302 Mariner's Compaſs invented by an Italian, and improved by the Portugueſe and Engliſh: by which a voyage could be performed in three months, which before took up three years.

1303 The Swiſs republic firſt formed.

1304 The firſt inſtance of the maritime ſtrength of the Hollanders. Forty men a ſufficient complement for the largeſt ſhips of war.

1305 The city of Louvain in Flanders, with the adjacent villages, was ſaid to contain above a hundred and fifty thouſand Journeymen-weavers.

1306 Money ſo ſcarce, that one ſhilling, equal to three of ours, per day, defrayed the expence of a Biſhop in priſon, with a Chaplain and two ſervants.

1307 Bills of Exchange firſt in uſe.

1308 Firſt commercial treaty between England and Portugal, and likewiſe England and Spain.

1316 England trades to Norway, Brabant, and Bretagne.

1320 Gold firſt began to be coined in Chriſtendom.

1323 Ships from Genoa, Sicily, and Venice come to England; but no Engliſh ſhips yet traded to the Mediterranean.

1325 England's firſt treaty of commerce with Venice.

1326 Firſt mention of two Admirals in England.

1327 Trades incorporated in London.—Ireland affords yet no matter for commercial hiſtory.

1328 Southampton becomes a conſiderable port.

1330 Gunpowder invented by a Monk of Cologn.

1331 King Edward III. reſolves to promote a woollen manufactury in England: and to this end brings ſeventy families of Walloons into England.—Cuſtoms of the Port of London amount to 24,000l. of our modern money.

1336 The Genoeſe import Eaſt-India commodities into England.—Two Brabant Weavers ſettle at York, with the King's protection; as it may prove, ſaid the King, of great benefit to us and our ſubjects.

1337 Laws enacted for encouraging the woollen manufacture in England.—Holland gains part of the ſaid manufacture from Flanders and Brabant.

1338 Edward III. ſeizes the tin and wool in England, and ſells it in Flanders, in order to pay his army.

1339 Looms ſet up in Briſtol for woollen cloth.—Copper coins introduced into Scotland and Ireland.—The Cinque-Ports guard the ſea-coaſts, in lieu of all taxes.

1340 The Parliament grants the King thirty thouſand ſacks of wool.—Venice, Genoa, and Spain, have the largeſt ſhips in Chriſtendom.—Poland had no ſilver coin.—Oxford contained thirty thouſand Students.

1342 Amſterdam becomes conſiderable.—Wool is ſold per ℔. for 1 s. 3 d. ½ of our money. Shropſhire wool bears the beſt price.

1344 Ireland hath ſome ſhipping.—Gold firſt coined in England.—The iſland of Madeira diſcovered.

1346 Four great guns firſt uſed by the Engliſh in the battle of Creſſy.—Holbourn a bad deep road, and a toll paid at the Bars for repairing it.

1347 Seven hundred and thirty-eight Engliſh ſhips, twenty men to each ſhip on an average, employed at the ſiege of Calais.—Yarmouth has more ſhipping than any port in England. Doubtful whether London is to be excepted.—St. Stephen's chapel, the preſent Houſe of Commons, built.

1348 Norwich eminent in the worſted manufacture.—Great peſtilence at Norwich and Yarmouth, and at Florence in Italy.—French Faſhions introduced into England.

1350 The Engliſh going to the Jubilee at Rome, drain England of money.—The Turks get footing in Europe.

1351 Foreign Weavers numerous in London.—Groats and Half Groats the largeſt ſilver coin.—Spaniards permitted to fiſh on the Engliſh coaſts.

1352 No trade from England to the Mediterranean.

1353 The Strand not built.—A little village at Charing-Croſs.—Gauging of wines, &c. introduced.

1354	Exported from England to the value of	£. 294,184
	Imported during the ſaid year	38,970
	The Balance multiplied by 3, is, in modern money,	765,644

Our only Exports were wool, fells, coarſe cloths, with ſome leather.—Iron made in England from the time of the Romans, now firſt forbid to be exported.

1355 Paris now a large city, tho' not ſo ancient as London.

1356 The Germanic Conſtitution eſtabliſhed by the Golden Bull.

1357 Coals firſt exported from Newcaſtle to London.—Herring-Fair at Yarmouth.

1360 Italy rich, and France poor.—Leather money coined in the latter.

1362 Law-pleadings enacted to be in Engliſh.

1363 Eight ſumptuary laws paſſed in one ſeſſion of Parliament.

1365 Boroughs of Lancaſhire ſo poor, they could not afford to ſend any Members of Parliament.

1367 A thouſand Citizens in Genoa appear in robes of ſilk, at the Pope's public entry into that city.

1368 Toll paid to Denmark from ſhips paſſing the Sound.—The firſt Clock-makers in England.

1371 Tonnage and Poundage firſt laid in England.

1374 Briſtol becomes large and populous.

1375 The common working people in England ſtill in ſlavery.

1376 Woollen cloth made in Ireland.

1379 London has many woods and copſes round it.

1380 The city of Louvain loſes its manufacture, by an inſurrection of the Journeymen Weavers.

1381 Firſt Act of Navigation made in England.

1386 A company of Linen-weavers eſtabliſhed in London.

1387 Firſt Admiral of all England.

1390 Coarſe cloths made at Kendal.—Another Navigation-act, binding Engliſh Merchants to freight in only Engliſh ſhips.

1391 Playing Cards invented in France for the King's amuſement.—Two Crowns of gold, ſet with precious ſtones, with ſome rich furniture, imported into England from Lucca.

1393 Canary iſles diſcovered.

1397 The gilling and pickling of herrings invented, which before were all ſalted and dried for red-herrings.

1399 Foreign woollen cloth firſt prohibited in England.—An Engliſh ſhip at Newcaſtle of 200 tons.

FIFTEENTH CENTURY.

‘ Though ſuch was the ignorance of this age, (ſays our Author) that learning was looked on as a ſort of hereſy, and there were Biſhops who did not know their letters; inſomuch, that in their ſubſcriptions to ſynodal acts, the following words are to be found, namely, *as I cannot read myſelf, N. N. hath ſubſcribed for me*;—or, (*as my Lord Biſhop cannot write himſelf, at his requeſt I have ſubſcribed*;) yet many viſible traces are to be diſcerned of the increaſe of real knowlege; cities and towns became more populous, and there were many excellent inventions and improvements.

1401 Wickliffe ſpreads his doctrines in England.

1403 Henry IV. concludes treaties of peace and commerce between England and Caſtile, Flanders, Portugal, and France.

1405 Great guns firſt uſed in England at the ſiege of Berwick.

1407 Guild-Hall built as it now ſtands: an inſtance of the wealth of London at that time.

1410 Painting in oil colours invented at Bruges.—The arts of architecture, carving, graving, baking fine colours into glaſs, naming the points of the compaſs,—making watches, clocks, and ſun-dials, ſpread by the Netherlanders in Europe.

1414 The Clergy give largely to the Crown, for the horrible pleaſure of burning the Lollards alive. [This particular our Author mentions, to the eternal infamy of thoſe times; as perſecution is ever repugnant to the freedom of commerce, as well as true Chriſtianity; and religious and civil Liberty is all that is worth rational men's contending for in this world.]——Few large towns in the Weſt of England, compared to the preſent time.

1415 The Engliſh fiſh for cod on the coaſt of Iceland.

1416 Henry V. pays ſubſidies to German Princes.

1417 Paper made of linen-rags invented, according to ſome Authors.

1418 Gunpowder made in England.

1419 Sugar-canes from Sicily planted in Madeira.—Bruges the greateſt Emporium in Europe.

1421 Total revenue of England 55,754l.

1424 Scotland has a conſiderable Herring fiſhery.—Free-maſonry prohibited.—River Lee made navigable.

1427 Wolves not yet extirpated from Scotland.

1430 Riſe of the city of Glaſgow.

1436 Coventry eminent for the woollen and cap manufactures.

1440 The art of Printing invented.

1445 Leaden-Hall firſt erected for a public granary.

1448 The Vatican Library at Rome founded.

1455 A Swediſh ſhip of a thouſand tons comes to England.—Some ſilk manufacture carried on by women in England.

1458 A ruby of 214 carats brought into England.—An Engliſh merchant-ſhip trades to the Levant ſeas.

1460 Alum mines firſt found in Italy; tho' it was known to the ancient Greeks and Romans.—Engraving and Etching invented in Italy; and, conſequently, rolling-preſs printing.

1462 Regular Poſts eſtabliſhed in France.

1470 So deſtitute was England of any naval power, that the Hanſe-Confederacy compelled Edward IV. to make peace upon advantageous terms for them.

1477 The ſtreets of Canterbury, Southampton, Taunton, and Cirenceſter, paved.

1482 Amſterdam firſt ſurrounded with a brick-wall.

1483 Intereſt of money at Ten per Cent.

1485 Henry VII. inſtitutes the Yeomen of the Guard.—The Portugueſe diſcover the Cape of Good Hope.—Water-Conduits brought into ſeveral cities of England.

1487 The fall of Bruges, and the riſe of Antwerp and Amſterdam.

1488 Woollen cloth not to be exported till fully dreſt.

1489 Scarlet-dying very dear, till Cochineal was imported from Mexico, by the Spaniards.—Cochineal is now well-known to be a Lady-bird, which draws its ſubſiſtence from a ſhrub having a reddiſh ſap.—About this time were firſt brought into England Geographical or Coſmographical Maps and Sea-charts.

1492 The Expulſion of the Moors from Spain, gives riſe to the piratical States of Barbary.—England firſt trades to Morocco.—The important diſcovery of the American world.

1494 Algebra firſt known in Europe.

1496 The firſt Engliſh law for the relief of impotent Beggars.

1500 The Portugueſe make a ſecond voyage to the Eaſt-Indies. —The firſt uſe of Hops in malt liquors is aſcribed to this century.

SIXTEENTH CENTURY.

1501 Venice ſupplies Europe with Eaſt-Indian merchandiſe, till the Portugueſe imported it by the Cape of Good Hope.

1503 Laws made in Scotland to promote Induſtry and Commerce.—Sugar-baking firſt found out by a Venetian.

1505 The firſt Shilling coined in England.—Portugal monopolizes the cinnamon trade.

1508 The French firſt ſail up the river St. Lawrence.—Gold, cotton, ſugar, ginger, imported from the Weſt-Indies to Spain: and Negroe-ſlaves exported from Africa to America.

1509 Very few ſtone or brick buildings in England.—No ſallads, carrots, turneps, or cabbages, but what were brought from the Netherlands.

1511 The iſland of Cuba conquered, and the Havannah ſettled by the Spaniards.

1512 A ſhip of a thouſand tons built at Woolwich. King Henry the VIIIth, firſt eſtabliſhes a permanent Navy-royal, a Navy-office, royal Docks, Yards, Wharfs, Storehouſes, &c. — Trinity-Houſe-Corporations of London, Hull, and Newcaſtle, erected, for regulating Pilots, Beacons, Light-houſes, Buoys, &c.—The river of Plata in South-America diſcovered.

1513 An Engliſh Conſul firſt eſtabliſhed in the iſle of Scio, the ancient Chios.

1514 Stone cannon-bullets ſtill in uſe.

1516 Madrid but an obſcure village.—An Engliſh voyage along the coaſt of South-America.

1517 The Newfoundland Fiſhery commences.—The Reformation of Religion commences in many parts of Europe, and proved greatly beneficial to Commerce.

1518 A ſhameful riot at London, occaſioned by Engliſh prejudice againſt foreigners.

1519 The firſt voyage round the Globe, by Magellan, through the Streights of his name.—Spain loſes her woollen manufacture,

nufacture, which ſhe has not been able to regain to this day.

1520 The firſt exact geographical Map of England.

1521 Muſquets firſt brought into uſe.—Spice-iſlands poſſeſſed by the Portugueſe.—France firſt gains a ſilk manufacture.—Venice, Lyons, and Genoa, the richeſt cities in Europe.

1522 An Engliſh Conſul at Candia, ancient Crete.

1523 The Engliſh are confeſſedly Maſters at ſea.

1524 Soap firſt made at London, which had been made before at Briſtol.—The Spaniards conquer the kingdom of Peru.

Turkeys, carps, hops, pickeril, and beer,
Came into England, all in one year.

1526 Briſtol trades to the Canary iſles for ſugar.

1529 The firſt voyage from New-Spain to the Molucca iſlands.

1530 An Engliſh ſhip trades to Guinea and Brazil.

1531 A terrible earthquake at Liſbon, overthrows fifteen hundred houſes, and many churches.—The famous Exchange built at Antwerp.

1533 Hemp and flax ordered by ſtatute to be ſown in England.—Currants firſt planted in England.

1534 Holborn and Southwark firſt paved.

1535 Braſs cannon firſt made in England.

1536 Wales incorporated with England.

1537 Hallifax in Yorkſhire commences its woollen manufacture.

1539 Six hundred and forty-three monaſteries, ninety colleges, two thouſand three hundred and ſeventy-four chantries and free chapels, and one hundred and ten hoſpitals, ſuppreſſed in England and Wales.

1540 Cherry-trees firſt planted in England.

1543 Firſt Engliſh ſtatute concerning Bankrupts.—Pins made in England; before which the Ladies uſed ſkewers.

1544 Cheſhire and Cheſter firſt repreſented in Parliament.——The town of Cambridge firſt paved.

1545 The mines of Potoſi diſcovered, and improved by the diſcovery of Quickſilver.—The firſt French ſhip of war carrying a hundred braſs cannon, yet not near ſo large as thoſe of modern times.

1546 All laws againſt uſury repealed, and Intereſt of money fixed at Ten per Cent.

1547 Iron cannon firſt made in England.—Silk ſtockings firſt worn by the French King.

1549 King Edward VIth encourages foreign Proteſtants to ſettle in England, viz. Walloons, Germans, French, Italians, Polanders, and Switzers; who much advanced manufactures and trade.—A congregation of Proteſtant Spaniards in London.—Improvements of land made by Incloſures, which occaſioned Ket's rebellion.

1550 Iron bullets firſt uſed.—The Portugueſe firſt trade to Japan.

1552 Hops and Saffron planted in England.—No Taverns but in cities and towns, and thoſe limited to a certain number.

1553 Spain pays a thouſand pounds annually, for leave to fiſh on the Iriſh coaſt.—Firſt Engliſh attempt for a North-Eaſt Paſſage to China. Sir Hugh Willoughby frozen to death in Lapland.—The Whale-fiſhery diſcovered.

1554 The Ruſſia Company firſt incorporated.

1555 Firſt general law obliging every pariſh to mend their own roads.

1557 Glaſs firſt made in England.

1560 Amſterdam next to Antwerp in Commerce.——Firſt Inſurance on merchandiſe at ſea.

1561 Queen Elizabeth wears the firſt pair of knit ſilk-ſtockings.—A Copper mine, and Lapis Calaminaris, found in Cumberland.—A Licence granted for exporting grain, which encourages huſbandry.

1563 The Ruſſia Company ſends Agents to the Court of Perſia.—The firſt compulſory law for the relief of the Poor.—A law to promote Shipping, and encourage Mariners.—Knives firſt made in England.

1565 Two new projects in England for making Brimſtone and Oil.—Wire-drawing by a mill, firſt introduced into England.

1566 Wales and Shrewſbury have a conſiderable woollen manufacture.

1567 Perſecution in the Netherlands drives people into England, who introduce the manufacture of bayes, ſayes, &c.—The old Royal-Exchange built in London.

1568 Perſecution of the Proteſtants in France, drives ſome of them into England.

1569 The art of Italian Accounts, or Book-keeping by double Entry, firſt publiſhed in England.

1570 The riſe of the Dutch republic.

1571 Felt-Hats made in England.

1573 Keeping poſſeſſion of Ireland very expenſive to England.

1577 Watches firſt brought into England from Germany.

1578 The uſe of whale-bone not yet known, but the oil only.—Firſt treaty between England and the States-General of the Netherlands.

1579 Union of the Seven Provinces of the Netherlands.——Second voyage round the world, by Drake.

1580 Norwich becomes more populous by the perſecuted Netherlanders ſettling in it.—The firſt coach uſed in England by the Earl of Arundel.

1581 Turkey Company erected.

1582 Queen Elizabeth correſponds with the Grand Seignior, in order to eſtabliſh a Commerce with his dominions.——The Artichoak, the Muſk-roſe, the Apricot, ſeveral ſorts of Plumbs, divers kinds of Flowers, particularly Tulips, firſt planted about this time in England; but no Peaches or Nectarines.

1583 Firſt propoſal of ſettling a colony in America.

We would have proceeded in our chronological ſeries, but that the limits of our Review will not well permit one article to be extended ſo far: and becauſe we have already inſerted ſo much as, we apprehend, is ſufficient to give our Readers a proper, tho' not adequate, idea of the deſign and execution of our Author's work. An intelligent Enquirer may receive from it the fulleſt information of the ſeveral ſteps and degrees by which modern Europe hath ariſen to its preſent ſtate, out of the ruins of ancient Europe; and by which Great Britain, from being no better than a great foreſt, inhabited by a few tribes of Savages, hath attained to its preſent populouſneſs and proſperity, and ariſen to be the moſt opulent and potent kingdom in Europe. This work the Author properly dedicates to the noble and worthy Society for the Encouragement of Arts, Manufactures, and Commerce, in the following terms.

‘ My Lords and Gentlemen,

‘ The profeſſed intention of your ſociety ſufficiently juſtifies my inſcribing to you a work which has ſo near a relation to the great and good purpoſes of your noble inſtitution. The illuſtrious catalogue of Contributors for the promoting of a plan ſo extenſively uſeful, founded upon principles the moſt generous, benevolent, and diſintereſted, reflects equal honour on this age and nation. The ſalutary effects of a ſcheme ſo well concerted, are already ſenſibly felt; and poſterity will one day have abundant reaſon to bleſs the names of thoſe who gave birth to what will then have naturalized to the Britiſh empire in America every excellence of product, manufacture, or improvement; whilſt at the ſame time, it will have ſecured for themſelves at home, whatever before was wanting to compleat our ſuperiority over the reſt of the commercial world.——Permit me to expreſs my ardent wiſhes for your increaſing luſtre, and to ſubſcribe myſelf,

My Lords and Gentlemen,
Your moſt obedient and
very humble Servant,
A. ANDERSON.’

The Roman Hiſtory, from the Building of Rome to the Ruin of the Commonwealth. Illuſtrated with Maps and other Plates. *Vol.* III. By N. Hooke, Eſq; *Concluded.* See Review for Feb.

OUR laſt account of the Hiſtory before us concluded with the uſurpation of Sylla; an uſurpation of a very extraordinary nature, being made under the ſpecious ſanction of law, which gave him, as Perpetual Dictator, a full and abſolute power over the lives and fortunes of his fellow Citizens. Well might our Hiſtorian obſerve, that it was harder to conceive how a law, ſo contrary to the very eſſence of civil ſociety, ſhould ever be propoſed, than that it ſhould paſs at this juncture without oppoſition.

In fact, daily experinces convince us, that there is nothing ſo contrary to common ſenſe, ſo repugnant to the principles of juſtice, freedom, and humanity, but what will paſs at certain junctures, when the infatuation of party-rage has turned the giddy brains of the unthinking multitude. How often have the people of this country riſked their lives to oppoſe tyranny and oppreſſion in one man, and have afterwards given a legal ſanction to that ſame tyranny in another!

It is not meaſures, but perſons, which are the objects of vulgar concern; and it will ever be in the power of bold ambitious Leaders to ride the people, by perſuading them, that they are in danger of being ridden. As they are ignorant of the reality, or diſtance of their danger, they are eaſily taught to believe, that it is great and imminent; and in the heighth of their credulity and timidity, they place an implicit and unbounded confidence in thoſe from whom they expect their deliverance. Thus it happens, that, in every revolution, the bulk of the people do but change their maſters.

But with regard to the uſurpation of Sylla, as it took place by very extraordinary means, ſo it ended in the moſt extraordinary manner, as is particularly ſet forth in the eighth book of this Hiſtory, which comprizes the time from the year 671, when Sylla was created Perpetual Dictator, to the commencement of the firſt Triumvirate, formed in the end of 693.

Sylla, after having filled Rome with ſlaughter, that he might be able to make a ſafe retreat from public life, laid the foundation of an Ariſtocracy in the Roman State, by ſuch ordinances as, upon his abdication of the Dictatorſhip, would leave all authority and power in the hands of the Senate; taking eſpecial care, at the ſame time, that the Senate ſhould conſiſt wholly of his own creatures.——His firſt ſtep to the execution of his deſign, was a refuſal of the people's offer to continue him in the

Conſulſhip. He cauſed his old friend P. Servilius Vatia, and Appius Claudius Pulcher, to be elected Conſuls. And now, to the great aſtoniſhment of the public, Sylla, in the higheſt fortune to which any mortal had ever attained, and in poſſeſſion of the moſt extenſive deſpotiſm, reſigned, of his own mere motion, and without the leaſt compulſion from any quarter, the reins of government to the new Conſuls, and retired from public life.

The ceremony of his abdication paſſed in the calmeſt manner poſſible. He came to the Forum with his Lictors and guards, mounted the roſtra, and from thence declared to the people aſſembled, that he abdicated the Dictatorſhip, *and was ready to give an account of his Adminiſtration to any perſon who ſhould require it of him.* He then came down, diſmiſſed his Lictors and guards, and, accompanied only with a ſmall number of friends, walked ſerenely up and down the Forum, every body ſtruck with amazement, and ſcarce believing the teſtimony of their own eyes. He received no affront, no mark of diſreſpect, but from one young man: this youth not only attacked him with injurious language, while in the Forum, but, with repeated inſults and reproaches, followed him quite to his houſe. Sylla ſeemed undiſturbed; he only ſaid, as he entered the door, *The behaviour of this young fellow will hinder any man, who may hereafter be in the ſtation which I have held, from ever entertaining the thoughts of quitting it.*

He retired to his country-houſe at Cumæ, where he abandoned himſelf to pleaſure. In the midſt of his banquetings and debaucheries he was ſeized with an horrible diſtemper, called the *louſy diſeaſe*; his entrails were corrupted, and his fleſh was full of vermin; the multitude and rapid propagation of which rendered fruitleſs all the pains that could be taken to make him clean, by bathing and rubbing him, and continually changing his linen. In this miſerable condition, to divert his thoughts as much as poſſible from it, he had recourſe to buſineſs. Ten days before his death, being informed that the people of Puteoli, in his neighbourhood, were at variance among themſelves, he drew up a body of bye-laws for their better government.

A few days before his death he compoſed his own epitaph, wherein we may read, not only his true character, but a ſatiſfactory anſwer to that queſtion, *How could* Sylla after ſo many murders, and other violences, relinquiſh with ſafety the ſovereign power? The epitaph was in ſubſtance to this effect; that *No man had ever outdone him, either in obliging his friends, or in avenging himſelf on his enemies.*

Some think that Sylla's abdicating the Dictatorſhip, infallibly proved that ambition was not his predominant paſſion, and that he had ſeized the ſovereign power only to make ſure of his Revenge. This vindictive ſpirit continued with him to the laſt, as appears by his treatment of Granius, the chief Magiſtrate of Puteoli. A certain tax had been impoſed on all the cities for the reparation of the Capitol. Granius had received the contributions of his fellow Citizens, but deferred paying in the money, imagining he ſhould be able to retain it for his own uſe, in caſe Sylla died ſoon. Sylla informed of this, and enraged at the inſolence of a man who built hopes upon the proſpect of his ſpeedy death, ſent for him, and cauſed him to be ſtrangled in his preſence. The anger and violent agitation he was in, on this occaſion, broke an impoſthume within him: he threw up a vaſt quantity of black and corrupted blood, and died the night following, through extremity of pain, having concluded all the acts of his life with a ſtroke of dear revenge.

This laſt act of Sylla's gives us a moſt horrid idea both of his inhuman diſpoſition, and of the diſordered conſtitution of Rome at that time. That Sylla, to attain abſolute ſovereignty, and to ſupport himſelf in his ill-gotten power, ſhould commit the ſhocking maſſacres and barbarities which ſtained his Dictatorſhip, is not ſo aſtoniſhing, as that, when reduced to the character of a private man, he ſhould offer ſuch violence to humanity and the laws of his country, as to ſacrifice one of the chief Magiſtrates on ſo ſlight a provocation.

The unſucceſsful attempt of Lepidus to imitate Sylla—The war of Sertorius in Spain—The war of Spartacus the Gladiator—With the riſe and progreſs of Craſſus and Pompey, form the contents of the enſuing chapters.

The ſixth chapter treats of the conſecration of the Capitol—The war againſt the Cretans—The war againſt the Pirates—And the Gabinian and Manilian laws in favour of Pompey.

The ſeventh and eighth chapters relate to the occaſion and commencement of the ſecond and third Mithridatic wars; the laſt of which was carried on by L. Licinius Lucullus, in the year 687, and continued under the conduct of Pompey to the death of Mithridates in 690. In our laſt, we made the Reader acquainted with the early hiſtory of this unfortunate Prince; and the following account of his deplorable exit, affords the moſt moving picture of the diſtreſs to which pride and ambition ſeldom fail to reduce their Votaries.

Mithridates carrying on the war with ill ſucceſs in his own dominions, and ſeeing treaſons multiply around him, formed the deſperate reſolution of marching into Italy, and there attacking the Romans, as Hannibal had done, at their own doors.

But this enterprize, containing a march of above two thouſand miles, the very thought of it ſo terrified the army, that, to avoid it, they conſpired againſt him, and made his ſon Pharnaces their King. Mithridates had always diſtinguiſhed this ſon as his favourite, and intended him for his ſucceſſor.

‘ The King, informed of what was in agitation, ſent ſome of his guards to ſeize the Prince; but he gained over theſe ſoldiers to join him in the conſpiracy: into which, by remonſtrances and promiſes, he eaſily brought likewiſe the Roman deſerters, who were encamped without the walls of Panticapeum. The Prince found no greater difficulty in gaining the ſoldiers of the other camps; and at the head of this multitude of rebels he preſented himſelf before the place at day-break.

‘ The city ſoon followed the example of the camps. Some Officers, whom the King had ſent to enquire the cauſe of the ſhouts he heard, having gone over with their ſoldiers to Pharnaces, the inhabitants preſently opened the gates to the Prince: ſo that the King was reduced to ſhut himſelf up in the citadel. From thence he ſent to aſk the mutineers what their demands were: they anſwered with extreme inſolence, “ We demand that Pharnaces ſhould be our King. We want a young King, not an old one, governed by eunuchs, and who makes known his power only by cruelties to his Generals, his friends, and even his children.”

‘ Mithridates came out, in order to ſpeak in perſon to them; but the ſoldiers who attended him, thinking it would be beſt for themſelves to follow the ſtream, offered their ſervices to the rebels. The Roman deſerters, proud of their number and ſtrength, and ever at the head of the rebel crew, made anſwer to this offer of the ſoldiers, “ That it would not be accepted, unleſs they firſt gave ſome ſignal proof of their zeal.” And at the ſame time they pointed to Mithridates. In ſo great extremity, the King had no choice but to return into the fort, which he did not effect without great difficulty, having had his horſe killed under him. At the ſame inſtant the whole multitude of the revolted proclaimed Pharnaces King; and, for want of a diadem, they bound about his head a broad fillet of Egyptian paper, which ſomebody had taken out of a neighbouring temple.

‘ Mithridates, who from a tower ſaw all that paſſed, ſent many times to aſk his life of his ſon, with permiſſion to retire. But as none of his meſſengers returned, and he found he muſt die, he made this prayer: “ O ye Gods, the avengers of fathers, if it be true that you exiſt, and if there be juſtice in heaven, grant that Pharnaces may, one day, hear his ſentence of death pronounced by his children.” He then called ſome of his Officers and guards, who had hitherto continued faithful to him, and, having praiſed their generoſity, ordered them to repair to the new King; after which he retired into his apartment, diſtributed poiſon to his wives, concubines, and daughters, and took a doſe of it himſelf: this not operating upon him, he had recourſe to his ſword; but failing to give himſelf ſuch a wound as was ſufficient to do the buſineſs, he called to him a Gallic Officer (who, at the head of ſome of the rebels, had forced the walls of the caſtle;) "Brave ſoldier, you did me great ſervices at the time you fought under me. You will do me a greater now than ever, if you will ſave me from the ſhame of falling alive into the hands of the Romans, and being led by them in triumph." The Gaul complied with his deſire.

'Such was the end of Mithridates; whom Cicero ſtiles the greateſt of Kings after Alexander. He was, ſays Velleius, a very great Prince, ſometimes by his fortune, always by his magnanimity; a General in council and deſign, a Soldier in execution, and, for hatred to Rome, another Hannibal. It is agreed, that he was a very extraordinary perſon, both for the greatneſs of his ſpirit, and the endowments of his mind: and that he was learned in all the learning of thoſe times; and it is affirmed, that of twenty-two nations under his command, he could ſpeak to every one in their own proper language. Other of his accompliſhments have been already mentioned. But that he was inhuman, unnatural in his diſpleaſure, a monſter of cruelty (not to mention the maſſacre in cold blood of eighty thouſand Italians ſettled in Aſia) is manifeſt from his murdering his mother and his brother, and from the great number of his ſons, and of his friends and followers, whom at ſeveral times, and often on very ſlight occaſions, he had put to death. He lived ſeventy-two years, ſixty of which he reigned.'

The ninth chapter introduces us to the acquaintance of Cicero, who was now Conſul, and of whoſe political character our Hiſtorian, with good reaſon, ſeems to entertain an unfavourable opinion. On this occaſion, however, Mr. Hooke, as we premiſed in our laſt, has offended againſt his own excellent maxim; and has prefaced the account of Cicero's actions with a deſcription of his character. He takes him up from his birth, and leads him ſtep by ſtep to the Conſulſhip. In this progreſs, ſome ſtriking inſtances of the inconſiſtency of Cicero's conduct are produced; and from the authorities cited, and the reflections ſuperadded by our Hiſtorian, the Reader cannot be otherwiſe than prejudiced againſt Cicero, as a Patriot at leaſt, before he is brought on the political ſtage.

But his moral and religious character likewiſe undergo the ſevereſt ſcrutiny; and, in one of the Notes, our Hiſtorian obſerves,

ſerves, that the very learned Author of the *Divine Legation*, has produced probable evidence, that Cicero did not believe the Immortality of the Soul, in any ſenſe that could make him *die with a better hope*, than a man who believes its mortality. The Note then proceeds thus—‘ The ſeveral and various characters he ſuſtained in his life and writings, habituated him to feign and diſſemble his opinions. He may be conſidered as an Orator, a Stateſman, a Philoſopher; characters all equally perſonated; and no one more the real man than the other; but each of them taken up and laid down for the occaſion. This appears from the numerous inconſiſtencies we find in him throughout the courſe of his ſuſtaining them.—Nor under one and the ſame character, or at one and the ſame time, is he more conſiſtent.---. In a word, he laughed at the opinions of State, when he was among Philoſophers; he laughed at the doctrines of the Philoſophers, when he was cajoling an aſſembly; and he laughed heartily at both, when withdrawn among his friends in a corner.——If it be aſked then, in which of his writings we can have any reaſonable aſſurance of his true ſentiments? The reply is, ſcarce in any but his Epiſtles. It is only in his Epiſtles to his friends, where we ſee the Man diveſted of the Politician, the Sophiſt, and the Advocate; and *there he profeſſes his diſbelief of a future State of Rewards and Puniſhments, in the frankeſt and freeſt manner.*’

It is not always, however, that we can depend on Cicero's ſincerity in his Epiſtles; for even there, he ſometimes varies his ſentiments according to the principles of his Correſpondents. Some inſtances of theſe ſeveral inconſiſtencies in Cicero's character are produced, which our limits will not allow us to tranſcribe. We chuſe likewiſe to ſuppreſs many curious anecdotes which occur in our Hiſtorian's account of Cicero's progreſs to the higheſt honours of the Commonwealth; becauſe we preſume, that the circumſtances of his life are not unknown to the greateſt part of our Readers.

We cannot omit, however, taking notice of ſome particulars in the account of Marcus Portius Cato's early character, which, we believe, are not ſo generally known. ‘ It is ſaid of Cato, that from his infancy he diſcovered, by his ſpeech, his countenance, and even his childiſh ſports and recreations, an inflexibility of mind; for he would force himſelf to go through with whatever he had undertaken, though the taſk was ill ſuited to his ſtrength. He was rough toward thoſe that flattered him, and quite untractable when threatened; was rarely ſeen to laugh, or even to ſmile; not eaſily provoked to anger, but, if once incenſed, hard to be pacified.

'Sylla, having had a friendſhip with the father of Cato, ſent often for him and his brother, and talked familiarly with them. Cato, who was then about fourteen years of age, ſeeing the heads of great men brought thither, and obſerving the ſighs of thoſe that were preſent, aſked his Preceptor, "Why does nobody kill this man?"—"Becauſe, ſaid the other, he is feared more than he is hated." The boy replied, "Why then did not you give me a ſword, when you brought me hither, that I might have ſtabbed him, and freed my country from this ſlavery."

To increaſe his bodily ſtrength, he inured himſelf to ſuffer the extremes of heat and cold; and uſed to make journies on foot and bare-headed, in all ſeaſons. When he was ſick, patience and abſtinence were his only remedies: he ſhut himſelf up, and would ſee nobody till he was well. Though remarkably ſober in the beginning of his life, making it his rule to drink but once after ſupper, and then retire, he inſenſibly contracted a habit of drinking more freely, and of ſitting at table till morning. Cæſar wrote, that Cato was once found dead drunk at the corner of a ſtreet, by a great number of people, who were going early in the morning to the levee of ſome great man; and that when, by uncovering his face, they perceived who it was, they bluſhed for ſhame. "You would have thought, added Cæſar, that Cato had found them drunk, not they him."

The relation of Cæſar's actions likewiſe is prefaced with an account of his character: and it is eaſy to perceive, not only from the ſumming up of his character, but from many curſory reflections, that Cæſar is our Hiſtorian's favourite Hero. He ſpeaks of him as of one 'of the firſt claſs of Nobles, a Rake in his early years, and a Spendthrift, but remarkably brave and intrepid, magnanimous, polite, eloquent, generous, liberal even to profuſion.' It would be too much, perhaps, to ſay that Cæſar did not deſerve this character, but we could wiſh that it had not been anticipated: and we can by no means admit of the apology for this anticipation. 'It ſeemed proper, ſays our Hiſtorian, to give this ſhort ſummary. For it may be obſerved, that almoſt all the modern Writers on this ſubject have endeavoured, in imitation of ſome of the antients, to prepoſſeſs their Readers with the moſt unfavourable opinion of Cæſar's heart and deſigns, before he makes his appearance upon the ſtage in the great ſcenes of action.' To this it may be anſwered, that if it is blameable (as it certainly is) in modern Writers to prepoſſeſs their Readers with unfavourable prejudices, it is equally culpable to prepoſſeſs them with a partial bias, by means of a favourable preface?

Cataline alſo, and his aſſociates, are pourtrayed before we enter on the particulars of the famous conſpiracy which they formed againſt the Liberties of their country, and which, as is generally ſuppoſed, was defeated by the vigilance and ſpirit of Cicero, then Conſul. The circumſtances of Cicero's conduct towards the diſcovery and ſuppreſſion of this dangerous attempt, are related with great clearneſs and preciſion, and form a moſt curious and entertaining relation. Indeed, this whole chapter is replete with intereſting events, which are illuſtrated by ſo many judicious criticiſms, as cannot fail to command our attention. We wiſh that our limits would allow us to give the Reader a ſatisfactory abſtract of the critical enquiry into Cicero's merit in the ſuppreſſing of this conſpiracy, in which his ſucceſs, taking the ſum of the evidence together, appears to have been rather owing to good fortune, than political ſkill. Not to mention, that he broke through the laws of the Commonwealth, in putting ſeveral of the Conſpirators to death without the form of a trial.

The tenth chapter relates the ſpirited conduct of Cæſar in his Prætorſhip. At this time ſeveral perſons of diſtinction were brought to a formal trial for being aſſociates with Cataline. Among theſe, the moſt remarkable was P. Sylla, whoſe defence Cicero undertook, and procured his acquittal. We are informed in a Note, that about the time of this trial, Cicero bought a houſe of M. Craſſus, which coſt him near thirty thouſand pounds, and ſeems to have been one of the nobleſt in Rome. A. Gellius tells us, that having reſolved to buy the houſe, and wanting money to pay for it, he borrowed it privately of his Client Sylla, when he was under proſecution; but the ſtory taking wind, and being charged upon him, he denied both the borrowing and the deſign of purchaſing; yet ſoon after bought the houſe; and when he was reproached with the denial of it, replied, only laughing, that they muſt be fools to imagine, that, when he had reſolved to buy, he would raiſe competitors for the purchaſe, by proclaiming it. The truth is, and what he does not diſſemble, that he borrowed part of the money to pay for it at ſix per Cent. and ſays merrily upon it, that he was now ſo plunged in debt, as to be ready for a plot; but that the Conſpirators would not truſt him. He raiſed, indeed, ſome cenſure upon his vanity, for purchaſing ſo expenſive a houſe with borrowed money. This is a piece of vanity, however, which the wiſer moderns cannot be accuſed of; for, inſtead of borrowing money of their friends, they build on the ſtock of their Tradeſmen.

In this chapter we have an account of the horrid profanation of the myſteries of the Good Goddeſs, by P. Clodius: It likewiſe informs us of Pompey's arrival from Aſia; and cloſes with an account of his ſplendid triumph.

The breach of the union of the Senate with the Knights, which was formed in 690, is the ſubject of the enſuing chapter. It likewiſe contains an intereſting detail of the ſcheme formed by Clodius, to revenge himſelf on Cicero, for having appeared a witneſs againſt him at his trial for impiety. To effectuate his malice, Clodius was obliged to ſolicit the Tribuneſhip; but being of Patrician family, he was incapable of that office, unleſs he could make himſelf a Plebeian, by means of an adoption into ſome Plebeian family, which could not be done without the ſuffrage of the people, whoſe conſent he procured. Cicero affected to treat the efforts of Clodius with contempt, but they nevertheleſs gave him real uneaſineſs within, and made him unite himſelf more cloſely to Pompey, for the benefit of his protection againſt the impending ſtorm. In the midſt of theſe tranſactions Julius Cæſar returned from Spain, with great fame, both for his military and political atchievements.

The ninth, and, what is to be regretted, the laſt book of this excellent Hiſtory, includes the tranſactions from the end of the year 693, when that triple league between Craſſus, Pompey, and Cæſar, which is called the firſt Triumvirate, was formed, to the beginning of the civil war in the year 704.

The firſt chapter records the acts of the Triumvirate during Cæſar's Conſulſhip. In the ſecond, Clodius, now made Tribune of the people, diſtreſſes Cicero, who, being deſerted by thoſe from whom he expected ſupport, is conſtrained to go into baniſhment. To obtain this end, the Tribune provided a ſpecial law, which imported, that whoever had taken the life of a Citizen uncondemned, and without a trial, ſhould be prohibited from fire and water. The putting Cataline's accomplices to death, though not done by Cicero's ſingle authority, but by a general vote of the Senate, and after a ſolemn hearing and debate, was judged to be illegal, and contrary to the liberties of the people; and Cicero, ſays our Hiſtorian, ' though not named in the law, was the criminal manifeſtly marked out by it. Terrified, amazed, half out of his wits, he inſtantly changed his habit, and, as if he had been actually impeached, appeared about the ſtreets in a ſordid or mourning gown, to excite the compaſſion of the people: whilſt Clodius contrived to meet and inſult him at every turn; reproaching him with his meanneſs of ſpirit, and unmanly dejection. Some of the populace even pelted him with dirt and ſtones: but he ſoon gathered friends about him, to ſecure him from ſuch inſults, the whole body of the Knights, and the young Nobility, to the number of twenty thouſand, with young Craſſus at their head; who all changed their habit, and perpetually attended him, to implore the protection and aſſiſtance of the people.'

No man ever bore a reverſe of fortune with leſs firmneſs than Cicero. He had neither the prudence to avoid making enemies, nor yet the courage to withſtand them. During his baniſhment, he betrayed a ſpirit the moſt abject and puſillanimous. 'His letters were generally filled with ſuch lamentable expreſſions of grief and deſpair, that his beſt friends, and even his wife, was forced to admoniſh him ſometimes, to rouſe his courage, and remember his former character.'

Our Hiſtorian's reflections on Cicero's reſtoration from exile, are perfectly juſt. The Senate having poſtponed all buſineſs, till they had voted Cicero's recall; Doctor Middleton takes occaſion, from this circumſtance among others, to expatiate on the importance and dignity of Cicero's character, in a very pompous and florid ſtrain. To which our Hiſtorian very ſhrewdly replies, in the words of Bayle. 'Moſt certainly this ſhining piece of oratory *n'a rien de ſolide*. The fact was plainly this: the ſame Triumvirs, who, to puniſh Cicero's incontinence of ſpeech, gave him up to the fury of his enemy, and ſuffered him to be baniſhed, did now call him home again, to puniſh the inſolence of Clodius, who affected an independency on thoſe who had hitherto been his ſupport.' The relation of the dreadful riots and diſorders excited by Clodius, after Cicero's recall, cloſes this chapter.

In the chapter enſuing, we find an account of the debates and conteſts in the Senate, about reſtoring Ptolemy King of Egypt.—Likewiſe a detail of the civil feuds and conteſts, occaſioned by the reſentment of Clodius againſt Pompey.—With the oppoſition that the Tribune Cato made to the election of new Conſuls; which occaſioned the government to fall into an Interregnum.

The next chapter contains a curious deſcription of Pompey's theatre, which was much celebrated by the antients, for its grandeur and magnificence. 'The plan was taken from the theatre of Mytilene, but greatly enlarged, ſo as to receive commodiouſly forty thouſand people. It was ſurrounded by a portico to ſhelter the company in bad weather, and had a curia or ſenate-houſe annexed to it; with a baſilica alſo, or grand hall, proper for the ſitting of Judges, or any other public buſineſs: which were all finiſhed at Pompey's coſt; and adorned with a great number of images of men and women, famed for ſomething very remarkable or prodigious in their lives and characters. Atticus undertook the care of placing all theſe ſtatues; for which Pompey charged Cicero with his thanks to him. What made this fabric the more ſurprizing and ſplendid, was a beautiful temple, erected at one end of it, to Venus the Conquereſs; and ſo contrived, that the ſeats of the theatre might ſerve as ſtairs to the temple. This was deſigned, it is ſaid, to avoid the reproach of making ſo vaſt an expence for the mere uſe of luxury; the temple being ſo placed, that thoſe who came to the ſhews, might ſeem to come to worſhip the Goddeſs. At the ſolemnity of this dedication, Pompey entertained the people with the moſt magnificent ſhews, which had ever been exhibited in Rome: in the theatre, were ſtage-plays, prizes of muſic, wreſtlings, and all kinds of bodily exerciſe: in the circus, the horſe-races, and huntings of wild beaſts for five days ſucceſſively, in which five hundred lions were killed; on the laſt day, twenty elephants, whoſe lamentable howling, when mortally wounded, raiſed ſuch a commiſeration in the multitude, from a vulgar notion of their great ſenſe and love to man, that it deſtroyed the whole diverſion of the ſhew, and drew curſes upon Pompey himſelf for being the author of ſo much cruelty. So true it is, what Cicero obſerves of this kind of prodigality, that there is no real dignity or laſting honour in it; that it ſatiates while it pleaſes, and is forgotten as ſoon as it is over. It gives us, however, a genuine idea of the wealth and grandeur of thoſe principal ſubjects of Rome, who, from their private revenues, could raiſe ſuch noble buildings, and provide ſuch ſhews, from the ſeveral quarters of the world, which no Monarch on earth is now able to exhibit.'

In the following chapters, we have an account of the change of Cicero's political conduct, which he juſtifies by a long letter to Lentulus Spinther. The Orator engages in the defence of ſeveral ſtate criminals, and among the reſt, of Vatinius, who was accuſed of plundering the province of Sardinia. Nothing, as our Hiſtorian juſtly obſerves, 'could diſcover more meanneſs of ſpirit than thus, in compliance with thoſe in power, not only to defend Vatinius as an Advocate, but to bear public teſtimony likewiſe to his general good conduct.' This compliance was the more mean and abject, as Cicero himſelf had, on a former occaſion, expoſed the profligacy of Vatinius's whole life, with all the keenneſs of his raillery, to the great diverſion of the audience.

Among other memorable events in theſe chapters, is the death of Julia, the daughter of Cæſar, and wife to Pompey. Her loſs, ſays the Hiſtorian, was not more lamented by the huſband and father, who both of them tenderly loved her, than by all their common friends, and the well-wiſhers to the public peace, who conſidered it a ſource of freſh diſturbance to the State, from

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The Truth of the Goſpel Hiſtory ſhewed, in Three Books. By James Macknight, D. D. 4to. 17s. Millar, &c.

THE profeſſed deſign of the laborious Author of this work, is, to diſpoſe the various arguments for the truth of the Chriſtian religion, into an orderly connected proof; that his Readers may be able to take a comprehenſive view of the whole evidence at once. This method of defending Chriſtianity, has, in ſeveral reſpects, the advantage of little detached pieces, written upon particular occaſions, on ſome particular branch of the evidence, and in anſwer to particular perſons: by being free from the ſtyle of perſonal controverſy, of all others the moſt diſagreeable, it will be generally more pleaſing; and by diſpoſing the arguments into a clear and regular ſeries, they are more likely to produce a ſtronger conviction.

The large and extenſive manner in which the controverſy concerning Chriſtianity has been carried on, in this and the laſt century, and the many writings which have been publiſhed on all ſides, and on every branch of the evidence, are the materials from whence ſuch a connected proof might well be drawn; and a work upon this plan, executed in an able and maſterly way, would doubtleſs be of excellent ſervice. The learned Grotius, in his little treatiſe *De Veritate religionis Chriſtianæ*, ſeems to have had the ſame view: but he has given little more than hints, having diſcuſſed the whole ſubject in three of the ſix books of which his work conſiſts. Our Author hath followed this model, but upon a more enlarged plan: rightly judging, that the whole ſtreſs of the cauſe, lies upon the truth of the Goſpel hiſtory, it ſeems to have been his intention, to diſpoſe the evidences of Chriſtianity into ſuch a form, as ſhould lead directly to that concluſion, and at the ſame time obviate the moſt material objections, which in the courſe of the deiſtical controverſy, have been thrown out againſt Revelation. In what manner the Doctor hath executed his deſign, is ſubmitted to the judgment of our Readers: and for their aſſiſtance herein, we preſent them with the following analyſis of the firſt part of his work.

The manner in which the ſubject is introduced, is uncommon and remarkable.

‘ My deſign, ſays Dr. M. is to ſhew the truth of the Goſpels conſidered as books of hiſtory. From the truth of the Goſpels will follow, by juſt conſequence, the truth of the Chriſtian religion. In this light the ſubject propoſed is *great*, comprehending the ſcheme of Providence, whereby the moral government of the world is carried on. It is likewiſe *important*, as it hath a direct relation to the temporal and eternal intereſts of mankind. And it is *difficult*, as it is connected with a variety of matters, which muſt all be examined, before the proper concluſion can be formed. So arduous an undertaking requires that we turn our wiſhes to God, and to his Son, to whom theſe mighty affairs belong.—Thee firſt, O Father! fountain of light, who preſideſt in the government of the world, I beſeech thee to aſſiſt me while I attempt to juſtify thy ways.—And Thou, Lord Jeſus! the great Subject of the Goſpels, enable me to ſpeak ſuitably of thy character and undertaking. Defend thine own cauſe, and give its oppoſers attentive and unprejudiced minds; that they may not lightly treat a ſubject of this importance, wherein if they reaſon careleſsly, they do injury to truth, to mankind, and to their own ſouls.'

We now proceed to the work itſelf—The evidences of the truth of the Goſpel hiſtory, are here diſtributed into three claſſes, to each of which a ſeparate book is aſſigned. The firſt contains the *internal* proofs of the Goſpel hiſtory. The ſecond, the *collateral* evidences. The third, the *direct* arguments.

' In treating of the internal evidences, the Doctor obſerves, that ſince no hiſtory which contains things plainly incredible, or which exhibits palpable ſigns of forgery, can be proved by any arguments whatever, the firſt thing to be conſidered is, whether the matters contained in the Goſpel be probable, and capable of proof. Accordingly he propoſes to ſhew the probability of all the *events*, *characters*, *ſentiments*, and *actions* recorded in the Goſpels.

Chap. I. Treats of the *events* in the Goſpels. Here the Author explains what he means by events, viz. ' ſuch things as God brings to paſs without the aſſiſtance of human agents: or, they are things, in producing which a number of human agents concur, under the direction of God;' and obſerves, ' that the Goſpels contain but one event, viz. God's ſending his Son to ſave mankind, which he calls *God's interpoſition for the ſalvation* of the world; all the other events in the Goſpel being properly parts of this. This interpoſition he ſhews to be *poſſible* and *probable*.

§ 1. Becauſe all the parts of it are *poſſible*. Here he endeavours to ſhew the poſſibility of the exiſtence of the Son and Spirit of God, by obſerving, that what is ſaid of theſe perſons in the Goſpels, are mere affirmations of facts, which may be received upon the general credit of the revelation which affirms them, though the manner of their exiſtence be incomprehenſible. But leſt we, without intention, miſlead our Readers, it is proper that our Author ſpeak for himſelf. 'Sure it implies no contradiction, that God has an only Son. That there is ſuch a perſon as the Spirit of God. That God ſent his Son into the world to ſave men; that for this purpoſe he became man in a miraculous manner; that in exerciſing his miniſtry, he was attended by twelve perſons called Apoſtles; wrought miracles, died, roſe again from the dead, and aſcended up into heaven, &c.——All theſe particulars being entirely free from contradiction, muſt be cleared from the charge of impoſſibility. Or, if any ſcruple remains, it can only be with regard to God's having a Son, and that Son's becoming man, and there being ſuch a perſon as the Spirit of God. The truth is, theſe are the facts in the Goſpels which make the oppoſers of revelation ſtumble in the very entrance; and the rather, that they take their notions of them, not from the Scriptures, but from the writings of men, who have preſumed to ſubſtitute their own definitions, in place of the word of God.

'That God may have an only begotten Son, the brightneſs of his glory, and the expreſs image of his perſon, cannot, I think, be denied; if by the term *begotten* is meant, that this perſon exiſts in a way different from all created beings. They are *created*, but God's Son is *begotten*. The term *begotten*, denotes the manner in which the ſeveral kinds of living things are propagated. Applied to the Deity, who is a Spirit, every thing corporeal muſt be ſeparated from the idea. All that it means of a poſitive nature is, that as men beget their offspring in their own likeneſs, ſo the Father has communicated his own likeneſs or nature to his Son. The manner of this communication called *begetting*, the Scripture has no where explained; probably becauſe the human faculties are not capable of comprehending it. From the nature of God, we know that it bears no analogy to the generation of the human ſpecies. From the diverſity of terms made uſe of to expreſs it, we know it is not *creation*. In ſhort, the words begetting and begotten, applied to the Deity, convey ideas purely negative, and ought to be reſted in as ſuch, without attempting to explain the manner of the thing at all.

'In the ſame manner, with reſpect to the *Spirit of God*, who is ſaid to *proceed* from the Father. The term *proceſſion* being different from that of *generation*, is underſtood to convey this negative idea, that the Spirit exiſts neither by creation, nor generation, but in a manner different from both; of which, however,

ever, we are equally ignorant as we are of the generation of the ſon.

‘ If any one takes upon him to deny the poſſibility of the exiſtence of ſuch perſons, as the Son and Spirit of God, and the relation which they bear to the Father, he muſt ſay, that he is perfectly acquainted with the manner in which the Deity ſubſiſts, with all the poſſible ways in which he can communicate being, and with all the relations in which he can ſtand to the beings, who derive their exiſtence from him. Let thoſe who have the higheſt ideas of their own underſtandings, conſider whether pretenſions of this kind, at leaſt in men, be not ſomewhat more than preſumption.’

We acknowlege ourſelves ſurpriſed, that our Author, whoſe declared intention it is, to exhibit a clear, ſtriking, and comprehenſive view of the evidences for the truth of the Goſpel, ſhould thus ſet out with bewildering the minds of men with ſuch metaphyſical ſubtleties as theſe, which have been ſo long bandied about amongſt the contending parties, without any advantage to either ſide, and leaſt of all to the progreſs of true Chriſtianity. This ſurely can never be the method of recommending the Goſpel to the intelligent and thinking part of mankind. It is very well underſtood, that when Jeſus is ſaid to be the *begotten*, or the *only begotten Son of God*, theſe terms may be intended to expreſs the affection of the Supreme Being to him, on account of his virtue, merit, and the important errand with which he was commiſſioned; and that in alluſion to human affections, he was *dear to him as a Son.* Or if Dr. Macknight did not think this ſatisfactory, he might have contented himſelf with the reaſon of Jeſus being ſtyled the Son of God, which St. Luke hath aſſigned, ch. i. ver. 35. And the Angel ſaid unto her, *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo the holy iſſue which ſhall be born, ſhall be called, a Son of God:* which paſſage aſſerts another very important reaſon of his being called the Son of God; namely, the extraordinary and ſupernatural manner in which he was introduced into this world; and in this ſenſe, the title *only begotten Son of God*, can with propriety be aſcribed to Jeſus, and to him only, of all the deſcendants of Adam; who, according to the language of this ſame Evangeliſt, in the genealogy of Chriſt, is alſo for the ſame reaſon ſtyled the *Son of God.*

As to the word *proceeding*, applied to the holy Spirit, it has nothing to do with the manner in which that *ſuppoſed Being* derived his exiſtence from the Father; the only paſſage which we do at preſent recollect, in which the word is uſed, is John xv. 26.—ὁ παρα τȣ πατρος ἐκπορευεται, and ought undoubtedly to have been rendered, *which cometh forth from the Father*, and is always repreſented as his *gift*: to have expreſſed the other ſenſe, it ought to have been εκ τȣ πατρος.—There is little either of reaſoning or criticiſm in our Author's manner, in this place.

His point, we apprehend, ought to have been, to have repreſented what the New Teſtament does really aſſert with reſpect to the *being* of Chriſt, and the *perſonality* of the Holy Spirit; which, we doubt not, would have appeared both *poſſible* and *probable*. Inſtead of this, he hath confined himſelf to the *technical terms* of the old School Divinity; which hath very much darkened, and was never known to elucidate the divine original of the Goſpel. He, doubtleſs, very well knows in what manner Chriſtians are divided, as to the ſenſe of the ſacred text in theſe particulars; and by good criticiſm to have endeavoured to aſcertain this, would have been doing good ſervice indeed, and have bid fair to have put the credibility of the Goſpel Hiſtory in a juſt and ſtriking light.

The Doctor will recollect what he ſays of the oppoſers of revelation, 'that they ſtumble in the very entrance, by taking their notions of the Goſpels, not from the Scriptures, but the writings of men, who have preſumed to ſubſtitute their own definitions in place of the word of God.'

§ 2. The interpoſition of God for the ſalvation of men, is ſhewed to be not only *poſſible* but *proper*, becauſe the circumſtances of mankind required it, inaſmuch as the light of nature, being nothing but every man's own reaſon, muſt in the generality be altogether inſufficient to lead them to the knowlege and practice of virtue: and in confirmation of this, appeal is made to the actual ſtate of mankind, even in the moſt civilized countries, under the guidance of the light of nature.

§ 3. God's interpoſition is ſhewed to be agreeable to his perfections, and analogous to the other methods of his adminiſtration.

§ 4. This interpoſition took place at the propereſt time. Becauſe in the firſt ages the circumſtances of mankind were ſuch, that they could neither have received, nor preſerved, the inſtructions of Jeſus.—It was neceſſary that many ages ſhould elapſe before the Son of God appeared, in order that time might be allowed for the invention of the arts and ſciences: for it was thus only that men could be put into a capacity of judging with certainty, concerning the actions, the deſigns, and the miſſion of the Son of God.—It was proper, that all the different forms of civil government ſhould be exerciſed, and the light of nature be carried to its higheſt pitch, before the manifeſtation of Jeſus Chriſt, that the inefficacy of both for reforming mankind might appear.—Before Chriſtianity was publiſhed, a religion of rites and ceremonies, ſupported by numerous ſtanding miracles, was to be tried through a courſe of ages, that its inefficacy might likewiſe appear.—And laſtly, it was neceſſary, that a number of ages ſhould elapſe before the Son of God appeared, that his coming, character, and actions might be foretold.

'These preparations, ſays the Author, are ſo many reaſons determining the coming of the Son of God to the age in which he actually appeared. They are ſuggeſted to us by the imperfect view we have at preſent of the plan of the divine adminiſtration. Were we better acquainted therewith, many more reaſons would occur to ſhew, that the particular ſeaſon wherein our Lord appeared, was better adapted to the ends of his coming, than any of the ages that preceded it.'——He might have added, that the univerſality and extent of the Roman empire, together with the profound peace which every where prevailed, were circumſtances highly favourable to the reception of the Goſpel.

§ 5. Shews, that God's interpoſition for the ſalvation of the world, deſcribed in the Goſpels, is probable, becauſe the knowlege of it hath been ſufficiently diffuſed by the propagation of the Chriſtian religion. The moſt populous and civilized nations have received the Goſpel: nor was it fit that it ſhould be given to others, becauſe mankind by receiving the Goſpel in their order, are made ſenſible of the inſufficiency of the light of nature, and of the neceſſity of revelation. It is not agreeable to the plan of the divine adminiſtration, to give ſupernatural inſtruction to all mankind; becauſe it is fit that men ſhould be in different circumſtances with reſpect to moral trial. This our Author attempts to illuſtrate by analogy; 'Thus among individuals, ſays he, there are ſome who have better faculties than others, better education, longer life, fewer temptations, more leiſure, and better opportunities of every kind: nay, in different periods of one and the ſame perſon's life, the natural and acquired advantages juſt now mentioned, are very different. There is a conſiderable portion of the life of mankind in which they are not ſubjects of religion and morality: they grow to be ſo inſenſibly: and from the time they are firſt capable of religion, they become more and more ſo, till they arrive at maturity. Towards the decline of life, the faculties of ſome are greatly impaired. In ſhort, the circumſtances of mankind, in point of moral trial, are as different as we can well ſuppoſe them to be. Yet from theſe inequalities no body pretends to argue againſt the government and providence of God. If there are thoſe evident differences in the trial of men, ariſing from the diverſity of their faculties, ages, and conditions, why may there

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not, conſiſtently with wiſdom and goodneſs, be differences alſo in men's trial, ariſing from the nature of the diſpenſation under which they live? Why may we not ſuppoſe it to be a part of the divine plan, that next to thoſe who enjoy the Goſpel in its moſt imperfect ſtate, they ſhould ſtand, who have the light of nature ſomewhat improved by revelation, as it ſeems to be in Mahometan countries. In this order, thoſe ſucceed who enjoy the light of nature in its moſt perfect form; ſuch as it ſubſiſts, perhaps, among the Chineſe: then thoſe who have this light in leſs perfection; and ſo on, in its ſeveral deſcending degrees, till it ends in the loweſt form of human reaſon, as the ſame ſubſiſts in the mind of an Hottentot.'

It is added under this ſection, that the Goſpel is not beſtowed on all men at once, but is gradually propagated through the world, is agreeable to the manner in which God diſpenſes his other bleſſings: and farther, from the Goſpel itſelf, and the nature of things, we have reaſon to expect, that in due time all men ſhall enjoy the Goſpel. Hear our Author ſpeaking from himſelf upon this pleaſing ſubject:

' Seeing the Chriſtian religion is from God, is worthy of him, is in its own nature calculated to be the religion of the whole earth, is ſupported by evidence, the objections to which are growing every day weaker, and is ſpreading itſelf by little and little; it is reaſonable to believe, that by a gradual progreſs, ſimilar to that of all other human improvements, it will, in time, viſit the whole earth, and bring all nations to the knowlege and profeſſion of truth. When this grand revolution takes place, it will put an end to the objections that have been raiſed againſt the interpoſition of God, on account of the imperfect propagation of the Chriſtian religion: it will ſhew, that in religion, as in the arts and ſciences, the world hath had its infancy, having, from much weakneſs, at laſt arrived at full ſtrength. And if the duration of the world in this improved ſtate of knowlege and virtue, ſhall bear ſome proportion to the preceding period of ignorance, as the years of manhood in the human ſpecies do to thoſe of infancy, it will not at all ſeem ſtrange, that ſo many ages have been ſpent, in bringing the affairs of mankind gradually to this noble pitch of perfection.'

§ 6. The deſign of this ſection is to ſhew, that the interpoſition of God for the ſalvation of the world, has been attended with proper effects, and is therefore probable. The firſt and greateſt effect of the interpoſition of God, as deſcribed in the Goſpels, is, that *all* mankind who are capable of ſuch bleſſings, ſhall receive the pardon of their ſins, and be raiſed to the enjoyment of eternal life.—The Goſpel, where it ſubſiſts, has baniſhed that groſs ignorance of ſpiritual matters, which in ancient times prevailed even among the moſt civilized and enlightened nations. A great reformation has been wrought upon the minds and manners of men.—The Goſpel will in time have greater effects than it hath hitherto had.—And whatever miſchiefs Chriſtianity may have occaſioned, and whatever corruptions may have been introduced into it, are not to be aſcribed to its own genius and conſtitution, but are to be accounted for on the common principles of human nature.

What the Doctor has ſaid concerning the reformation which Chriſtianity has produced upon the minds and manners of men, as it is an appeal to experience, may very properly be inſerted here.

'It is evident that Chriſtianity has made a great reformation in the laws and diſcipline of all countries where it has been introduced. It has deſtroyed Polytheiſm and idolatry, and that not among its own diſciples only, but among the nations devoted to Mahomet, who, for this article of his religion, was plainly indebted to the Goſpel. Together with Polytheiſm, that horrible ſuperſtition, which is its natural offſpring, has vaniſhed; and with idolatry thoſe impious rites practiſed in the worſhip of God, have fallen to the ground. It is true, indeed, ſome profeſſing Chriſtianity, have relapſed into a certain ſpecies of idolatry, while they worſhip Angels and Saints, and their images. Neverthleſs, there is this great difference between the idolatry of the ancient Heathens and of the followers of Jeſus, that by the latter, the conſciences of the people are not in general miſled by vicious characters affixed to the objects of their worſhip, which was univerſally the woful effect of the ancient idolatry. The Saints, whatever their real character was, being in the Romiſh legends, for the moſt part, repreſented as holy men, high in favour with God, the people are not ſo much corrupted by the imitation of them.—In no Chriſtian country has there ever been any ſuch thing as human ſacrifices. By the Diſciples of Jeſus, the fruit of the body was never given for the ſin of the ſoul; nor any inhuman rite practiſed in the worſhip of God. With us, neither law nor cuſtom authoriſes any to kill themſelves, or expoſe their children, or to put aged people to death, either in peace or war, however uſeleſs, or even burthenſome they may be to the community. As little are we required to burn ourſelves alive in the funeral piles of our relations, or to offer our daughters to the embraces of our gueſts, as is the cuſtom of many pagan countries to this day.——The cruelties of the amphitheatre, together with the inhuman fights of Gladiators, are baniſhed from our public ſhews.——Amongſt us inceſt is not practiſed, ſimultaneous polygamy is prohibited, and the wantonneſs of divorce is reſtrained; the leaſt indulgence in which, unleſs where the manners of mankind are extremely pure, has always been fatal to the virtue and happineſs of domeſtic life.—In Chriſtian countries, all the unnatural luſts, which were anciently permitted or connived at, in the beſt civilized heathen States, are proſcribed with the utmoſt rigour of law and puniſhment. The barbarous cuſtom of enſlaving conquered enemies, deſtroying their cities, and diſſolving their laws, are diſcontinued; by which excellent reformations, the one half of mankind are reſtored to the privileges of their ſpecies, to liberty and its bleſſings.

'This particular alteration in the diſcipline of nations, is produced by the humane ſpirit which the Chriſtian religion cheriſhes in its Diſciples. For, by repreſenting men as brethren, that is, as naturally equal in every important reſpect, it has taught them, except in the inſtance of American ſlavery, to recognize the rights of their fellows, and to behave towards them accordingly.—Withal, as the Chriſtian religion has given men juſt notions of thoſe matters, it has occaſioned war to be carried on with greater humanity than formerly. And even in civil diſſentions, greater mercy is uſually ſhewed to one another, by the contending Citizens. Maſſacres, except on account of religion, ſeldom happen. The horrible practice of proſcription, ſo common anciently in Rome, is not now uſed. In a word, wherever Chriſtianity has been introduced, the tempers of men have been remarkably ſoftened, and their manners poliſhed: virtues which the enemies of Chriſtianity have not failed to praiſe as the characteriſtics of modern times; but which they are very unwilling to refer to their juſt cauſe.'

This, it muſt be acknowleged, is a moſt agreeable and pleaſing view; and, doubtleſs, it muſt be aſcribed to the natural and genuine tendency of Chriſtianity, that many important reformations have taken place in human characters and manners, of which there are various evidences not to be controverted. At the ſame time impartiality obliges us to confeſs, that as the manners of mankind are influenced by ſuch a variety of cauſes, as not only religion, but government, laws, commerce, the arts, learning, education, and many other circumſtances, all operate in their ſeveral proportions, to determine the complexion of men's manners, there may be ſome doubt, whether we can ſafely aſcribe that to one cauſe, which, perhaps, may be the effect of a variety of cauſes operating together. It is for this reaſon we have often wiſhed to ſee ſomething like a *natural Hiſtory* of Manners; that would trace national characters to their juſt original; and particularly aſcertain what may accurately be aſcribed to the genuine influence of Chriſtianity; which, we are apt to think, would, in that point of light, appear to conſiderable advantage.

The Author proceeds, in § 7. to ſhew, that the interpoſition of God, deſcribed in the Goſpels, is attended with ſuch a degree of evidence as might be expected in a matter of ſuch importance. The receiving of revelation being deſigned as a trial of men's underſtanding and integrity, is not attended with demonſtrative evidence. From the nature of the caſe, and from the circumſtances of mankind, it is agreed, that it is impoſſible to make the evidences of the Goſpel equally ſtrong and clear to all men. Though the evidences of revelation were much leſs than they are, they would be ſufficient to determine mankind to receive it.

Other ſubjects of importance in which mankind are nearly concerned, are not attended with demonſtrative evidence. And, laſtly, all the objections which have been urged againſt revelation, may be urged with equal force againſt natural religion. Here the Author, by a ſhort recapitulation, concludes his firſt chapter:

'Now, of the whole matters hitherto explained, this is the ſum. The interpoſition of God for the ſalvation of the world, deſcribed in the Goſpels, is at firſt ſo extraordinary, and ſo out of the road of all human ideas, that one cannot but be aſtoniſhed at the bare propoſition of it. Nevertheleſs, upon the narroweſt examination, which the numerous objections raiſed againſt this matter, lead us to make into its nature and circumſtances, it appears not only poſſible in all its parts, but moſt ſuitable to the condition of mankind, and excellently adapted to the ends for which it was deſigned. Moreover, the time when this interpoſition was made, the intimations that were given of it to mankind from the beginning, the effects which have been produced by it, and the evidences with which it is accompanied, are all perfectly agreeable to what experience ſhews to be the method of the divine adminiſtration in the government of the world; nay, bear ſo near a reſemblance thereto, that one cannot help looking on both, as the work of the ſame Author.

Chap. II. Treats of the *Characters* of the perſons mentioned in the Goſpels, eſpecially that of the Founder of Chriſtianity, which is two fold, viz. his *natural* and his *aſſumed character*: the former denoting what the Author of our religion was by *nature*, namely, that he is the *only begotten Son of God*; the brightneſs of the Father's glory, and the expreſs image of his perſon; that he is himſelf God, poſſeſſing divine perfections; that in the fulneſs of time he became man; that he is man at preſent as well as God, and will continue to be ſo for ever: the latter denoting what he is by office, the *Saviour of the world*, and the *Jewiſh Meſſiah.*

§ 1. The Probability of the natural Character of the Author of Chriſtianity is argued,—from its being excellently adapted to the ends of his coming, and from its perfect conſiſtency throughout.—In this part of the Doctor's work it is our misfortune to be obliged to obſerve again, that he evidently pays a greater regard to human *Creeds* and *Confeſſions*, than to the written word of the New Teſtament: a plain, ſimple, and undiſguiſed account of which, will ever be found to be the only ſolid foundation on which to make a good apology for the Chriſtian faith. But we proceed.

§ 2. Conſiders the Probability of the Character of Jeſus, as the *Saviour of the world*, who is repreſented in the Goſpels as doing every thing neceſſary for the ſalvation of mankind. 1. As a Preacher of righteouſneſs, he taught mankind in a manner becoming the Son of God. The principles which animated him, were ſuch as might be expected from the Son of God, namely, a ſupreme regard to the glory and authority of his Father, and the tendereſt love to mankind.—The ſubjects of his teaching were not calculated to gratify the curioſity and vanity of the human mind, but had an immediate relation to the ſalvation of men. He adapted the method and ſtile of his diſcourſes to the common people. He diſcovered the greateſt prudence, and, at the ſame time, the greateſt faithfulneſs and courage, in all his diſcourſes. He taught with dignity and authority, ſoftened with the greateſt mildneſs and gentleneſs. 2. The character of the Author of Chriſtianity, as Saviour, is probable; becauſe he is repreſented as bringing mankind to the knowlege and practice of virtue, by his example, as well as his teaching.——In illuſtration of this it is obſerved, That the importance of all the virtues, is moſt clearly and affectingly demonſtrated, by the care with which Jeſus practiſed them all. That the beauty of the ſeveral virtues ſhines in his example with ſuch luſtre, as cannot fail to excite the emulation of mankind. And that having lived in humble life, and under affliction, his example is ſuited to the condition of the generality of mankind, and therefore muſt greatly tend to their edification and conſolation.——3. Our Author affirms, that there is a peculiar propriety in the character of the Author of Chriſtianity, as Saviour, that he is repreſented as dying for the ſins of men, in order to render it conſiſtent with the character of God, as Governor of the world, and with the ends of his government, to receive Penitents into his favour.'——We do not remember, that this particular view of the end of the death of Chriſt, is once mentioned in any of the writings of the New Teſtament;

and the great fault we have to find with the Doctor, is, that he does not endeavour to ſtate what he apprehends, the true Scripture account to be; without which, all reaſonings upon an hypotheſis, will be little to the purpoſe.——4. Chriſt's character, as Saviour, is ſhewn to be proper, becauſe he is introduced in the Goſpels, as proving his miſſion from God, by many great and evident miracles.

§ 3. The Evangeliſts have attributed the character of Jewiſh Meſſiah to Jeſus with great propriety; not only becauſe Jeſus himſelf, the Evangeliſts, and the people, have often applied to him the prophecies of the Jewiſh Scriptures relative to Meſſiah; but becauſe the Jewiſh and Chriſtian revelations are connected together, as parts of one grand ſcheme, of which Chriſtianity is the completion; a ſcheme which has been carrying on from the beginning of the world, and to which all the manifeſtations which God hath made of himſelf to mankind, and even many of the revolutions which have happened in the political ſtate of the world, have been ſubſervient: by which connection, the evidences of the Jewiſh and Chriſtian revelations, mutually ſupport and heighten each other.'——A method of argument this, of very great importance, obvious to the common underſtandings of mankind, and vaſtly more ſatisfactory than the evidences deduced from the accompliſhment of ancient prophecies, with reſpect to the plainneſs of which, there are many difficulties; which in theſe ages ſo diſtant from the times referred to, are not eaſily removed. *Unity of deſign* is what all men of common ſenſe are, in ſome meaſure, judges of: the application of ancient prophecies, hath proved a work rather too difficult for men of the moſt extenſive learning and erudition.

§ 4. The Author next, by illuſtrating the Propriety, endeavours to ſhew the *Probability* of the character of John Baptiſt, as the forerunner of Jeſus. He alſo ſhews the probability of the illiterate character which the Apoſtles bear in the Goſpels; by obſerving, not only that it is uniformly ſupported, but that perſons of this character were the fitteſt inſtruments for converting the world, inaſmuch as their natural inability to produce ſo grand an effect, demonſtrates that the power, whereby they did convert the world, was from God. He intimates, that if the Goſpel had been preached by men of rank and diſtinction, among either Jews or Gentiles, it would, in a variety of reſpects, have detracted from its credibility. Laſtly, The probability of the character which Chriſt's enemies bear in the Goſpels, is illuſtrated by the circumſtances of the caſe, and by appealing to the accounts which contemporary Authors have given of them.

We are now got to Chap. III. The deſign of which is, to ſhew that there are no improbable ſentiments in the Goſpels.

§ 1. Is to ſhew, that the ſentiments in the Goſpels, which are properly the Evangeliſts' own, are worthy of their characters as Miſſionaries from Heaven.

§ 2. The ſentiments which are put into the mouth of Jeſus, are all worthy of his high character as the Son of God. They are neither contradictory nor abſurd. None of the doctrines taught in the Goſpels, have a pernicious tendency: neither have they any obſcurity in them, but what neceſſarily ariſes from their being written in a foreign dead language. In ſhewing that the Goſpel doctrines have not a pernicious tendency, he inſtances particularly in the doctrines which aſſert the corruption of human nature, man's inability to do good, eternal puniſhments, and others. Some, perhaps, will be apt to diſpute the point with him, whether theſe be Goſpel doctrines or not; particularly the laſt mentioned; and urge its pernicious tendency, as a preſumptive argument that it is not a Scripture doctrine. For a larger account of this ſubject, we muſt refer our Readers to the work itſelf, who will ſee, that the Author hath treated it with a good degree of candour, but not with that critical ſkill which is, in many inſtances, neceſſary to aſcertain the true and determined ſenſe of Scripture.

§ 3. The precepts of the Goſpel are ſhewed to be worthy of the Son of God, to whom they are aſcribed. They are expreſſed in an accurate and determinate manner. None of them are unreaſonable or unneceſſary. (Here the precepts requiring faith as the condition of men's ſalvation, and the prohibition of polygamy and divorce, are examined.) None of the Goſpel precepts are hurtful to ſociety: neither are any of them impoſſible. —In the laſt part of this chapter, our Author hath ſhewn the reaſon, why Jeſus hath not particularly recommended the love of our country, and private friendſhip. What he has ſaid upon this ſubject, is ſenſible and pertinent: our Readers will, perhaps, be pleaſed with a ſhort extract here.

'To judge properly, ſays he, of this matter, we ſhould remember, that there are certain virtues which the generality, by their natural temper, by the circumſtances in which they are placed, by their education, and by the force of example, are ſo diſpoſed to practiſe, that they are in greater danger of exceeding, than of being defective in them. Of this kind are the affections which men bear to their relations, private friendſhips, attachments to the ſocieties of which they are members, and the love of our country; underſtanding by the latter, an inclination to promote the wealth, power, and grandeur of our country. Theſe affections, under proper regulations, are, no doubt, commendable:

mendable: nevertheleſs, moſt people being apt to indulge ſuch a partiality towards their friends, brethren, and country, as oft-times prompts them to tranſgreſs the limits of juſtice, it becomes a matter of great delicacy, to give precepts concerning the virtues in queſtion. The truth is, it is ſafer, in many caſes, to abſtain altogether from recommending them, leſt under the colour of things ſo ſpecious, men ſhould take occaſion to gratify a variety of evil paſſions. If I be not miſtaken, the perſons who firſt received our Lord's inſtructions, come within this latter deſcription. With the Romans, the love of their country was the chief virtue. Under it they indulged an inſatiable and cruel ambition, which made them enemies to all mankind. The Jews likewiſe carried the love of their nation ſo high, that they hated all the reſt of mankind, and would not do them the leaſt good office. It muſt therefore be acknowleged, to be agreeable to the wiſdom of the Founder of Chriſtianity, that he forbare particularly to recommend theſe virtues. At the ſame time, every one muſt be ſenſible, that he ſufficiently ſecured their reputation, and obligation, by enforcing the general principles of fortitude and charity, on which they are founded: withal, by ſhewing, in his own conduct, a ſtriking example of virtuous friendſhip, under prudent regulations, and of the warmeſt regard even to the temporal intereſts of his country, he hath ſufficiently invited his followers to the practice of theſe virtues.'

Chap. IV. Conſiders the probability of the *actions* recorded in the Goſpels.——§ 1. The ordinary actions aſcribed to Jeſus are illuſtrated; ſuch as his behaviour to his parents; his purging the Temple; his chuſing Judas for an Apoſtle; his denouncing woes againſt the Phariſees; his riding into Jeruſalem on an aſs; and his agony in the garden.——' His making Judas an Apoſtle, is a ſhining inſtance of wiſdom; it was deſigned to be a demonſtration of our Lord's innocence. A man of profligate diſpoſitions, who, he foreſaw, and early foretold, would betray him, Jeſus chuſes into the college of Apoſtles; appointed him one of his conſtant attendants; makes him the witneſs of his moſt ſecret actions; and admits him into all the ſecrets of his fellowſhip. Who does not in this ſee, that Jeſus was not afraid of the eyes of his enemies; that his miracles were no juggling tricks, performed by compact with his Diſciples; and that he was not carrying on a plot to deceive the world? The choice of Judas, therefore, inſtead of being an inſtance of imprudence, was a mark of profound wiſdom.'

Miracles are ſhewed to be things poſſible in themſelves, and capable of proof, even upon the principles of belief eſtabliſhed by infidels. The only definition which our Author uſes of a miracle, is *a deviation from, or alteration of, the eſtabliſhed courſe of Nature.* We are ſo little acquainted with the eſtabliſhed courſe of Nature, and have ſo confined a knowlege of her laws, that there are a thouſand inſtances in which it would be impoſſible for us to ſay what the courſe of Nature is: it follows, that in the preſent limited ſtate of knowlege, upon this definition, men are very inadequate judges, what is, and what is not a miracle. Our Author has likewiſe attempted to anſwer Mr. Hume's objection to miracles, which he hath not done in that full and ſatisfactory manner which might have been expected; eſpecially if he had conſulted an excellent little pamphlet, written ſome years ago, upon this ſubject, by the very ingenious Dr. Adams.

§ 3. The particular miracles recorded, are ſhewn to be liable to no juſt objections; particularly the curſing the fig-tree, the caſting out of devils, the deſtruction of the herd of ſwine, the turning water into wine at the marriage in Cana, and the reſurrection of Lazarus.

§ 4. The actions aſcribed to the Apoſtles in the Goſpels, are examined, and more eſpecially the treachery of Judas, which, inſtead of derogating from the innocence of Jeſus, furniſhes a very ſtrong proof of it. This concludes the fourth chapter.

Chap. V. Our Author examines the compoſition of the Goſpels as books of hiſtory. Here he obſerves, that all the marks of credibility, whereby true relations are diſtinguiſhed from falſe, do ſubſiſt in an eminent degree in the Goſpels. Particularly § 1. In the courſe of the narration a variety of circumſtances occur, which prove the integrity of the Evangeliſts. They ſhew great exactneſs in marking the times, places, and circumſtances of the tranſactions which they have recorded; and the names of the perſons concerned in them. They tell many particulars, which they muſt have been ſenſible the world would think diſhonourable both to them and their Maſter. They appear alſo to have been remarkably free from paſſion, prejudice, and every prepoſſeſſion which could lead them to miſrepreſent the facts they have recorded.

§ 2. It is obſerved, that the Goſpels are written with that *aſſurance* which became eye-witneſſes; with that *modeſty* which is the companion of truth; and with that *ſimplicity* which was natural to illiterate Writers, and which beſt expreſſes the dignity and importance of the ſubjects treated of.

§ 3. Shews that the Goſpels agree with each other in all material points. This firſt book the Author concludes with a recapitulation, the latter part of which we ſhall tranſcribe, as the cloſe of this long article.

‘ Though my deſign required me only to ſhew the *poſſibility* of all the matters recorded by the Evangeliſts, every judicious Reader muſt be ſenſible, that the particulars which I have taken notice of, do much more. They afford the ſtrongeſt preſumption imaginable, of the truth of the Goſpels. For if this hiſtory of Jeſus be a forgery, it is plainly of a nature ſo great, ſo extenſive, and ſo complicated, as to be the moſt aſtoniſhing forgery that ever exiſted. The *Son of God*, the *Saviour of the world*, the *Jewiſh Meſſiah*, are characters quite new. Nothing like them was ever ſeen or heard of in the world before. Wherefore the perſons who imagined them, could not be helped either by reading, or converſation, or obſervation. But they muſt have drawn them wholly from their own fancy. To form characters ſo extraordinary, properly, was a taſk ſure of infinite difficulty: eſpecially as they are formed not in a way of deſcription, but by a ſimple narration of many facts, ſentiments, and diſcourſes. Yet difficult as it may ſeem, thus to repreſent ſuch characters ſeparately, it muſt have been much more ſo to unite them all in one and the ſame perſon: and that with ſuch judgment, that not the leaſt impropriety, inconſiſtency, or inaccuracy, can be found, by the ſevereſt examination of the many ſentiments, actions, and diſcourſes, from which they reſult. Characters ſo various, ſo complicated, and ſo new, thus united in one perſon, ſeem beyond the reach of the moſt exalted human genius. What ſhall we ſay then, when we find theſe characters exhibited to the world, by a few illiterate Fiſhermen from Judea? Exhibited in a ſimple narration of actions and diſcourſes? Nay, what ſhall we ſay, when we obſerve that theſe Writers have introduced the perſon, whom they have advanced with theſe amazing characters, delivering to the world an abſolutely perfect ſyſtem of religion and morality, in the ſermons, parables, and precepts, which they have put into his mouth? A ſyſtem far ſuperior to what Plato or Ariſtotle, Cicero or Seneca, or any of the Philoſophers you pleaſe to name, have written? Shall we believe, that theſe things were the fruits of the Evangeliſts' own genius? Or ſhall we rather believe, that they ſpeak the truth, when they tell the world, that in their Goſpels, they do no more than narrate what they heard and ſaw the perſon perform, who is the ſubject of their hiſtory? I really think no one can be at a loſs to judge, which of theſe ſuppoſitions he ought to prefer.

‘ More than all this, the interpoſition of God, deſcribed in the Goſpels, is evidently a tranſaction ſo vaſt and magnificent in its plan, ſo wonderful in its execution, and ſo important in its conſequences, that the ſlender abilities of the illiterate Evangeliſts, never could have ſuggeſted the idea of it to them. Far leſs could they by the natural ſcope of their own faculties, have traced it out in all its moſt diſtant dependencies, ſo as to make the whole agree with amazing exactneſs, to the character of God, to the order of his Providence, and to the deſigns of his government, as they actually have done in their Goſpels. Why then ſhould we ſcruple to acknowlege, that in deſcribing this affair, theſe men have copied from realities, even from his mouth, who being the prime agent therein, could alone explain to mankind the counſels of the Deity, reſpecting their ſalvation, and ſet before them a juſt idea of this joyful event, which, without all peradventure, is the grandeſt, the moſt extenſive, and the moſt important in the Annals of the UNIVERSE.'

Having taken up ſo much room in the analyſis of this firſt part of the Doctor's work, it is impoſſible for us to enter upon the remaining parts. From what we have here exhibited, our Readers can be at no great loſs to form an idea of the manner in which theſe are executed. In the ſecond Book, he conſiders the *collateral Evidences* of the Goſpels, ariſing from the ancient prophecies, both *direct* and *typical:* and from the teſtimonies which have been given to the facts recorded in the Goſpels, by heathen and Jewiſh Writers, and particularly by the ancient enemies of Chriſtianity.

The third book contains the *direct Proofs* of the Goſpel Hiſtory, ariſing from the early publication of the Goſpels; the character of the Evangeliſts; the authenticity of the books; the converſion of the world to Chriſtianity; and certain monuments at this day ſubſiſting in the world; ſuch as the ſtate of the Jews, the corruptions of Chriſtianity, and ſuch like.

Upon the whole, we cannot help ſpeaking of Dr. Macknight's performance as a valuable and uſeful one: the plan of it is natural and perſpicuous; the language is generally nervous and proper; the manner is often warm and animated, above the common level of theological diſputations; it contains a conſiderable variety of uſeful knowlege, the purchaſe of extenſive reading; and applied in a proper and ſenſible manner. The Doctor ſeldom appears to have ſunk below himſelf, except in the management of a *few points*; which, perhaps, he thought it not prudent, or himſelf not at liberty, to ſpeak freely upon: in this reſpect he is not a *ſingular* inſtance of the unfavourable influence of eccleſiaſtical laws, and authorized articles of faith, upon the intereſts of religious knowlege and free enquiry. In this reſpect, we think ourſelves in full as happy a ſituation as our friends beyond the Tweed.

The Hiſtory of the Ruſſian Empire under Peter the Great. By M. de Voltaire. Vol. II. 8vo. 5s. Nourſe, &c.

NO Writer, perhaps, was ever better qualified for executing an Hiſtory of his own Times, than Mr. de Voltaire. Ingenious in an extraordinary degree, intimately acquainted with human nature and human life, familiar with Princes, and correſpondent with their Miniſters, his writings come recommended by their peculiar ſpirit and vivacity, by a natural and obvious diſplay of thoſe paſſions, thoſe private influences of life, which, however minute, lead frequently to great events, by a liberal inveſtigation of the principles of Monarchs, and a knowlege of thoſe circumſtances of management and intrigue, which, to other Writers, muſt have been inacceſſible.—Though born under an arbitrary Government, yet warm with the love of Liberty, and an advocate for the rights of human nature; no ſlave to party, either from principle or connections; judging of the narratives of cotemporary Hiſtorians, with that unprejudiced freedom which is natural to an enlightened mind unbiaſſed by dependence, and deciding upon events, rather from the probability of concurring circumſtances, than from the mere *ipſe dixit* of any Relater; his hiſtorical writings are a charter of the privileges of mankind, wherein truth is not injured by private attachments; is neither obſcured by a narrowneſs of conception, nor betrayed by an indolent acquieſcence in the determinations of others.

Let Mr. Voltaire accept of this eulogium from the Authors of the Monthly Review, as an acknowlegement for the manifold pleaſure which his writings have afforded them.

His Hiſtory of Ruſſia has a claim to all thoſe encomiums which we have paſſed on his hiſtorical writings in general; and the ignorance and preſumption of thoſe Hiſtorians who have pretended to give any account of the tranſactions of Peter the Great, have rendered his Memoirs of that glorious Prince, as neceſſary as they are entertaining, liberal, and ingenious.

With reſpect to the contents of the volume before us, our Readers may remember to have had a pretty full view of them, in our account of the Original, in the *Appendix* to the Twenty-eighth volume of our Review: we ſhall, therefore, dwell no longer on the preſent article than is requiſite, by a proper extract, to give a juſt idea of the *tranſlation*.

It is well known, that in the dangerous campaign on the river Pruth, the Czar Peter was reduced to the laſt extremity; from which he was happily reſcued, by the wiſe and timely addreſs of his amiable Empreſs, the celebrated Catherine.

Of the character of that Empreſs, the following accounts, collected from different parts of the ſecond volume of this Hiſtory, muſt be acceptable to every Reader.

‘ The young captive of Marienbourg, who had been named Catherine, was ſuperior to her ſex, as well as to her misfortunes. Her behaviour had rendered her ſo agreeable, that the Czar would always have her near his perſon; ſhe attended him in his travels, and in his moſt toilſome expeditions, ſharing his fatigues, and ſoothing his cares with the chearfulneſs of her diſpoſition and complaiſant behaviour. *She was quite a Stranger to all that faſtuous pomp and ceremony which the reſt of her ſex have now converted into a real neceſſity:* (Ne connaiſſant point cet apareil de luxe et de molleſſe dont les femmes ſe ſont fait ailleurs des beſoins réels.) But what rendered her a more extraordinary favourite was, her neither being envied nor oppoſed; nor was any other perſon ſacrificed to make room for her promotion. Often did ſhe appeaſe the Emperor's wrath, *and added to his greatneſs, by inſpiring him with more clemency*; (& le rendit plus grand encor en le rendant plus clement.) In a word, ſhe was become ſo neceſſary to him, that in 1707 he privately married her. He had already two daughters by her, and the following year a Princeſs, who was afterwards married to the Duke of Holſtein.

‘ While the Turkiſh army was paſſing the Danube, the Czar advanced through the frontiers of Poland, and paſſed the Boryſthenes, in order to extricate Marſhal Shermetof, whoſe troops being encamped on the banks of the Pruth, to the ſouth of Jaſſi, were in danger of being ſurrounded by a hundred thouſand Turks, and an army of Tartars. The Czar, before he croſſed the Boryſthenes, was apprehenſive of expoſing Catherine to a danger which, every day, became *more menacing*; (chaque jour plus terrible) but Catherine looked upon this ſolicitude of her huſband as an affront to her affection, and to her courage. She preſſed the matter ſo ſtrongly, that Peter could not deprive himſelf of her company; the ſoldiers with joy beheld her on horſeback at the head of the army, for ſhe rarely made uſe of a carriage. The Ruſſian troops were obliged to march through deſarts beyond the Boryſthenes, to croſs the Bog, and to paſs the river Tiras, now known by the name of the Nieſter; after which they had ſtill another deſert to march through, before they arrived at Jaſſi on the banks of the Pruth. But Catherine encouraged the army, diffuſed an alacrity among the troops, ſent refreſhments and aſſiſtance to the Officers, and extended her tenderneſs and care even to the common ſoldiers.’

The Hiſtorian's reflections on Peter's publicly acknowleging his marriage with Catherine, are liberal, philoſophical, and juſt:

‘The applauſes of ſubjects to abſolute Princes, are always ſuſpicious, but the acclamations with which this marriage was received at Peterſburg were ſincere, and ſeconded by all ſenſible perſons throughout Europe, who with pleaſure ſaw, and nearly at the ſame time, on one ſide, the heir of this vaſt Monarchy, without any other glory than that of his birth, married to a Princeſs; and, on the other, a Conqueror and Legiſlator, publicly admitting to his bed and his throne, an unknown captive, without any other recommendation than merit. This approbation has augmented with the ſpread of that ſound philoſophy which, within theſe forty years, has made *ſuch progreſſes*, (tant de progrès); a ſublime and circumſpect philoſophy, teaching that only external tokens of regard are to be paid to any kind of grandeur and power; and that real reſpect is to be reſerved for well-exerted abilities, and public ſervices.’

The moſt intereſting part of this Hiſtory, and at the ſame time the moſt valuable, on account of the elucidation of doubtful facts, is the Czar's negociation with the Vizier Baltagi, in the campaign on the Pruth, where he was ſo ſurrounded with Turks and Tartars, that it was impoſſible for him to retreat:

‘All the relations and memoirs of the times unanimouſly agree, that the Czar, fluctuating in his mind, whether he ſhould renew the engagement the next day with the enemy, and expoſe his wife, his army, his empire, and the fruit of all his labours, to a danger which ſeemed almoſt inſuperable, retired to his tent oppreſſed with anxiety, and labouring under convulſions, to which he was ſometimes ſubject, and which his preſent ſolicitude contributed to increaſe. Thus reſigning himſelf a prey to the moſt torturing diſquietude, and unwilling that his diſtracted condition ſhould be known, he gave orders that no body ſhould be permitted to enter his tent. Then it was that he experienced the good effects of having permitted his wife to accompany him in this expedition. Catharine entered his tent, notwithſtanding his prohibition.

‘A woman who had faced death during all theſe engagements, who had been no leſs expoſed than any other perſon to the fire of the Turkiſh artillery, had a right to ſpeak. She did, and perſuaded her huſband to try what could be effected by negociation.

‘It has been an immemorial cuſtom amongſt Oriental nations, whenever a perſon aſks audience of the Sovereign, or his repreſentative, never to accoſt them empty handed. Catharine got together the few jewels ſhe had brought with her in this military round the baggage, and the Ruſſians had advanced within a hundred paces of the Turkiſh army; when, at length, the Grand Vizier proclaimed a ſuſpenſion of arms.

' All the Memoirs written by the Swediſh party, make this Vizier a cowardly villain, who had ſuffered himſelf to be bribed; as many Writers have accuſed Count Piper of having taken money from the Duke of Marlborough, to induce the King of Sweden to continue the war againſt the Czar; and a Miniſter of France has been charged with venality in the treaty of Seville. Such accuſations ſhould never be advanced, but on evident proofs; it is very rare that Prime Miniſters ſtoop to thoſe ſcandalous meanneſſes, which ſoon or late are diſcovered; if not by thoſe who gave the money, at leaſt by the public records, which are authentic vouchers of the treachery. A Miniſter has the eyes of Europe on him; his honour is the baſis of his credit; and he is always rich enough to ſtand in no need of becoming a traitor.

' To be Viceroy of the Ottoman empire, is a poſt of ſuch eminence, its profits in time of war are ſo immenſe; ſuch were the plenty and magnificence in the tents of Baltagi-Mehemet; ſuch the plainneſs, and eſpecially the ſcarcity of proviſions, in the Czar's army, that it rather became the Grand Vizier to give, than to receive: a ſlight compliment of furs and rings, ſent by a woman, according to the cuſtom of all Courts, or rather of all Eaſtern Courts, cannot be looked on as bribery. Baltagi-Mehemet's free and open behaviour, ſeems a ſtrong confutation of the accuſations with which ſo many books are ſullied in their accounts of this affair. Vice-chancellor Shaffiroff went into his tent with a numerous retinue; every thing was tranſacted publicly, and could not be tranſacted otherwiſe. The very negociation was entered on before a man in the King of Sweden's ſervice, being a domeſtic of Count Poniatowſki; this man was an Officer under Charles the Twelfth, and acted on the preſent occaſion as Interpreter: the articles, moreover, were publicly taken down in writing, by the Vizier's firſt Secretary, Hummer Effendi. Even Count Poniatowſki himſelf was there; and the preſent to the Kiaia was offered publicly, and according to the ceremonial: in ſhort, every thing paſſed in the Eaſtern manner. Preſents were made on both ſides; ſo that nothing can have a leſs appearance of treachery. What determined the Vizier's aſſent to a ceſſation of arms, was, that at that very time, the corps commanded by General Renne, on the river Sireth in Moldavia, had croſſed three rivers, and was near the Danube, where Renne had taken the town and caſtle of Brahila, though defended by a numerous garriſon under a Baſhaw. The Czar had beſides, another body of troops ad-

vancing

‘ Whatever might have been the diminution in the Czar's army, in conſequence of the late action, he flattered himſelf, that ſo intrepid and ſo obſtinate a reſiſtance, would incline the Grand Vizier to grant terms of peace honourable to the Port, agreeable to his Maſter, and at the ſame time not too mortifying to the empire of Ruſſia. The great merit of Catharine ſeems to have been, her diſcovering this poſſibility, at a criſis when the Ruſſian Generals ſaw nothing but inevitable deſtruction.

‘ Norberg, in his Hiſtory of Charles XII. mentions a letter from the Czar to the Grand Vizier, wherein he expreſſes himſelf in the following terms: “ Should I, contrary to my intention, have had the misfortune of incurring the diſpleaſure of his Highneſs, I am ready to redreſs whatever complaint he may have againſt me. I beſeech you, moſt noble General, to prevent the farther effuſion of blood; and I conjure you, from this moment, to put a ſtop to the exceſſive fire of your artillery. Pleaſe to accept of the hoſtage I have ſent you.”

‘ This letter, like moſt of the pieces publiſhed at a venture by Norberg, is a manifeſt forgery; it is dated the 11th of July, N. S. and the letter to Baltagi-Mehemet was dated the 21ſt, N. S. It was not written by the Czar, but by Marſhal Sheremetoff, who did not make uſe of ſuch expreſſions, as, “ the Czar has had the misfortune of incurring the diſpleaſure of his Highneſs;” ſuch terms as thoſe are ſuitable only to a ſubject who implores his Maſter's forgiveneſs: as for an hoſtage, it is out of the queſtion; none was ſent; the letter was carried by an Officer, whilſt the artillery played on both ſides. Sheremetoff only reminded the Vizier of ſome overtures of peace made by the Porte, through the channel of the Engliſh and Dutch Miniſters, at the beginning of the campaign, when the Divan demanded the ceſſion of the citadel and harbour of Taganroc, which had been the real cauſes of the war.

‘ No anſwer being received from the Grand Vizier within ſome hours, it was apprehended, that the bearer had been killed, or was detained by the Turks: therefore a ſecond expreſs was diſpatched, with a duplicate of the letter; a council of war was alſo held, at which Catharine aſſiſted; the reſult of it was as follows, and ſigned by ten General officers:

“ Should the Vizier not accept of the conditions offered; ſhould he inſiſt on our laying down our arms, and ſurrendering at diſcretion: it is the unanimous opinion of all the Generals and Miniſters, that an attempt be made for breaking through the enemy.”

‘ In conſequence of this reſolution, a trench was thrown up ally tried and executed in effigy. The Turks did not act thus. Proceſſes for contumacy, and the publication and poſting up of ſentences, being unknown among them, and much leſs executions in effigy, their law prohibiting all human repreſentations of any kind whatever. It was in vain they inſiſted on Cantemir's being delivered up, Peter expreſſing himſelf in theſe very words, in a letter to Vice-chancellor Shaffiroff:

“ I will rather cede to the Turks all the country as far as Curſk; I ſhall ſtill have ſome hopes of recovering it; but my word once forfeited, is irrecoverable; it muſt not be violated. Honour is all we have peculiar to ourſelves; renouncing that, is ceaſing to be a Monarch.”

‘ At length the treaty was concluded, and ſigned near the village Falkſen on the Pruth.’——

This volume concludes the Hiſtory of Ruſſia under Peter the Great; and an Appendix is added to it, containing the condemnation of the Prince Alexis, articles of the peace at Neuſtat, and the Czar's proclamation for the coronation of the Empreſs Catherine.

Of the tranſlation it is needleſs to ſay any thing: and we ſhall only mention an anachroniſm copied from what in the original could only be a typographical error, that it may be corrected in a future edition, viz. Auguſtus King of Poland is ſaid to have waited upon the Czar at Jaroſlow in 1714, (p. 10,) inſtead of 1711.

A Form of Prayer, and a new Collection of Pſalms, for the Uſe of a Congregation of Proteſtant Diſſenters in Liverpool. 8vo. 3s. 6d. ſewed. Henderſon.

TO this form is prefixed the following Advertiſement,—— ‘ Theſe compoſitions are not the haſty production of any one perſon, but the joint labour of ſeveral, improved by the judicious remarks of many. The Society for whoſe uſe they were drawn up, have now made them public; and hope they will receive many farther improvements, from the candid examination of thoſe who have not yet peruſed them.—Until ſuitable offices are compoſed for BAPTISM, and the LORD'S SUPPER, theſe rites will be adminiſtered as uſual among PROTESTANT DISSENTERS.’

In what manner public worſhip ſhould be conducted, ſo as beſt to anſwer the important ends of its inſtitution, is an enquiry into which, at preſent, we ſhall not enter. It gives us great pleaſure, however, to ſee a *public form* introduced into a Congregation of Proteſtant Diſſenters. It does honour, in our opinion, both to their candour and their judgment; and the example, we hope, will have a happy influence on other congregations. The uniformity that takes place, in regard to the mode of public worſhip, in ſo heterogeneous a body as that of the Diſſenters, is, indeed, at firſt ſight, ſomewhat ſurprizing; eſpecially when one conſiders the diverſity of ſentiments that is to be found among them, upon points which are certainly attended with fewer difficulties. It would not, perhaps, be a difficult matter, however, to account for the uniformity of this mode, without having recourſe to a general perſuaſion that it is preferable to any other mode. But as a free diſcuſſion of this delicate point, would, probably, give offence, we ſhall content ourſelves with throwing out this general hint, which thoſe who think the ſubject is of importance, may purſue at their leiſure.

The advantages ariſing from ſtated forms in public worſhip, have never, as far as we know, been clearly and diſtinctly ſtated; the ſubject is certainly of great moment; and a full, candid, and ſerious examination of it, would, we are perſuaded, be attended with conſequences favourable to the cauſe of truth and piety.

In regard to the work now before us, it contains nothing, as far as we are able to judge, but what every Proteſtant may readily aſſent to; there is a plainneſs and ſimplicity in the language which does honour to the Authors; the ſeveral ſervices are of a proper length; and a ſpirit of rational piety breathes throughout the whole. The following ſpecimen may not prove unacceptable to our Readers:

‘ *A Prayer for Repentance and Pardon.*

O Gracious God, our heavenly Father, who deſireſt not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and haſt encouraged us to hope for thy mercy upon repentance, and amendment of life; we deſire, with our whole hearts, to return to the obedience of thy commandments: may we from henceforth forſake every evil way; correct whatever is wrong in our temper and conduct; and delight in the practice of every thing good and virtuous; that we may obtain from thee, the God of all mercy, the forgiveneſs of our ſins; and an inheritance among thoſe who are ſanctified. *Amen.*

‘ *For religious Wiſdom.*

O Father of lights, and fountain of knowlege, open the eyes of our minds, and enlighten us with true wiſdom: may we have pure and worthy apprehenſions of thy nature and providence: lead us to a right underſtanding of that religion which is acceptable to thee, and recommended to us in the Goſpel of thy Son: may we evermore diſcern, approve, and practice, the things which are excellent; and, by a life devoted to thy ſervice, be prepared for the glorious and everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. *Amen.*

‘ *For good Diſpoſitions.*

EVER bleſſed and moſt holy God, who ſearcheſt the hearts of men; and before all things regardeſt the virtuous and upright mind; we beſeech thee that our hearts may be endued with every good and pious diſpoſition: and that all the great truths of religion may have a powerful and laſting influence, in correcting the vices of our minds, and amending the diſorders of our lives; that by purity and righteouſneſs, we may approve ourſelves to thee, the judge of all the earth. *Amen.*

‘ *Piety to* GOD.

WE deſire at all times, to retain a moſt devout ſenſe, and holy admiration, of thine excellent nature; to reverence thine authority; to look up unto thee with ſatisfaction and joy, as the giver of all good; to love thee with all our hearts; to delight in thy ſervice; to be thankful for thine innumerable, and undeſerved mercies; to confide in thine all-gracious providence; and to yield an unreſerved, and grateful obedience, to all thy holy commandments. *Amen.*

‘ *Charity to Mankind.*

AS children of the God of all love and mercy; as members of the ſociety of mankind; and the common diſciples of Jeſus, we deſire to put on bowels of mercy, kindneſs, compaſſion, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, forgiving one another. We would do unto all men, as we deſire they ſhould do unto us; and in the conſtant exerciſe of juſtice and honeſty, humanity and mercy, fulfil the gracious purpoſes of thy providence, and live in peace and charity with all men. *Amen.*

‘ *Self-government.*

UNDER a deep ſenſe of our obligations, as thine off-ſpring, and the ſacred duties of our profeſſion, as the diſciples of Jeſus, who hath called us to glory and virtue, and the joyful hope of immortality, we earneſtly deſire to maintain a conſtant government over ourſelves; to be ſober, chaſte, and temperate in all things; and to direct our views to a future ſtate, in joyful expectation of thy mercy unto eternal life. *Amen.*

‘ *For Sincerity.*

O Ever preſent, moſt holy, and righteous God! before whom all things are open; may our hearts be upright in thy ſight: in whatever ſtation thou art pleaſed to appoint our lot; and wherever we are, in public, or in private, may it be our uniform and ſteady purpoſe, to diſcharge our duty with fidelity: may we never remove our integrity from us: and in that ſolemn day, when thou ſupreme over all, ſhalt judge the world by Jeſus Chriſt, may we be able to appear with humble confidence and joy; and be admitted into his glorious and everlaſting kingdom. *Amen.*

‘ *Submiſſion to the Divine Providence.*

O LORD GOD, whoſe never-failing providence ordereth all things both in heaven and in earth, and who art the Author of every good and perfect gift; we ſubmit ourſelves to the diſpoſal of that wiſdom which cannot err, and to the care of that goodneſs which is unchangeable and everlaſting; lead us whither thou pleaſeſt; place us in what circumſtances thou ſhalt judge proper: we would do thy whole will with fidelity and pleaſure; we would bear thy whole will with ſubmiſſion and patience: defend us, O gracious Father, from every real evil; confer upon us every needful good; may all events conſpire to the improvement and eſtabliſhment of our virtue; and may we be conducted by thine unerring hand, through all the changes of this mortal life, and finally admitted to the everlaſting habitations of the juſt, which thou haſt promiſed to thy faithful ſervants, by Jeſus Chriſt, our Lord. *Amen.*’

⁂ The publication of this Form of Prayer, &c. naturally leads our thoughts to the Liturgy of our eſtabliſhed Church, and makes us earneſtly wiſh, that our eccleſiaſtical Governors would new-model the whole of it. This they cannot but know is the ſincere deſire of many perſons, eminent both for their learning and piety, and whoſe warm attachment to the civil and religious conſtitution of their country, has never been called in queſtion. It muſt, indeed, be matter of ſerious concern to every reflecting mind, that, in a Church the moſt diſtinguiſhed for its learning and freedom of enquiry, of any in the Chriſtian world, the abſurdity of ſome parts of its public ſervice ſhould be ſo great, as would even ſhock the underſtanding of a *Cherokee.*

PROVIDENCE: *An allegorical Poem. In Three Books,* By John Ogilvie, M. A. *Concluded.*

MR. Ogilvie having, in the firſt book of this poem, endeavoured to vindicate the Œconomy of PROVIDENCE in the natural world, makes the wiſdom of its diſpenſations, with regard to revealed religion, the ſubject of the ſecond.

We muſt own, that after the moſt careful peruſal of this book, as well as of the firſt, it is our opinion, that the Author has diſtinguiſhed himſelf moſt ſucceſsfully in his poetical capacity. In vindicating the juſtice and the wiſdom of Providence in the order of nature, his ſubject might, perhaps, have furniſhed him with more and ſtronger arguments, drawn from philoſophical obſervations and experiments, than he has made uſe of; and in attempting to remove the objection brought againſt the late and partial publication of revealed religion, we are apprehenſive that the arguments he eſtabliſhes, will be thought very exceptionable, and that it will not be deemed altogether conſiſtent with the ſupreme wiſdom and goodneſs, to have ſuffered whole ages to languiſh under the gloom of obſcurity, merely that ſucceeding ages might be convinced of man's natural incapacity to diſcover, or attain to revealed truths. It is, and, indeed, has long been the opinion of many judicious perſons, that, after all the labours of religious Controverſialiſts, the reaſon why the publication of the moſt perfect religion was ſo long delayed, will ſtill remain amongſt the ſecret counſels of Providence.—We remember, however, to have read an ingenious diſcourſe, written by Dr. Robertſon, and preached before the Synod of Scotland, in which the propriety of the time when the Chriſtian religion was revealed, is largely and forcibly diſcuſſed.—This Diſcourſe we recommend to ſuch of our Readers as are inclined to enquire farther into the ſubject *.

But, though our ingenious Author has given us no material ſatisfaction with regard to this part of his ſubject, he has afforded us abundant entertainment by the ſplendor of his ſcenery, the richneſs of his expreſſion, and the various invention of his allegory.—Not ſuch allegory as Spencer meditated, of Paynim fierce, or red-croſs Knight; but natural exhibitions of the beauties of the univerſe, the elegant effects of art and genius, and the touching ſimplicity of native innocence.

The ſcene wherein the Author meets the Genii of his mechaniſm, *Contemplation* and *Fancy*, is thus beautifully deſcribed:

> 'Twas where a plain far from the haunt of man,
> Spread its green boſom to the evening ray,
> All ſoft and ſweetly ſilent; my ſlow ſtep
> Had led me wandering wide: the ſtream of thought
> In that calm hour to meditation due,
> Flow'd on the ſoul ſpontaneous; as the breeze
> On the ſmooth current of ſome limpid rill

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* See alſo the obſervations of Dr. Macknight, in the preſent Month's view, p. 194.

Steals o'er the ruffled wave. A duſky wood
O'erlook'd the field, and full in ſight oppos'd,
A range of hills frown'd o'er the checquer'd ſcene,
Crown'd with gay verdure; whence the liſt'ning ear
Thrill'd to the muſic of the tuneful choirs
That ſtream'd ſweet-warbling o'er the vale; or heard
Remote the deep's low murmur, like the voice
Of torrents from afar. Here all retired
Muſing I ſat.——

To prove the inſufficiency of Reaſon to diſcover any conſiſtent theological ſyſtem, and the conſequent expediency and neceſſity of Revelation, ſucceſſive views of the ſtate of the world are exhibited, in the firſt ages of ſimplicity; under the future rudiments of culture; and, at laſt, in the happier æra of its higheſt improvement; in all which the enquiry is continued, whether the human mind was, at any of theſe periods, able to diſcover a rational ſyſtem of religion: and how far its improvement in this reſpect correſponded to its progreſs in the invention of arts, or in the reſearches of ſcience.

The deſcription of Arcadia, in its ſtate of innocence; the appearance of Temptation, and its prevalence over the once happy inhabitants of that poetical region, are finiſhed by the glowing pencil of elegant Imagination.

At the command of Contemplation Fancy creates the ſcene:

Graceful he ſaid:—when lo th' attending Power
Struck with her magic rod the ſwelling lawn,
And work'd a new Creation! The low plain
Stretch'd to a field immenſe, where ſportive walk'd
The fair-robed Summer.—O'er her glowing form
Harmonious, flow'd the flower-embroider'd veſt,
Girt with a mantling zone;—her lucid eye
Beam'd ſweetly-radiant; and her cheek outvied
The cherry's deepening bloom. Soft on her lips
Sat all the laughing Loves; and in her hair,
Spread o'er the throbbing boſom, half-diſclos'd,
And ſwelling to the breeze; the Graces play'd
Luxuriant.—Round, the bleating flocks were rang'd,
A harmleſs train, that crop'd the flowery turf,
Or quaff'd the ſilver rill. In frolic ſport,
All-light they wanton'd; for no mound reſtrain'd
Their aery paſtime; and the ſavage tribe
Sought not their peaceful cot.——A diſtant lake *,
That ſwell'd its blue wave from the thymy hills,

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* *A diſtant lake*, &c.] The lake Stymphalis in Arcadia, where this ſcene is ſuppoſed to lye; which was contiguous to the city, and to the hills of that name.

Gleam'd thro' the looſened grove. As yet the birds[*],
Whoſe wings expanded veil'd the noon-day ſun,
Stain'd not its tide. Not far the ſimple hut,
Sweet haunt of Innocence and Peace! o'erlaid
With ſlender oſiers, and the flexile ſhrub,
Checquer'd the rural landſkip. O'er the field
Rov'd the young Shepherds, ſmiling in the prime
Of life, and near were ſeen the ſpotleſs Fair
Crown'd with the herbage of the broider'd mead,
That ſhower'd its ſpoils around them. Beauty beam'd
In every look, and on each cheek, the bloom
Of roſy youth, delightful as it glow'd;
With ſoft inchantment ſtole th' enraptur'd eye.

Rapt in ſweet tranſport as I mark'd the ſcene
All balmy-breathing:—Hail ye happy ſeats
(I thus exclaim'd) ye gentle tribes that taſte
The cup of Pleaſure, by the baleful ſeeds
Of Care untainted! may no Syren charm
Your ſtep from Nature's open court, to ſtray
Amid' the wilds of Paſſion! may you walk,
Thus bleſt, thus harmleſs, till ſuperior Powers
Once more deſcending to th' abodes of man,
Mark a new Eden, and tranſported join
To mortal ſtrains the high ſeraphic lay!

Thus from the feeling heart with joy inſpir'd,
The ſtream of rapture flow'd.—The power of thought
Smil'd with conſenting mien. Bleſt is the man
Who hears the voice of Nature; who retir'd
From buſtling life, can feel the gladdening beam,
The hope that breathes of Paradiſe. Thy deeds,
Sweet Peace, are muſic to th' exulting mind:
Thy prayer, like incenſe wafted on the gale
Of Morning, ſpreads ambroſia, as the cloud
Of ſpicy ſweets perfumes the whiſpering breeze
That ſcents Arabia's wild.—Yon rural train,
In careleſs indolence reclin'd; the field,
Gay with the hues of Summer; the looſe herds
That roam the paſture, and diffus'd o'er all,
The ſmile of Innocence, the guileleſs bluſh
Of ſimple Nature;—let theſe ſcenes recall
The prime of days, when in its vernal bloom,
Earth robed in verdure, from the Maker's hand
Came warm and genial; and her peaceful ſons
Knew not the lore of Luxury.—Serene
Thou ſeeſt them; various in the rural taſk

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[*] *As yet the birds.*] The Stymphalian birds who haunted this lake, and infeſted the country, are well known; as it was one of the labours of Hercules thoroughly to ſubdue them. The fertility of Arcadia, and the ſimple manners of its firſt inhabitants, render it peculiarly proper to the for which this deſcription is introduced,

Employ'd; or ſporting o'er the lillied lawn;
Or ſtretch'd at eaſe beneath the mantling bough,
Hymning the great Creator. Happy tribe!
But *perfect Happineſs* to man's frail race
Pertains not.—Drink inſtruction, and be wiſe.

He ſpoke;—and ſudden as I gaz'd around,
Bright in the glittering Eaſt[*] a form appear'd
Divinely beauteous, whoſe rich plumage gleam'd
Gay to the dazzling ſun: beyond the race
Of mortals fair, beyond the human ſize
Rais'd, with ſuperior dignity ſhe trod;
And ſeem'd a Goddeſs from celeſtial climes
To man deſcending, that her lenient hand
Might point the path to Happineſs. Her head
A crown encircled; o'er her limbs a robe
Floated in eaſy majeſty; a ſtar
Beam'd from her brow; and on her arm ſhe bore
A poliſh'd mirror, where the forms of things
Reflected, with tranſcendent luſtre flam'd.
Age in the glaſs beheld its wrinkled front
Smooth as the cheek of Hebe. Beauty ſhone
With angel-radiance; and Deformity,
(Had ſhrunk Deformity been there) had vy'd
With Helen ſtruggling in the arms of Love
Sweetly reluctant. Such the Goddeſs ſhone.

Not long ſhe trod the plain, when gathering round,
The rural tribe yet innocent, beheld
Her form with wonder; eyed her purple plumes,
Her crown, her ſtature, and her magic glaſs,
Curious, amaz'd, delighted.—But when near
She held the mirror up, and ſhow'd the face
That glow'd celeſtial, ſoft as Fancy paints
Bright Venus orient from the ſilver wave;
The throng obſequious to the powerful charm
Purſued her ſtep, nor knew that all the ſcene
Was falſe and hollow; nor behind the veil
Diſcern'd Temptation; till ſhe led them on,
Where rob'd in vivid green, a meadow ſpread
Its velvet mantle to the ſun. All-wild
They ruſh'd along, till in the ſecret ſnares
Spread o'er the ſmiling lawn, their ſlippery feet
Beſet, the Fiend ſecured them as her prey.

Loſt then at once were all the native charms
Of tender Innocence; the heart no more

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[*] *Bright in the glittering Eaſt*, &c.] The Reader will obſerve, that this allegorical Perſonage is ſaid to come from the Eaſt; as it was from that part of the world, alternately conquered by the Greeks and the Romans, that the luxury and effeminacy which finally ruined both theſe nations, was originally derived.

Whiſper'd its dictates to the ſimple tongue:
But ſmooth Deceit, familiar in the robe
Of Virtue, then firſt taught the gentle ſmile
To veil the rankling thought. Caught in the net
Of Vice, debilitating Sloth unnerved
Each manly effort; and Corruption, ſure
As ſome dark Miner, ſapp'd the mounds of Truth;
And gave the throng to wanton o'er the mead
Enlarg'd, and ſcreen'd from ſight the powerful chains
Unfelt, that held them in the Tyrant's power.

The reflections which this allegory affords on the ſubject, are thus expreſſed by Contemplation:

Now mark (thus ſerious ſpoke the hoary ſire)
How vain the boaſt of Reaſon, that preſumes
Its powers *adequate* to diſcloſe the truths
Reveal'd by Wiſdom.—To themſelves thou ſaw'ſt
Yon tribes abandon'd, free to chaſe their path
On Nature's common, as the judging mind
Approv'd or cenſur'd from impartial view.
Whence then by Paſſion's lawleſs arm ſubdu'd,
Thus unreſiſting fall they? Why repreſs'd [*]
Before Temptation's guileful glance, ſubſides
The voice of Reaſon? His deep-ſearching eye
Had ſeen the fraud of yon deceitful glaſs,
Had warn'd the throng to ſhun th' inſidious ſnare;
Had kept them innocent, did'ſt thou deſcribe
His ſphere with truth.—But how this leading Guide
Shields the firm thought from Pleaſure's gilded lure,
Thou ſeeſt; unequal to the taſk, he ſhrinks
Back from the field, or yielding [†], takes the ſide

Of

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[*] *Why repreſs'd*, &c.] The Reader will obſerve, that though there is ſome allegorical deſcription blended with this ſtory; yet the principal fact is ſtrictly true. The Arcadians were early invited to paſtoral life by the richneſs and fertility of their paſturage; they became afterwards a martial and intrepid people, as Herodotus particularly atteſts, Hiſt. lib. i. and they were at laſt enervated by the luxury which ſpread univerſally among their countrymen.

[†] *Yielding takes the ſide of Paſſion.*] This unequal poiſe of Reaſon and the Paſſions, is a truth which will ſtand in need of no proof to any perſon who is attentive to the operations of his own mind. The account which Cicero gives of this matter from his own experience, will be confirmed by univerſal teſtimony. Speaking of the errors which are imbibed in youth, he ſubjoins: Cum vero accedit eodem quaſi maximus quidam magiſter Populus, atque omnis undique ad vitia conſentiens multitudo, tum *plane inficimur opinionum pravitate*, a Naturaque deſciſcimus;—& optimus quiſque *veram illam gloriam* expetens, quam unam Natura maxime inquirit, in *ſumma inanitate* verſatur: conſectaturque nullam eminentem effigiem virtutis, ſed adumbratam imaginem gloriæ. Tuſc. Quæſt. lib. iii. How this deſcription of human Nature agrees

with

Of Paſſion, or faint-whiſpering, if his voice
Diſſuades from peril; yet its ſound unheard,
Amid the tumult of the madning mind
Neglected dies; as when the thunder roars;
The gentle murmur of the purling rill
Strikes not retentive on the thrilling ear.

Since then unfit from ſmooth Temptation's ſmile
To ſave its Votaries, in the trying hour
Decoy'd by Pleaſure; ſince his feeble glance
Diſcerns not Vice behind the mantling veil
Of borrowed charms; or dimly ſeen, his voice
Detains not from the chace:—Is Reaſon then
Thus weak, to nobler work *adequate*, bold
To ſearch th' Eternal in his work, or known
In Truth's ſtrait path to guide the reſtive mind;
When ſway'd by Fancy in his choice, or dup'd
By Paſſion in his purſuit?—Let thy thought
Weigh the full proof, and pondering judge the whole.

The next allegorical ſcene is, indeed, a noble one: it is a deſcription of ancient Egypt; and as the moral of the former allegory was the inſufficiency of human reaſon to guard againſt the ſtratagems of Temptation, when unſupported by the ſanctions of a rational religion; ſo the concluſion drawn from the following is the incapacity of a nation, diſtinguiſhed by arts and ſciences, to diſcover any ſuch religion by its own powers:

High o'er broad lawns with broider'd veſture gay,
Where Nature's liberal hand had ſhower'd profuſe
Her richeſt treaſures, and the young-eyed Spring
Walk'd in looſe luxury; we mark'd ſublime,
A ſpacious theatre, whoſe round incloſ'd
Proud Fanes, the boaſt of Science; obeliſks
That touch'd the blue horizon; towering domes
Piled in rude grandeur; and the dizzy height
Of ſky-topt pyramids, whoſe ſteepy ſpires
O'erlook'd a waſte of empire. 'Twas in all,
A mighty city; round whoſe ample ſkirts
A circling terraſs ran, broad, firm, and ſtrong,
To ſtand the daſh of torrents. From the brow
Of a ſteep hill, we view'd the ſcattering throngs

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with what he ſays afterwards of the wiſe man keeping his mind in a perfect and uninterrupted equilibrium; I cannot ſo readily diſcover. This admired Antient has probably been led into trains of ſentiment apparently oppoſite, by neglecting on ſome occaſions to conſider, that whatever difference we may obſerve in the characters and actions of men; yet the radical and diſcriminating qualities of the human mind, are characteriſtic, in ſome meaſure, of every individual; and a man with his paſſions and reaſon in conſtant equilibrium, would be an object as extraordinary as the Arabian Phœnix.

That roam'd at large. Some from the terraſs' height
Breath'd the cool breeze, whoſe lily-ſcented wing
Perfum'd the ambient air: ſome o'er the mead
Wanton'd in eaſy indolence, and cull'd
The ſpoils of Summer; while a few retir'd
Sat on a tower's proud top, emboſs'd around
With myſtic figures; and in thought elate,
Mark'd the declining ſun; deſcrib'd the courſe
Of planetary orbs; and when the ray
Of ſhy Aurora ting'd the glowing Eaſt,
* Eyed the firſt beam that gilds the morning ſtar,
And view'd its courſe along the brightning ſkies.

Not far, a river o'er its pebbled bed
Roll'd a majeſtic ſtream; along its bank,
Bloom'd the fair herbage of the mantling lawn,
Whoſe living hues illum'd th' unbounded ſcenes
With rich variety: ſpontaneous glow'd
In gay aſſemblage, all that binds the locks
Of Spring, when bluſhing, from her primroſe couch
She ſtarts; or floating wide, and circling, forms
The Summer's radiant mantle, looſely gay.

Charm'd as I look'd, bewilder'd Thought ſurvey'd
This ſcene of wonders burſting on its view,
Perplex'd; nor knew to clear th' entangling maze.
† Chief on the figures dwelt my dubious ſearch

In

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* *Eyed the firſt beam,* &c.] By the morning ſtar here is not meant the planet Venus, which uſually goes under that name; but the Dog-ſtar; from whoſe appearance, when it firſt roſe above the horizon, the Egyptian Philoſophers eſtimated the plenty or barrenneſs of the ſucceeding ſeaſon.

† *Chief on the figures,* &c.] The Egyptians, who applied themſelves early to the ſtudy of Philoſophy, invented this method of communicating knowlege, probably as being beſt adapted to the ſelfiſh purpoſe of confining it to a few. It was impoſſible when the God Mythras was repreſented by the Egyptians and Perſians, ſometimes with the head of a lion and the body of a man; ſometimes with a ſerpent twined about him; ſometimes with a flaming torch; and at others, in the habit of an High-prieſt:—that the vulgar of theſe nations ſhould comprehend the doctrines which were veiled in this manner; and were conveyed ſo darkly to the mind, that the reſearch of Science is bewildered in attempting to account for them. See Univ. Hiſt. vol. I. p. 507. Gale's Court of the Gent. vol. I. Le Pluche Hiſt. du Ciel Paſſ. In ſucceeding ages, when principles began to be eſtabliſhed, and regular ſyſtems to be deduced from them, this method of propagating Science became vague, uncertain, and unintelligible to the bulk of mankind, from the multitude of objects which were to be illuſtrated. The Egyptian learning therefore, which was at firſt conveyed by hieroglyphical ſymbols, s then partly preſerved in the ancient manner, by being inſcribed on ars erected for that purpoſe; and was partly committed to writing,

and

In deep ſuſpence, and ſcann'd their myſtic ſhapes;
Their parts incongruous, where the wither'd hand
Of bent Deformity had caſt the moulds,
And wildly freak'd with Beauty. Strow'd o'er all,
Theſe forms unſeemly rouz'd th' enquiring mind;
And couch'd ſome truth myſterious. The ſhort glance
Of miſt-eyed Reaſon darken'd as it view'd:
Nor Fancy's lightning-beam could pierce the veil.

While thus wild Paſtime o'er th' inviting ſcenes
Amuſive roam'd;—lo, from his ſecret cell,
Uproſe the River-Genius! In his hand
A trident wav'd, and o'er his form ſublime
Floated the mantling azure. On a car
Of pearl, inlaid with ſhells, whoſe poliſh ſhone
Reſplendent to the ſun; led by the train
Of ſporting Naiads, ſat the god-like Power;
His blue locks waving to the fluttering breeze
That wanton'd as he came. Gay Plenty near,
Shook her bright wings, and ey'd the laughing mead
With ſmiles aſkance, and o'er the landſkip held
Her horn redundant; all the bluſhing year
With rich luxuriance bloſſom'd in her ſmile.

He ſtood:—and ſudden in the ſwelling tide
Plung'd his broad trident. From its bottom turn'd,
The working current boil'd. Not long its bank
Repreſs'd the ſtream, but riſing o'er the mound,
It ſwept, a deluge, o'er the ſhrinking lawns;
And roll'd promiſcuous on its wave, the ſpoils
That crown'd the ſmiling year. Its banks o'erſpread,
Full on the city pour'd the guſhing ſtream,
And ſhook its circling terraſs. * Wide around
It ſpread, and whelming wrapt the broad champaign;
Far as the keen eye ſtretch'd its boundleſs view.

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and conſigned to the cuſtody of the Prieſts. Pythagoras at laſt became acquainted with this hieroglyphical learning, and tranſplanted it into Greece. See Strab. lib. xvii. and Diogen. Laert. de vit. Pythag.

* *Wide around it ſpread.*] In this deſcription of the Nile overflowing, the Author has conſidered his work as a poem, in which it is neceſſary to bring as many objects as poſſible into one view; rather than as an hiſtorical detail, in which the order of Nature is exactly followed. Thus the inundation of this river, and its conſequences, as far as theſe are connected with the preſent ſubject, are collected into one deſcription; though hiſtory informs us, that this proceſs goes forward very gradually. The overflowing of the Nile begins about the ſummer ſolſtice, and the river through the three ſucceeding months continues to riſe to the height of about ſixteen cubits, when the canals are opened, and the waters are diſperſed over Upper and Lower Egypt. After that time it decreaſes as ſlowly, and leaves the country covered with ſlime, and fitted for the purpoſes of agriculture. The Reader may ſee this curious ſubject more

Within, the voice of tumult and amaze
Was heard diſcordant; for the ſwarming throng
Ruſh'd o'er the ſtreets; ſome from the ſhelter'd wall
To ſee the copious tides, to mark the field
Juſt ſhrinking from the ſight! or the rude rock,
Half-loſt, and half-projected o'er the waves;
O'erlook the mighty ruin! Some intent,
With eager hope explor'd the riſing ſtream,
And ſearch'd its depth: thence kindling Fancy view'd
The diſtant Autumn, ſaw the forward ſtep
Of laughing Ceres, or aghaſt beheld
Where pale-lip'd Famine, from her baleful wing
Shook livid poiſon on the blaſted year.

Moſt ſought the ſacred Fane. The ſacred Fane,
With open porch, received the ſolemn throng
That call'd their God.—But ſtarting with amaze;
What ſudden horror thrill'd the darting thought!
When for that God whoſe thunder rends the ſkies;
Whoſe glance is lightning, and whoſe arm ſublime
Controuls the vaſt of Nature: when for Him
Unknown;—the brute ſtood bellowing!—In the Fane,
Superb of ſtructure, lodg'd the lordly Bull;
And ſtar'd, affrighted at the proſtrate train
That bow'd before his ſhrine! with awe-check'd hope
Approaching! and with pious fervor warm,
Imploring aid!—Grim Superſtition then
Obtain'd his nobleſt triumph; and elate,
Chain'd Reaſon to his car.—Aghaſt I gaz'd
With ſilent wonder; till Reſentment loos'd
The ſtruggling thought, and gave the voice to flow:

"Thus then abſorb'd is Truth's meridian ray?
Thus ſtoops th' Almighty's image to the ſhrine
Of groveling Inſtinct? then how vain is man!
Whence then the judging power by Heaven beſtow'd?
Whence weak Philoſophy thy boaſted ſway?
Why hears the mind appall'd the bold reproach
Of Heav'n's Vicegerent? Why the great command
That once conferr'd dominion?—Yet not *all*
Thus meanly bend; thus from his glorious ſphere,
Pull that internal ſun, that lights the ſoul;
And quench his radiant beam.—But ſay what men,
What ſons of Night and Ignorance are theſe?"

To this the Sire unmoved. Thou ſeeſt diſplay'd
The land of Nile, the fair illumin'd clime,
Mother of Wiſdom! where Philoſophy

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particularly treated than we can do in this note, by Herodot. lib. ii. Diod. Sicul. lib. i. Ammian. Marcell. lib. xxii. &c. among the Antients; and by Thevenot and Lucas, among the modern Travellers.

Firſt ſtretch'd his eagle-thought: [*] whence the pale dawn
Of Science o'er th' enlightned nations ſhone.
Lo where proud Memphis' mighty towers diſplay'd,
Stand in thy ſight! [†] The towering piles that ſtrike
Th' aſtoniſh'd gaze, by toiling ages rear'd,
The tombs of Kings, incloſe the putrid earth
By worms now loath'd. Yon high majeſtic dome
In ſolemn grandeur rear'd, unfolds to view
[†] The labyrinth. Theſe figures widely ſtrow'd,
The myſtic ſpells flung careleſs o'er the robe
Of Thought, where Reaſon's deep diſcerning ſearch
Can catch ideal ſhapes; veil'd from the ken
Of vulgar hope, as yon pale weſtern gleam
Behind the cloud's blue mantle. The fine form,
Fir'd by the ſun's attenuating beam
That thrills the vivid nerve; alive and keen,
Drinks purer ſpirits, and the kindling ſoul
Starts all to tranſport; [‡] in the ſparkling glaſs

Where

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[*] *Whence the pale dawn of Science*, &c.] Though it is not wholly evident, that the Greeks derived the firſt rudiments of learning from Egypt, as Cadmus, who introduced letters, was a Phœnician; yet it is certain, that their philoſophical and mythological ſyſtems were originally founded upon the knowlege which was acquired by the perſons who travelled in that country. Thus Diogenes Laertius informs us, that Pythagoras while he reſided in Egypt, was made acquainted with that ſecret learning, which was concealed from the vulgar of their own country, and from the foreigners of others. He returned inſtructed in all the wiſdom of Egypt; and communicated the knowlege he had acquired to his countrymen. We have reaſon to believe, that the Greeks derived their ſkill in navigation from the Phœnicians, who were a maritime people, as Thales, and ſome of their other Philoſophers, are ſaid to have reſided in that cultivated nation.———It is, however, probable, that their aſtronomical learning came originally from Egypt, rather than from Babylon; (notwithſtanding the teſtimony of Herodotus to the contrary) as their Philoſophers were much earlier acquainted with the former nation than with the latter; and it is certain, that the Egyptians applied at a very early period to Aſtronomy and Geometry; ſtudies which they were in ſome meaſure neceſſitated to purſue, by the peculiar circumſtances of their country. By meaſuring the depths of the Nile, and by knowing the quantity of water which was neceſſary to fertilize the ſoil, they were probably led to acquire geometrical knowlege; and as the appearance of the Dog-ſtar regulated this matter, it is reaſonable to ſuppoſe, that their attention to this circumſtance introduced aſtronomical reſearches. See Diod. Sicul. lib. i.

[†] *The towering piles*, &c. *The labyrinth*.] For a particular account of thoſe wonderful ſtructures, we refer the Reader to Herodot. lib. ii. c. 127, 148, &c. Ammian. Marcel. lib. xxiii. and Diod. ub. ſup.

[‡] *In the ſparkling glaſs*, &c.] This deſcription of the Eaſtern people may be applied with particular propriety to the Egyptians, among whom

enigmas,

Where Fancy looks, ten thouſand beauteous ſhapes
Dance on the ſight; and Judgment's guiding hand
From theſe ſelects to clothe her kindred train,
Rob'd like the Spring, in all the looſen'd ſwim
Of ſweeping Luxury.—Hence Learning ſhunn'd
The Vulgar's rude approach; Philoſophy
Walk'd with the Graces: the myſterious veil
Wrapt o'er her form, from the weak dazzled eye
Screen'd her diviner beauties.—Lo thy doubts
At once diſpell'd! Not theſe the ſimple train
Of ſmiling Innocence, untaught to know
Temptation's lurking ſnare; to ſhun the thorn
O'erlaid with flowers. Not theſe have trod the gloom
Of Night and Ignorance: but the young beam
Of dawning Science, o'er th' enlightned mind
Hath ſhone all radiant as the ſpangling-ſtar
That gilds the Morn's fair crown. Bold Reaſon there
Hath ranged his circuit; and * a glimmering ray

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enigmas, ſymbols, fables, and allegories, which are the offſpring of imagination, were remarkably predominant. As a proof of this, in concurrence with other teſtimony, we need only to adduce the practice of the Poets who travelled into that country, and formed their writings upon the model of that people. See the Author's Eſſay on the Lyric Poet. of the An. Let. i. p. 16, &c.

* *A glimmering ray from Revelation.*] Though there is no doubt ſome truth in this obſervation, yet by the well-meant zeal of ſome Writers, who would deduce every mythological abſurdity from the Bible; it has given riſe to ſo many extravagant theories, that an impartial Reader who would examine this matter, finds himſelf bewildered in the labyrinth of conjecture. Some of theſe Gentlemen (otherwiſe reſpectable for their learning) indulge the wildeſt flights of imagination, and collect the remoteſt points of ſimilarity to ſupport their hypotheſes. Theſe, becauſe they have found an ancient city of Cilicia, of the name of ΑΔΑΝΑ, they will have this place to be built in honour of Adam; and becauſe Adam is called the ſon of God, and Saturn the ſon of Heaven, for this and ſome other proofs equally convincing, they would perſuade us that Saturn was Adam. See Voſſ. de Idol. lib. i. The Reader is no ſooner inclined to wiſh that this might be ſupported by probable evidence, but a ſecond tribe are introduced, who tell us, that Saturn was not Adam, but Abraham. In the ſame ſpirit, a learned Author conjectures, that the Taautus (from whom Sanchoniatho is ſaid to have borrowed many of his principles) was the ſame with Moſes; and this for no reaſon, but becauſe Moſes and Sanchoniatho happen to agree in ſome tenets with regard to Phyſiology. The truth of this matter probably is, that the Jews and Egyptians became reciprocally acquainted with the opinions of each other, at the time when the former were in a ſtate of captivity; and hence, no doubt, ariſe ſome reſemblances in their philoſophical opinions, which are, however, ſo intermingled with fictitious circumſtances on the part of the latter, that it is no eaſy thing to diſcover the latent truth which is ſcreened behind ſo dark a veil.

From Revelation, trembling thro' the void,
Hath glanced on Truth. O'er all the circling ſkies,
Gay Hope elate hath ſtretch'd her daring flight,
And ſcann'd their worlds unnumbered.—Yet are theſe
Thus groveling to the brute! When o'er their fields,
Rolls yon deep current to impregn the ſoil
With fatning moiſture: * at the pompous ſhrine
Of bellowing Apis; yon pale proſtrate throng
Diſgrace the name of Wiſdom, and of man.

On the foregoing paſſage the Reader may poſſibly conclude with us, that it was not worth while to contradict the known and received philoſophy of the inundation of the Nile, for the ſake of a little of the marvellous, and the poetical criſis introduced.

Ancient Greece is the next object of allegory; and, after deſcribing the ſuperſtition of the Athenians, and the perverſion of the fine arts to promote its purpoſes, the concluſion from the whole is, that the human mind in every ſtate, either of innocence, of knowlege, or of the higheſt poſſible improvement, is unable to form any conſiſtent ſcheme of theology.

The ſubject of the third and laſt book, is the Diſpenſations of Providence with regard to human life.

As this book was the moſt difficult to the Author, ſo it will likewiſe be moſt unentertaining to the generality of Readers: it is, however, by no means deſtitute of thoſe fine effects of imagination which moſt agreeably characteriſe all Mr. Ogilvie's poetical writings.

The doctrine of the firſt allegory is, that diſeaſes are the conſequences of intemperance, and temptation of opulence.

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* *At the pompous ſhrine,* &c.] The Apis of the Egyptians repreſented the God Oſiris, whoſe ſoul was ſuppoſed to tranſmigrate into this animal. The funeral honours performed to this Deity, and the places through which the proceſſion paſſed, gave occaſion, as Diodorus Siculus inſinuates, to the fables of Cocytus, Lethe, Charon, &c. to which the Poets are ſo highly indebted. The next in ſucceſſion to Apis was a bull called Mnevis, and worſhipped at Heliopolis. Ο δε εν Ηλιȣπολει τρεφομενος βȣς, ον Μνευιν καλȣσιν, μελας εϛι, ϗ δευτερας εχει τιμας μετα τον Απιν, Plut. de Iſid. & Oſid. Abſurd, however, as this, and many other Egyptian inſtitutions may appear, it is yet certain that they retained juſt ideas of the Supreme Being. Of this truth the celebrated inſcription on the temple at Sais, as it is preſerved by Plutarch affords a remarkable proof. De Iſid & Oſid. The opinions of this kind which were entertained appeared to have been confined to a few individuals, as the bulk of the people certainly run into the moſt abſurd and ridiculous theology.

The ſcenery of the region of PLEASURE in this allegory, the high painting of the Goddeſs, and the various deluſion and intoxication of her votaries, are worthy the pencil of our creative Poet :

He ſpoke ; and ſwelling, as the magic rod
Of Fancy touch'd the trembling earth ; around,
A woody theatre aroſe ! the pines
Wav'd their green veſture o'er the ſhaded lawn,
Where bloom'd ſpontaneous beauty : all the tribe
That mellow Autumn from the cloudy hill
Beholds looſe-floating. Mid the circled field
An eaſy mount aſcending, raiſed its head
High o'er the topmoſt boughs ; whence to the gaze
Delighted, all the ruſhing landſkip glow'd.
Two paths of flowery turf, where Art diſpoſed
The rich embroidery, blooming as it roſe ;
Led thro' the winding foreſt. One entic'd
Th' unwary ſtep, that gradual ſcal'd the brink
Of a ſteep precipice ; whence the weak ſight,
Dizzy with horror ! mark'd the ſhaggy rock,
An height immenſe ! and tottering as he gaz'd
Th' affrighted youth drop'd headlong. From the mount
The other ſweeping ſhew'd a pompous pile ;
Whoſe front tranſparent glittered to the ſun,
And ſhew'd the broider'd dale. Its form diſplay'd
The ſimple elegance of taſte.——Below
A range of pillars, eaſy, light, ſublime ;
Upheld at once, and dignified the domes
That o'er the ſwelling arch majeſtic lean'd.
Above, an aery cupola diſplay'd
Its gleaming circle : from the illumin'd round,
The landſkip danc'd in all the kindling hues
That Fancy eyes with tranſport.————

As all-diſſolving, on the mount's high brow
I mark'd the ſcene luxuriant ;—on my ear
The lute ſweet-warbling pour'd a melting lay
Deep-felt, that trembled to the wiſhing ſoul.

Sudden, a Form all-radiant, as the cloud
That gilds a ſummer eve ; ſlow from the grove
Advanc'd ; of winning port ; her pinion'd wings
Hung looſe, and glitter'd to the ſparkling ray.
A veil fair-mantling, o'er her gloſſy limbs
Flow'd careleſs down ; and ſwimming to the breeze,
Heightned the ivory poliſh.—In her hand
The lute, of voice melodious, thro' the trees
Low-murmuring wav'd ; and on her moiſtned lips
The Graces dropt ambroſia. Gradual on
She came, and ſhow'd her charms all heav'nly fair,
Full to th' aſtoniſh'd gaze : and from the gate
Wide-opening, ruſh'd her loud-exulting train.

A joyous tribe, that thro' the mazy dance
Harmonious ſkimm'd in aery ring; gay-rob'd,
As the fair people of a vernal noon;
That ſport, and humming ply th' aerial wing.

One mid the circling throng ſuperior trod,
And claim'd their homage; yet his cheek retain'd
The fading roſe of youth, that ere its prime
Diſeaſe had wither'd, as th' expanding bud,
Smit by pale lightning's beauty-blaſting wing,
Untimely droops, and quivering threats a fall,
E're Autumn's rude breath bare the leafy bough.
Yet reeling from the feaſt, his eyes announc'd
Intemperate joy, though ſlow-corroding Care
Sat on his front. Behind him crawl'd the ſtep
Of feeble Age; a Sire, whoſe ragged brow
Time's gradual plough-ſhare deepning as it roll'd,
Had mark'd with furrows; and his palſied limbs
Bent, as he totter'd o'er the ruſtling lawn.
The reſt laugh'd loud, and Mirth with frolic laugh
Danc'd on their dimpling cheek: light to the voice
Of the ſoft lute, all looſe they rov'd along,
Where young-eyed Pleaſure led their ſtep, elate,
And heedleſs of the road. The blooming Fair,
Now ſmiling charm'd them; now her ſtealing lay
Thrill'd to the ſoul. Along the flowery path
Careleſs they follow'd; till aghaſt they view'd
The headlong precipice, and check'd their courſe
Sudden, and ſtarting, mark'd the howling wild.

Yet ſoon the danger vaniſh'd: the bleak ſcene
Familiar, frown'd no more. Though to the brink
One came, and foundering, tumbled as he gaz'd;
Another run, ſtood, totter'd, reel'd, and fell:
Yet ſtill the crowd precipitate preſs'd on,
Fearleſs of death. Some to their boſoms claſp'd
The roſy-featured Maid, whoſe beating veins
Throbb'd with ſoft tumult, and her downy cheek
Glow'd to the warm embrace. Some ſnatch'd the cup
Where the wine ſparkled, and with eager thirſt
Quaff'd its delicious poiſon. Some retired
Far in the dark wood's deep receſs, explor'd
Its windings wild, and led the willing Fair
To bowers where Nature weaved th' entangling ſhrub
In mazes intricate; that ſcarce the breeze
Was heard to murmur, and the Sun's weak eye
Look'd glimmering thro' the gloom. 'Twas all a ſcene
Of ſport, and frolic dance, and laughing joy.

Long o'er the lillied plain I caſt my eye;
Long mark'd the crowd that roam'd delighted on:
Alternate tranſport, pity, love, and fear

Work'd in my boſom. Dubious as I ſtood,
The Sire benignant ſmiled, and thus reſum'd.

Lo! from thy heav'n-illumin'd glance, the miſt
That veils from mortal man, the Powers unſeen
Who prompt to vice, is vaniſh'd! Raiſe thy ſight
From yon black cloud, and mark what forms appear.

I look'd, and hovering o'er the flowery turf
Were ſeen innumerable ſhapes, whoſe wings
Wav'd on the wind, or o'er the glittering field
Who trod in ſilence. Care with lowering brow
Slow ſtalk'd, and Slander, ſpeckled as the ſnake
That ſtings th' unwary traveller, along
The tainted earth trail'd looſe; or born on wings
Blue as the brimſtone's gleam, in ſecret ſhot
Her poiſon'd arrows; pining Envy gnaw'd
A blaſted laurel, from the locks of Fame
Snatch'd, as the Goddeſs to her lips applied
Her mighty trump, and *ſwell'd a ſolemn note
To Homer's venerable name.—Not far
Stood Diſcord foaming. Riot double-tongued,
And gleaming Frenzy, and thy yellow wing
Revenge, fell fiend! ſhook plagues, and thro' the breaſt
Infuſed their venom to the inmoſt ſoul.
O'er all *Diſeaſe* her beauty-withering wand
Wav'd high; and heaving on the heavy air
Her raven-pinions; bloated as ſhe ſail'd
The face of Nature. Shapeleſs was her form,
And void; the owl's ill omen'd eyes high-rais'd,
Speckled her front; her noſtrils breathed a cloud;
Pale Famine's ſallow hand had ſcoop'd her cheek;
And a green viper form'd her forky tongue.
Her wings the rank fen's putrid ſteam compos'd,
Condens'd to ſolid. All her form below
Ended in fiery baſiliſks, and ſnakes,
And ſcorpions dropping venom.—Slow ſhe mov'd
Along the troubled air; and from a bag,
(Wrought deep by Envy in her midnight den)
Scatter'd the ſeeds of death. The ſparkling bowl
Received them now; and now th' enfeebled corſe
Lank, open, ſpent, at each unfolding pore
Suck'd in the poiſon, as it roſe decay'd,
Livid, and weak, from Pleaſure's looſe embrace.

Soon o'er each withering cheek, the baleful Power
Had ſpread unſeen her life-conſuming ſtain;

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* *Swell'd a ſolemn note to Homer's,* &c.] This refers (as the intelligent Reader will obſerve) to the mean attempts of ſome Critics, who, becauſe they cannot reach the ſphere of Homer, would pull down this great Genius to their own level.

Nor knew th' exulting Youth, who quaff'd elate
The draught delicious, that untimely froſt
Lurk'd by the ſprings of life; and ſecret chill'd
The florid blood, and mark'd him for the tomb.

At laſt with weak ſtep came the trembling Sage,
Haggard, and ſhrinking from the breeze; his voice
Was deep, and hollow; and the looſe nerves ſhook
His ſilver-ſprinkled head. He thus began:

" O yet, while Heav'n ſuſpends your doom, be wiſe,
My Sons! O ceaſe to liſten to the lore
Of Pleaſure! Death attends her forward ſtep;
And Pain's keen dart ſhoots pointed from her ſmile.
Hear then the words of Age: Yet Fate beſtows
One hour; yet Virtue with indulgent voice
By me invites to ſhun the devious maze
Of Error:—Yet to crown with length of days,
With joy, with happineſs, your bold career
She hopes! O ſnatch the profer'd boon! be rouz'd;
E'er her ſtrong arm tremendous, at your heads
Shall launch th' avenging thunder: e'er diſmay'd,
Perplex'd, bewilder'd, wild; you ſeek the haunt
Of Peace, when Darkneſs veils her lowly cot;
And mourn her gentle ſmile for ever gone."

Chief on the youth whoſe bloom the mildew'd blaſt
Of fell Diſeaſe had ſtain'd; the words of Age
Impreſs'd conviction; ſtarting from his dream,
He paus'd a moment, dubious as he mus'd,
From Pleaſure's flowery path to turn ſerene,
With aim determin'd; or yet lingering, ſhare
Her rich repaſt, and wait ſome future hour.

Him thus half-rouz'd, the ſoul enchanting Fair
Beheld: the ruby deepened on her lip,
And keener radiance ſparkled in her eye.
Bare as the throbbing boſom to his view
Tumultuous heav'd; the raven-colour'd hair
Shaded its ſnowy white) all looſe ſhe ſprung
Back from the wood. The mantling veil clung round
Her poliſh'd limbs, and ſhew'd the beauteous frame,
Shap'd by the hand of Harmony, and rob'd
By all the Graces; to the lawleſs glance
Of youth, that wandering o'er her countleſs charms
Stray'd loſt in tranſport. With a ſmile that thrill'd
His inmoſt ſoul, ſhe charm'd him to her lore:
Then ardent, claſping to her ſwelling breaſt
His form high-kindling, with the voice of Love
Waked the ſoft feelings of the melting ſoul.

What then to calm enraptur'd thought avail'd
Slow-judging Age? Impatient of controul;
And fired to rage at Pleaſure's whiſper'd call;

The bright reverſion of his rich domains
Glanc'd quick on [illegible] fiery-ſtreaming eye,
And rous'd it to frenzy.——By the ſilver hair
He dragg'd the helpleſs ſire, while yet weak life
Leap'd in his boſom, to the ſhaggy rock!
(The gay companions of his frolic hours
Lent willing aid) and hurl'd him headlong down,
Regardleſs of his wail! I ſaw his hands,
His wither'd hands to graſp the ſteddy knee,
In vain extended! heard the ſuppliant voice,
Remote, as in ſome deep and hollow cave
Howls the low wind! and mark'd the wild eye, roll'd
In deep unutterable woe!——Deſpair,
Pity, and Anguiſh wrung my tortur'd heart
By turns, that wiſh'd a dagger might avenge
The ruffian deed. The Power of thought beheld
Sedate the mix'd emotions, and began:

Leave thou to Heav'n the wretch whoſe impious hand
Has ſoil'd the locks of venerable Age,
And hurl'd his Sire untimely to the tomb.
* Diſeaſe thou ſeeſt and Death already wait
To ſeize their victim. On the dizzy verge
Of Time he ſtands unpitied; and the Power
Impatient o'er him waves his ſweeping ſcythe.

The introduction of the aged Father, has a moſt happy effect, and the Poet has exerted every ſucceſsful art to give the pathos of the ſcene its proper force:

——— I ſaw his hands,
His wither'd hands, to graſp the ſteddy knee,
In vain extended———

Is worthy even of Shakeſpear.

This third book contains ſome other beautiful and majeſtic

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* *Diſeaſe thou ſeeſt and Death, &c.*] As this book opens with a complaint of the miſeries to which human life is expoſed, partly from the diſeaſes which are incident to man, and partly from the calamities of another kind to which his life is expoſed: it is replied here in anſwer to the firſt, that no argument can lye againſt Providence from this conſideration, becauſe diſeaſes are generally the conſequences of ſome ſpecies of intemperance. That many excellent moral ends are effectuated by theſe, is a truth, which the experience of individuals will not permit us to queſtion. Yet it is certain in general, that as diſtempers are entailed upon the moſt robuſt conſtitution by irregularity and exceſs; ſo perſons who are originally tender and delicate, will not only preſerve conſtant health, but will even retrieve a broken conſtitution, by regularity and temperance. It is therefore unreaſonable to accuſe Providence, as if it inflicted thoſe diſeaſes as puniſhments, which are really the natural conſequences of our own conduct.

es, for which we cannot here find room; but the ſpeech of SDOM, which draws it to a concluſion, we muſt not omit:

———— ———— ———— "Attend,
Ye ſons of men! ye children of the duſt,
Be wiſe! Lo! I was preſent when the Sire
Of heav'n pronounced his *Fiat*; when His eye
Glanc'd thro' the gulph of Darkneſs, and His hand
Faſhion'd the riſing univerſe;—I ſaw
O'er the fair lawns, the heaving mountains raiſe
Their pine-clad ſpires; and down the ſhaggy cliff
I gave the rill to murmur. The rough mounds
That bound the maddening deep; the ſtorm that roars
Along the deſart; the volcano fraught
With burning brimſtone;—*I preſcribe their ends.*
I rule the ruſhing winds, and on their wings
Triumphant walk the tempeſt. To my call
Obſequious bellows the red bolt, that tears
The cloud's thin mantle, when the guſhing ſhower
Deſcending copious, bids the deſart bloom.

"I gave to man's dark ſearch *ſuperior light*;
And clear'd dim Reaſon's miſty view, to mark
His powers, as thro' *revolving ages* tried,
They roſe not to his Maker: thus prepar'd
To know how diſtant from his narrow ken
The truths by Heav'n reveal'd; my hand diſplay'd
The plan fair-opening, where each nobler view,
That ſwells th' expanding heart; each glorious hope
That points Ambition to its goal; each aim
That ſtirs, exalts, and animates Deſire;
Pour on the mind's rapt ſight a noon-tide ray.

"Nor leſs in life employ'd, 'tis mine to raiſe
The deſolate of heart; to bend the brow
Of ſtubborn Pride, to bid reluctant ire
Subſide; to tame rude Nature to the rein
Of Virtue. What though ſcreen'd from mortal view
I walk the deepening gloom? What tho' *my ways*
Remote from Thought's bewilder'd ſearch, are wrapt
In triple darkneſs?—Yet *I work the ſprings*
Of Life, and to the general Good direct
Th' obſequious means to move.——O ye, who toſs'd
On Life's tumultuous ocean, eye the ſhore,
Yet far remov'd, and wiſh the happy hour
When Slumber on her downy couch ſhall lull
Your cares to ſweet repoſe: yet bear a while,
And I will guide you to the balmy climes
Of Reſt; will lay you by the ſilver ſtream
Crown'd with Elyſian bowers, where Peace extends
Her blooming olive, and the tempeſt pours
Its killing blaſt no more."———

In conſequence of that exalted ſtyle of imagery, and that abſtractedneſs ſteadineſs of ſentiment, which characteriſe this poem, we apprehend that its Readers will conſiſt chiefly of the diſtinguiſhed few, who are capable of taſting theſe fine efforts of art: for, though works of imagination bid the faireſt for being popular, thoſe that ſucceed the beſt, generally addreſs more to the paſſions than to the intellectual powers; and the reaſon is obvious, ſince they who are capable of feeling, are many more in number, than thoſe who are able to think.

If we have any objections to Mr. Ogilvie's execution in this poem, they are theſe; that we think his imagery, in ſome places, too diffuſe, and that his compound epithets are ſometimes planted too near each other. By ſhunning the track of common expreſſion, he has, though rarely, become obſcure; and in the purſuit of metaphor, he has ſometimes loſt ſight of ſimplicity. The minuter faults that we have obſerved, we think it not worth while to enumerate, nor to object againſt the proportion of a nail, when the whole figure is ſo nobly executed.

⁂ We have been favoured with a letter from Mr. Ogilvie, in which he has obligingly informed us, that we did not take the note on ver. 107. b. I. in the light he meant it*. We are entirely ready to believe, that Mr. Ogilvie did not intend to countenance the doctrine of a ſuſpended, or an occaſional, Providence; and only wiſh that he had expreſſed himſelf in a manner ſomewhat more explicit in that note; and that, inſtead of ſaying, 'Theſe apparent irregularities are only mentioned as ſeeming evidences that Providence does not conſtantly ſuperintend the government of the world,' he had ſaid, "Theſe irregularities in the frame and oeconomy of Nature, ſo many ſeeming evidences that Providence does not conſtantly ſuperintend the government of the world, are only mentioned here, that the objections generally derived from them, may be obviated in the ſucceeding part of the book."——This, or ſomething to the ſame purpoſe, we are willing to believe, was what he meant.

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* See page 136, of laſt month's Review.

MONTHLY CATALOGUE,

For MARCH, 1764.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *The Progreſs of a Female Mind in ſome intereſting Enquiries; containing,* 1. *a Soliloquy;* 2. *a Letter to a Jew, on the*

the Evidences of Revelation; 3. *a Letter to a Chriſtian Divine, on the Goſpel Syſtem, with ſome References to a late Free Enquirer*; 4. *a Remark on the Importance of the Hebrew Language.* By a Lady. 8vo. 1 s. 6 d. Corbet.

BEHOLD a Lady floating on the ſurface of Theology! The lightneſs of her dreſs keeps her above water—ah! no—ſhe ſinks——ſtretch out a pitying hand to ſave her—ſhe's gone!——Seriouſly, this female Mind, if it is really a female Mind, would have been much better employed in attending the progreſs of Pickles and Conſerves, than in purſuing thoſe abſtruſe enquiries, which require a depth of erudition, and a reach of thought, that few Ladies can attain.

Art. 2. *Paradiſe Reſtored; or, a Teſtimony to the Doctrine of the Bleſſed Millennium. With ſome Conſiderations on its approaching Advent, from the Signs of the Times. To which is added, a ſhort Defence of the Myſtical Writers, againſt ſome Reflections of the Biſhop of Glouceſter, in a late Work intitled,* The Doctrine of Grace, &c. By T. Hartley, M. A. 8vo. 5 s. bound. Richardſon.

The title-page is enough!

Art. 3. *Serious Reflections on the Rev. Mr. Taſwell's Viſitation Sermon, lately preached at Briſtol;—in a Letter from a Gentleman to his Friend.* 8vo. 9 d. Kearſly.

As we gave no particular account of Mr. Taſwell's diſcourſe, which was inſerted in our laſt liſt of ſingle Sermons, neither ſhall we enter into any farther detail of this anſwer to it, than briefly to mention, that the anonymous Author, conceiving the Diſſenters to have bean attacked in the viſitation-ſermon, has here entered warmly into their defence; and, in his turn, has vigorouſly aſſailed the eſtabliſhed Church:—but this controverſy was happily exhauſted about twenty years ago, in the celebrated trial of ſkill between the Rev. Mr. WHITE and the DISSENTING GENTLEMAN.

Art. 4. *The Chriſtian's New-Year's-Gift. Containing a Companion for the Feaſts and Faſts of the Church of England, Prayers and Meditations for the Uſe of the Holy Communion, and a Manual of Devotions for the Cloſet and the Family.* By a Clergyman of the Church of England. 12mo. 2 s. Newbery.

Fine ſpiritual pap for the ſucklings of grace in our Church by law eſtabliſhed, and for all who place their religion principally in feaſts and faſts, the obſervance of days, and the commemoration of ſaints! We find St. Paul reprimanding the *fooliſh* and ſuperſtitious *Galatians*, in theſe terms: *How turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage: Ye obſerve days, and months, and times, and years!——I am afraid for you, leſt I have beſtowed upon you labour in vain.* Our Author does not ſeem to know this paſſage, nor to be aware, that it was in condeſcenſion to the religious prejudices and inſuperable cuſtoms and habits of the common people, that our firſt wiſe reformers ſuffered certain weak and beggarly elements to remain in our Church.—So zealous is he to ſupport and revive ſuch kind of ſuperſtition, that he has moſt carefully and induſtriouſly collected traditionary ſtories mentioned by ſome antient writers concerning the apoſtles, but of no authority that can be ſafely relied on, and ſome of them that bear marks of forgery in their very countenance.

“ St. Peter, ſays our Author, towards the latter end of his life, and in the reign of Nero, ſettled at Rome. In this city he found the people ſtrangely deluded with the infernal arts of Simon Magus, whom they ſo much honoured, that, according to Juſtin Martyr, they erected a ſtatue to him, with this inſcription, *Simoni Deo ſancto*, To Simon the holy God.” (By the way, this part of the ſtory, taken from Juſtin Martyr, has been fully refuted by the late Dr. Middleton.) “ Peter, being highly provoked by this preſumptuous arrogance, made it his buſineſs to unmaſk the vile impoſtor, and lay open his prevaricating tricks and deluſions. For effecting of which there ſoon happened a very fit occaſion. There was, at this time, at Rome, an eminent young man, and a kinſman of the Emperor's, lately dead; and for the recovery of him to life, there was a conteſt between St. Peter and Simon Magus. The Magician being the challenger, our Apoſtle, ſtrong in faith, readily accepted it; and effected that by the power of God, which the other could not by the power of the Devil. [We never knew before that the Devil was ever ſo ſilly as to pretend to raiſe the dead to life.] The Sorcerer was extremely mortified at this defeat, and to recover his reputation, pretended to fly up to heaven, from the mount of the Capitol; by the prayers of St. Peter, the wings he had made [Quere, What did he make them of?] began to fail him, [Quere, How high was he got before they began to fail him?] and falling, he was ſo bruiſed, [Amazing that he was not killed outright!] that, in a ſhort time, he died.”

This ridiculous ſtory is recited by our Author ſo ſeriouſly, that we do not doubt but that he believed it himſelf, and thought it a very proper ſubject to exerciſe the faith of the vulgar, upon St. Peter's Day! We ſeriouſly, however, beg leave to inform our Author, that we are concerned to find ſuch a mixture of traſh in a book which contains ſo many well-compoſed forms of devotion. But what has moſt of all offended us is, his inculcating upon Proteſtants ſuch a low and groſs ſuperſtition in their receiving the ſacrament, as we hoped had been peculiar to the Roman Catholics, viz. a profound reverence for the materials which they are to ſwallow! We humbly conceive, that neither bread nor wine can ever become, by virtue of any conſecration, the proper objects of our reverence: and that the attention and reverence of the worſhipper in that act of devotion ought to be withdrawn, as much as poſſible, from material objects, and directed to the wiſdom and virtue, example and authority, of that great perſon whom he profeſſes to commemorate.

POETICAL.

Art. 5. *A Poem on the Peace.* 4to. 1s. Fletcher.

Here is a poem ſpoiled by the moſt unfortunate circumſtance in the world. The Author wrote this piece, he tells us, to amuſe ſome *heavy* hours.—*Heavy* hours!—the moſt improper he could have found to court the Muſe in! She is like a mere mortal Miſtreſs in that reſpect, and whoever ſolicits her favour, ſhould come as gay and lively as an Alderman to a turtle-feaſt. By neglecting this rule, and by addreſſing her in your *heavy* hours, you ſee, Sir! what *ſad* work you have made of it! Why here are verſes that are enough to make a dog howl to hear them repeated; ſuch as

Crevelt, indeed, one may bring into rhyme,
But Wilhelmſtahl will hardly come in time.
Kirch-denckern runs ſtill rougher in the verſe,
Alike the Muſes and the Frenchman's curſe.

But when the Sage tells the ambitious Pyrrhus, that

Epire can ſatisfy each juſt deſire
That wiſh can form, or appetite require:

Little do you think, perhaps, that this couplet is abſolute nonſenſe——What do you mean by appetite requiring a deſire?

And where you ſay, ſpeaking of the Warrior, that

"All his country's painted in his eye,"

you are not leſs incomprehenſible.

A little farther we obſerve,

Each tender wife now claſps her warlike Lord,
Dwells on his lips, and hangs on every word.

This is almoſt as ſtrange as the reſt: how ſhould the wife hang upon her huſband's words, while ſhe was dwelling on his lips?——All this comes of your writing verſes in your heavy hours.

But we were chiefly ſtruck with the following marginal note. 'The Author forbears at preſent to refer the Reader to a ſpecimen of his ſatirical talent, but he has ſome thoughts of printing ſome trifles ſoon.' Now, in ſober ſadneſs, if this be true, we are ſorry to hear it. Print trifles! Sir—Why! you had better make baſkets, mend ſhoes, cry Jeruſalem artichokes, or drive a duſt-cart.——Beſides, there is no novelty in doing what you have already done. In ſhort, we hope, both for your ſake, and for our own, that you will *not* print your trifles:—Be adviſed, good Sir! and let us have the ſatisfaction of turning one Author, at leaſt, from the error of his brain!

Art. 6. *The Remonſtrance. A Poem.* 4to. 1s. Burnet.

The Author remonſtrates againſt ſome few of Mr. Churchill's enormities, in ſuch verſe as the following:

—Men are made the victims of your ſport,
Only as means to furniſh a ſupport!
Poor Scotland thus may help you to regale,
And Miniſters of State—a ſtanding meal!
My Lords, take warning, fly him, give him way,
Forth iſſues MACER, deſperate for his prey;
No guineas in his purſe, you hear him rant,
A foe to vice from hunger, and from want.
With care he ſeeks out every weed and thorn,
Then ſhews th' offenſive wreath in Nature's ſcorn
Not Satire's honeſt ſpirit prompts his quill,
But downright intereſt, or what's worſe, ill-will;

And, ſpite of all his candid declarations,
Lives by the ſale of butcher'd reputations.

Art. 7. *The Earl of Warwick; or the King and Subject. A Tragedy.* 8vo. 1 s. Kearſly.

This piece is tranſlated, taken, or manufactured, from M. de la Harpe's tragedy, which was lately repreſented with ſo much applauſe on the French theatre, and of which we gave ſome account and ſpecimens in our laſt Appendix. It appears to have been intended, in its preſent dreſs, for the Engliſh Stage, but was rejected by the Managers; on whom the Tranſlator, or Imitator, is, therefore, not a little ſevere. 'Foreign groteſque Dancers, (ſays he) Eunuchs, or Italian burletta Strollers, ſwept from any part of Europe hither, can *get on* at either houſe, now diſtorted entirely for pantomime, dumb ſhew, outrageous ſqualling to a numerous orcheſtra, or the exhibiting a monſter, made up of coarſe cloth, timber, and other traſh: while the hearing a rational Speaker is now almoſt defeated, in the more conſiderable part of both theatres.' What the Writer means by this paſſage, we cannot very well tell; but if he intends by his *pantomime*, *dumb-ſhew*, *outrageous ſqualling*, &c. to cenſure the clumſy attitudes, or bad voices of the Dancers and Singers, or even the Managers for employing ſuch, we have nothing to ſay againſt it. But, for goodneſs ſake, why fall foul on the poor, dumb elephant? Elephants, good Sir! are not *monſters*: and tho' that which is at the play-houſe, may not be ſo compleat in all its parts, as the other lately exhibited near Buckingham-gate, the former is bigger, and will, in all probability, live much longer. This, at leaſt, is certain, that it is a better copy of a real elephant, than your performance is of that of the ingenious M. de la Harpe.

Art. 8. *Ingratitude. A Poem. Inſcribed to the moſt grateful of Mankind.* 4to. 1 s. Williams.

A moſt ſevere and bitter ſatire, on a certain great military Ag—t. The Author profeſſes, that it is the product of an infant Muſe. We may therefore hope for better and more finiſhed productions from him hereafter.

Art. 9. *The Patriot Poet. A Satire. Inſcribed to the Rev. Mr. Ch——ll.* By a Country Curate. 4to. 2 s. Wilkie.

Not a Country Curate, in all probability, but a Town-Scribler, fiſhing for a dinner in the dirty pool of Politics. He has taken off his Patron, Mr. Ch——ll's gaping *proſification* pretty well in the following couplets:

Teach me to twiſt a thought a thouſand ways,
And ſtring with idle particles my lays;
That, one poor ſentiment exhauſted, when
The weary Reader hopes a reſpite, then
I may ſpring on with force redoubled, till
I break him panting, breathleſs to my will.

Art. 10. *Faces ſacræ, ſive Epithalamium cœleſte Solomonis. Interprete* Caſpare Barlæo. 4to. 2s. Henderſon, &c.

There is juſt as much propriety in printing a Latin paraphraſe of the Song of Solomon, on occaſion either of our Sovereign's marriage, or that of his ſiſter, (both which are here taken notice of, in an introductory Latin poem, ſigned And. Henderſon,) as there would be in opening a birth-night-ball with a pſalm tune.——Not that the impropriety ariſes from the ſacred import of that Song, for to ſuppoſe that it means any thing about Chriſt and his church, can only be in the wild dreams of fanatic prejudice; but to attempt to reduce the greatneſs of the Oriental images and poetry, within the meaſured preciſion of Latin verſe, was abſurd in the deſign, and the application of it alone is more ſo.

Art. 11. *Report, or the Political Lyar, a Satirical Epiſtle.* 4to. 1s. Roberts.

If the Author of this jumble of ſtale political nonſenſe, received a ſheep's-head for his copy, he was paid in kind, and might juſtly acquit his Bookſeller for more than value received.

Art. 12. *An Eſſay on Satire and Panegyric.* 4to. 1s. 6d. Wilſon and Fell.

This Author deſerves to be diſtinguiſhed; for it muſt certainly require no ſmall degree of genius and invention, to write, as he has done, thirty-four full pages about nothing. As to the title, it is all *gratis dictum*, and the poem might, with the ſame propriety, be called a *Diſſertation on Dumpling*, or *a Compleat Detection of Archibald Bower*, as *an Eſſay on Satire and Panegyric.*

Art. 13. *A Poem on Cheſs.* 4to. 1s. Hawkins.

This little poem is written in ſuch a very elegant and agreeable ſtrain of verſification, that it may be read with conſiderable pleaſure, by thoſe who have any knowlege of the game it celebrates.

The King being diſplaced by a Rook, produces the following humourous ſimile:

> As when an aſs, that from the common ſtrays,
> And breaks thro' fences in fat meads to graze,
> Is by the Farmer bang'd from off the ground,
> And children chaſe him to the pariſh pound;
> The heavy, ſtubborn beaſt, with motion ſlow,
> And ſtep, by ſtep, juſt budges, loth to go;
> So moves of Majeſty the bulky weight,
> Now regal only in his port and gait.

The Author of this performance is undoubtedly capable of much greater productions.——*Ex pede Herculem.*

Art. 14. *Nature. An Ethic Epiſtle. Inſcribed to the Honourable Mrs. D—y.* 4to. 1s. Flexney.

As a teſtimony of filial duty, we cannot blame this poem. but are ſorry that the Author did not chuſe ſome leſs injudicious method to gratify the fondneſs of an affectionate parent: for this, conſidered as an Ethic Epiſtle, is a very poor performance; the numbers are feeble, the moral trite, and the philoſophy narrow and ſuperficial: witneſs the following line;

The world is made for man, and man for God.

Art. 15. *On* BENEFICENCE, *a poetical Eſſay.* 4to. 1s. Wilſon and Fell.

The Author of this poem informs us, that it was written laſt winter, during the hard-froſt, with an intent that it might open the hands and the hearts of all good Chriſtian people, to relieve and pity the Poor; but, that, unluckily, the froſt diſſolving, all thoughts of its publication were laid aſide.—This diſſolution of the froſt would have been a terrible ſtroke, indeed, to the poetical world, but for the reverſe of weather, which has happened this winter, and which has brought this inimitable poem to light.

Thus it begins:

Awake, Beneficence, kind Power, awake———
Each ſleeping plant———

The ſleep of plants is a doctrine now univerſally received, and *certes*, as our friend Scriblerus ſays, it was a right pleaſant thought in the Author, to make Beneficence call them up in the morning. Otherwiſe very cruel and diſagreeable conſequences might have happened; a Taylor's wife might have fallen upon a cabbage before its nap was out, and the poor plant might have been drawn, quartered, and potted, without knowing any thing of the matter.

Before the Poet has ſpun out ten verſes, he has ſoared quite out of ſight, and you might as well attempt to look for one of Jupiter's Satellites, with the naked eye, as endeavour to trace him. It is in vain, therefore, that he calls upon the Marquis of Granby, to take a peep at him while he is in the upper regions;

Then, then, O Granby, might thy heav'n-bent eye,
Deign with delight to view the heights I'd ſoar.

But if that noble Lord ſhould have any violent inclination to reconnoitre this thirteenth ſign, we would recommend to him the newly-improved teleſcope.

The Triumvirate who wrote the profound treatiſe on the Bathos, have not, in all they have quoted, and in all they have invented, exhibited a finer inſtance of it than is to be found in the following deſcription of the diverſion of ſhooting:

———— —— Hark, th' exploſion dire,
The dog, quick-ſcented, and high-bounding now
Anounce on ſome great embaſſy diſpatch'd
Death's harbinger—*or thruſh or linnet dies!*

But, for magnificent imagery—here we have it:

Lo with vaſt mountain ſpread, whoſe ſides immenſe,
And nods whoſe hoary head, take root whoſe feet
In the foundations of the ROYAL THAMES,
A floating mountain wars, tremendous more!

Beard ſtiff with icecles, rock-built his ſides;
Deep in the wave his lower parts deſcend,
As horrid towers his head above the flood,
This grinds his teeth in ire, and grapples firm,
And fierce aſſails.———

What can this huge Plinlimmon, this horribly monſtrous object be?——a fragment of ice floating upon the Thames. *Obe! jam ſatis eſt!*

NOVELS.

Art. 16. *Maria: The genuine Memoirs of an admired Lady of Rank and Fortune, and of ſome of her Friends.* 12mo. 2 vols. 4 s. ſew'd. Baldwin, &c.

A pretty, decent, intereſting romance. The Author, indeed, diſclaims the title, and would have us conſider the work *not* as a romance, but as a relation founded on fact, and free from all mixture of the marvellous or extraordinary. This pretence, however, is ſufficiently overthrown by the many *ſurpriſing* adventures contained in the book:—which is, nevertheleſs, what we have ſtyled it, an intereſting performance. The ſentiments are friendly to virtue and goodneſs, the language is eaſy, though unequal, and the ſtyle elevated above the common rank of modern novels. In a word, we conjecture that the Author has been in a hurry to finiſh the work; and that he is capable of a better production, if allowed more time to finiſh it.

Art. 17. *The Memoirs of Miſs D'Arville; or the Italian Female Philoſopher: In a ſeries of Adventures, founded on fact. Tranſlated from the Italian.* 12mo. 2 vols. 5 s. ſewed. Pridden, &c.

An old-faſhioned, unpleaſing, unintereſting tale, of a female's adventures in breeches: deſtitute of character, ſentiment or language. It may poſſibly appear to more advantage in the original; but the tranſlation is very poor:—and we much queſtion if the book was worth tranſlating at all.

Art. 18. *Family Pictures; a Novel: Containing curious and intereſting Memoirs of ſeveral Perſons of Faſhion in W———re.* By a Lady. 12mo. 2 vols. 4 s. ſewed. Nicoll, &c.

This Lady is a moral, though not a firſt-rate painter. Her pictures are not very ſtriking, but then they are decent, and will make proper furniture for the apartment of a novel-reading young lady.

Art. 19. *The Life and Adventures of Mr. Francis Clive.* 12mo. 2 vols. 5 s. ſewed. Lownds.

Low, dull, and abſurd. The Author ſeems to poſſeſs neither the powers of genius, nor the manners of a gentleman: yet he boldly ventures into the higher ranks of life, where he makes a moſt woful figure indeed! He ſucceeds beſt in deſcribing mean and worthleſs characters, not with *humour* (for in that way of writing he gives no ſpecimen of his abilities) but as they probably are found in real life. However, the ſcenes he draws of this ſort, are ſo diſagreeable, that we ſcarce remember to have peruſed a work of the kind, with ſo little ſatisfaction.

Art. 20. *Memoirs of the Chevalier Pierpoint.* Vols. 3 and 4. 12mo. 4s. ſewed. Dodſley.

We expreſſed our ſentiments of the two former volumes of this performance, in the 28th volume of our Review, p. 78; and as yet we ſee little reaſon to change our opinion of the work:—which, nevertheleſs, as we before intimated, will probably have its admirers.

Art. 21. *The Hiſtory of Charlotte Seymour.* 12mo. 2 vols. 5s. ſewed. Burnet *.

Echo. * *Burn-it!*

Art. 22. *The Hiſtory of Lady Louiſa Stroud, and the honourable Miſs Caroline Stretton.* 12mo. 2 vols. 5s. Noble.

We have obſerved nothing very *great* in this novel; but there is ſomething agreeable in ſo ſimple, decent, and moral a tale as is here related, in a ſeries of entertaining letters, written in a natural and eaſy ſtile; and even with a degree of elegance, notwithſtanding ſeveral marks of careleſſneſs, and ſome ſtrange words, which ſeem to be the coinage of a female mint. Indeed the Editor tells us, that the work was compiled by a lady, from original papers.

THEATRICAL.

Art. 23. *Midas: An Engliſh Burletta. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Kearſly, &c.

As the *Editor* of this piece aſſures the public it is 'written in the *true ſpirit* of the mock-heroic,' it may be thought not very polite to tell him, he *may poſſibly be miſtaken.* We do admit that 'BURLESQUE, in all times, from the *ſtage* of ATHENS down to the DRAGON OF WANTLEY, has been eſteemed one of the provinces of the drama; and, that its humour principally conſiſts in making *dignified perſonages* raiſe in our minds, *trite and ordinary ideas,* or elſe in giving to trivial objects a ſerious air of gravity and importance.' Is the Editor, however, *very ſure* that the Author has *ſucceeded,* even according to his own idea of the *true ſpirit* of the *Burleſque?* It is to be obſerved, that this ſpecies of writing, depends, more than any other, on that influence and connection, which, the learned ſay, prevail reciprocally between languages on opinions, and opinions on languages. And, it is certain, that both opinions and languages take a very different complexion at different æras. It is not impoſſible that the ingenious Author (for ſuch we allow him to be) is miſtaken with regard to both. He may have falſely conceived, that the heathen deities would appear *dignified perſonages* on a London theatre; where, in their very beſt cloaths, they always convey the moſt *trite and ordinary ideas.* It is impoſſible to burleſque what is conceived to be, in its own nature, ridiculous. We ſhould otherwiſe give our Author credit for many fine ſtrokes of humour in this work; which the *claſſical* Reader, who may be able to preſerve in idea, the imaginary importance of the perſonages of the drama, will undoubtedly admire. It is, indeed, impoſſible for any ſuch Reader, who has the leaſt taſte for drollery, not to be pleaſed with the peruſal of this performance. With regard to the public in general, however, the *humour of it* is out of date; and that not only in reſpect to the characters, but alſo in point of ſtyle. Every body knows how much Cotton's Traveſtie of Virgil has been formerly admired; *now*, hardly any body reads it without diſguſt; and we have lately ſeen a new excellent Traveſtie of Homer's Iliad, and another of Mapheus's equally rejected. The preſent age is too refined, in reſpect of ſtyle at leaſt, to be pleaſed merely with either ſhort, double, cramp, or reiterated rhymes. Such are the objections to this performance; which, we confeſs, notwithſtanding, gave us conſiderable pleaſure in the reading. As to the *repreſentation*, the Editor ſeems to build greatly on the propriety with which it is *adapted to muſic*. On this head, however, we are obliged to declare, that moſt of the humour we diſcovered in reading, evaporated in its exhibition on the ſtage; in ſo much, that we were greatly diſappointed on being ſo little moved, and, indeed, at obſerving moſt of the audience ſo gravely liſtening to hear that *ſung*, which we laughed very heartily at, when *read*. It is probable, ſome *part* of this diſappointment ſhould be imputed to the actors; the greater part, however, we are convinced, was owing to the muſic's being *ill-adapted*; the moſt humorous ſongs being ſung to ſuch quick time, that the words, on the articulate pronunciation of which, the point of humour lies, are hummed inarticulately over, even ſo faſt, that, notwithſtanding the aſſiſtance of a book, the audience cannot poſſibly enter into the peculiar merit of ſo ſingular a performance. We would adviſe the author, therefore, or any one elſe, who, for the future, may write mock-operas, rather to take for a model the *Dragon of Wantley*, or ſome of the beſt Italian Burlettas, than to copy either the ſtyle or humour of Hudibras or Virgil Traveſtie.

Art. 24. *A Fairy Tale. In two Acts. Taken from Shakeſpear. As it is performed at the Theatre-royal in Drury-Lane.* 8vo. 6 d. Tonſon.

This Extract from the *Midſummer-night's Dream*, pleaſed in the repreſentation; the paſſages being judiciouſly ſelected, and the whole very prettily performed by the children.

Art. 25. *The Royal Shepherd. An Engliſh Opera. As it is performed at the Theatre-royal in Drury Lane.* 8vo. 1 s. Owen.

Among the moſt celebrated actions of Alexander the Great, may be ranked that of delivering the kingdom of Sidon from the tyrant Strato; and, inſtead of taking the dominion himſelf, reſtoring the crown to the lawful heir; who, ignorant of his pretenſions to it, lived as a ſhepherd in the country near Sidon. On this ſtory, which is more particularly told in Quintus Curtius, is the little drama before us founded. It is ſaid to be a tranſlation from Metaſtaſio; but, ſuch a tranſlation! A mere Engliſh audience may make what objections they pleaſe to the words Italian Operas, and rally the abſurdity of ſinging in a foreign tongue; but certainly every perſon that is furniſhed with a leſs pair of ears than thoſe of Midas, and hath the ſmalleſt ſhare of common underſtanding, muſt be more diſguſted by hearing ſuch Engliſh, than if they did not underſtand a word the ſinger might utter.

What propriety and grandeur of expreſſion is there not, for inſtance, in the following air ſung by the hero, Alexander?

If happineſs through me they gain,
I have not conquer'd then in vain;
'Tis o'er the hearts I wiſh to reign.
The greateſt glory I've in view
From victory is *good to do.*

The whole piece is written much in the ſame ſtrain.

POLITICAL.

Art. 26. *The Conduct of the Adminiſtration, in the Proſecution of Mr. Wilkes.* 8vo. 6d. Wilkie.

A ſpecious, well-written, miniſterial tract. On the ſide of government, (thank Heaven!) all is right, perfect, and ſalutary to the nation; on the part of the oppoſition, every thing is wrong, factious, and deſtructive of the public wellfare: and Mr. Wilkes is——what all the writers for the adminiſtration have been calling him, ever ſince the North-Briton became a formidable paper. Our Author, however, has too much decency to call names. He is ſomewhat invective, indeed, in his manner, but he has with it an air of moderation, that ſoftens his aſperity, and qualifies it into good-breeding. Such a writer will have more weight with the public, than a whole legion of party-railers, and dealers in controverſial ſcurrility.

Art. 27. *Reflections on the Marriage-act; with ſome Hints for a new Law: Humbly offered to the Conſideration of Parliament.* 8vo. 1s. Woodfall.

It muſt afford great ſatisfaction to the public, that, amidſt the miſerable conteſts which engage our ſtateſmen, they yet find time to meditate improvement in a law, ſo univerſally diſtaſteful and ſo unqueſtionably impolitic and pernicious, as the marriage act. With regard to the reflections before us, though they here and there betray an air of unſuitable levity, yet the Author has ſuggeſted ſome propoſitions which are well worthy of conſideration. Such as—obliging wives at all times to bear their huſbands names—The preventing ſingle women from aſſuming the names of perſons to whom they are not married—The making a promiſe of marriage, with ſubſequent copulation, an actual marriage—The impowering civil magiſtrates to marry—An alteration of the legal terms of puberty—And a declaration of the validity of all marriages, made either in England or Scotland, ſince paſſing the preſent Act.

Some of theſe propoſals, however, ſhould be admitted with caution, —That, in particular, for making a promiſe of marriage, with ſubſequent copulation, an actual marriage.——There ought to be the moſt clear and powerful proof required of ſuch a promiſe being made ſeriouſly, with a view to ſeduce: or an avenue may be opened for frequent perjuries, and men may be forced into unequal connections, which cannot fail of procuring miſery to themſelves, and, in the end, miſchief to the ſtate.

Art.

Art. 28. *Reflections on the preſent Commotions in Bengal.* 4to. 1 s. Kearſly.

Our late diſaſters in the Eaſt-Indies have produced a glut of pamphlets for and againſt the Directors of the Company and their ſervants abroad. The judgment to be paſſed on theſe pieces, depends altogether on the authenticity of the facts alledged, concerning which we will not preſume to determine. But the better to enable our Readers to judge for themſelves, we ſhall lay before them a ſhort account of the ſtate of affairs in that part of the world, when Lord Clive left Bengal, with the revolutions ſince; and then, after pointing our to which ſide each writer inclines, we ſhall leave every one to purſue the arguments at large, as his leiſure or inclination ſhall permit him.

When Lord Clive left Bengal in January 1760, our alliance with the Nabob Jaffier Aly Chan was in its utmoſt force; it had now exiſted three years, in the courſe of which we had rendered him very ſignal ſervices, ſome efforts towards independency excepted.———

Our national character throughout the whole empire was reſpected and admired; our fidelity to Mahommed Aly in the Carnatic, to thoſe allies who had aſſiſted us in Colonel Ford's expedition, and above all to Jaffier Aly Chan, to Ramnaran, the Deputy Nabob of the province of Bahar, and to Roydullub, the Prime Miniſter. To Jaffier Aly Chan we ſtood engaged to ſupport him in the Soubaſhip againſt all his enemies; to the ſecond, to preſerve him in his honour, fortune and government, as long as he continued true in his allegiance to his maſter the Nabob; to the laſt, Preſervation of life and honour, as long as his behaviour merited our protection.———

"Our military reputation was in its greateſt luſtre, by victories over French, Dutch, and natives, unſullied by the leaſt check or breach of faith. The force left by Lord Clive was far greater than had been ſeen in that country ſince the battle of Plaſſey; and no enemy to contend with, but the Shahzada, the Mogul's ſon, who had never dared to make a ſtand againſt us, but fled before an army of half the ſtrength of the one then ready to take the field under the conduct of Colonel Caillaud, who had commanded on many occaſions in the Carnatic with diſtinguiſhed reputation.

"Such was the happy ſituation in which Lord Clive left the Engliſh affairs in Bengal; and yet in a few months, a confuſion bordering on anarchy, productive of urgent neceſſities, was pleaded in juſtification of depoſing Mir Jaffier, totally ſubverting the whole political ſyſtem, and Ramnaran was given up to chains, and I believe to death.

"A total deviation from the wiſe maxims by which the Engliſh had juſtly obtained ſo great a reputation produced this fatal reverſe.

"The Shahzada, now indeed nominal Mogul, his father having been depoſed and murdered by the Vizir, entered the province of Bahar in the month of January, in the ſame manner as the preceding year; and our army, conſiſting of 500 Europeans, joined by 8000 horſe and 5000 foot, under the command of Meorum, the Nabob's ſon, took the field in January, and began their march towards the enemy. Ramnaran, thinking himſelf equal to the conteſt alone, and probably ambitious to recommend himſelf by his bravery, hazarded a battle; but a part of his army deſerting to the enemy, he was defeated, himſelf very much wounded, and his life preſerved by the brave efforts of a body of 400 of our ſeapoys, of whom the far greateſt part were cut to pieces in covering his retreat. Our army and that of the Nabob now approached the enemy, and after remaining three days in ſight of each other, the third the enemy got round us, and attacked the young Nabob, preſſing him ſo cloſe that he was wounded; and on the moment of defeat, when a battalion of our Seapoys attacked the enemy and put them to flight, without the Europeans having an opportunity to act. Inſtead of preſſing on the enemy, keeping up the panick, and preventing their rallying, we halted ſix days at Patna; the ſeventh the Shahzada made a forced march, paſſed us, and puſhed for the paſſes; which could he have reached before our troops, the province of Bengal would have been expoſed to him, without any poſſibility of our obſtructing him. Having a fleet of boats on the Ganges, we embarked ſome of our troops, and ſecured the paſſes, while the reſt of our army, joined by the young Nabob's, followed the prince by land; who finding himſelf in danger of being cooped up between two armies, ſtruck over the mountains, hitherto thought impaſſable even for a letter-carrier, and after a painful march of fifteen days, appeared in the open country of Burdwan; and now began the confuſion which deſtroyed the government. All the dependent Rajahs and land-holders weſt of the Ganges from north to ſouth were in arms; ſome joined the Prince; all withheld their rents; the Purrhunean too became more bold in his rebellion, and threatened Patna; and, to compleat the ſcene, a body of 10,000 Mharatta horſe entered by Cuttack, and laid waſte the ſouthern countries, threatening a junction with the enemy."——

The Prince retired to the north, and the Purrhunean Rebel puſhed for the mountains. Our main body, joined by the young Nabob, were now in the Purrhunean country, and within a forced march of the Purrhunean Rebel, when, on the 20th of July, the young Nabob, ſleeping in his tent, was ſtruck dead by a flaſh of lightning. This put an end to all operations; the rains were ſet in, the rivers ſwelled, and the armies went into quarters.——

A thouſand cares preſſed on the unhappy Nabob, at a time his mind was diſtracted with grief for the loſs of his ſon. Such was the ſituation of affairs when Mr. Vanſittart arrived in *Bengal*, and took the chair.—

At this juncture, the Nabob's ſon-in law, Coſſim Aly Chan, came down on a viſit to the Governor, and to conſult with him on the diſtreſſes of the ſtate.—At length certain conditions being agreed to, Jaffier was depoſed, and Coſſim Aly Chan proclaimed Nabob.—He being a man of more abilities than his predeceſſor, applied himſelf to reſtoring order to his finances; but what facilitated his meaſures was the happy ſucceſs of our arms.—Not knowing how ſoon he might quarrel with his new friends, he retired from his capital to a ſtrong fort 300 miles from Calcutta, early in 1761, where he occupied himſelf in attending to his finances, and forming an army on our model.——

Much diſpute aroſe between us reſpecting certain encroachments in trade, which he complained of, and checked by force. Mr. Vanſittart, unwilling to repel force by force, went to viſit the Nabob, and concluded a treaty, which his council refuſed to ratify.—The Nabob now grown powerful by a full treaſury and a large army, aſſerted the validity of the firſt treaty, and in conſequence ſeized ſome boats near Patna

for

ſor the duties. The Engliſh Chief there repelled force by force, and a ſkirmiſh enſued, which terminated in the capture of Patna, which they again loſt the next day, and all our troops were either killed or taken priſoners. Unhappily for Mr. Amyatt, he was not yet out of the Nabob's reach; a party overtook him, murdered him and Mr. Woolaſton, both gentlemen of very amiable characters; and the reſt were taken priſoners. On advice of this, Mir Jaffier was proclaimed, and Major Adams, then commanding officer, took the field. By the laſt advices, our army, with Mir Jaffier, was in poſſeſſion of the Capital, and troops were on their march from Fort St. George. As ſoon as the rivers fall, an action muſt decide whether Mir Jaffier is Nabob, or the Engliſh drove out of the country.

Such is the unhappy ſtate of our Eaſt-India concerns. The Author of this pamphlet is of opinion, that our ill ſucceſs is the effect of the diſputes among our own great men; for he obſerves, that the depoſing Mir Jaffier had formed two irreconcileable parties in the council and ſettlement; and that, to add to this misfortune, the Directors raſhly and imprudently turned out their beſt ſervants.

Art. 29. *A Letter from certain Gentlemen of the Council at Bengal, to the Honourable the Secret Committee for Affairs of the Honourable United Company of Merchants of England trading to the Eaſt Indies. Containing Reaſons againſt the Revolution in favour of Meir Coſſim Aly Chan; which was brought about by Governor Vanſittart, ſoon after his Arrival in that Province.* 4to. 1 s. Becket.

This Letter is penned with good ſenſe and ſpirit: but till the truth of the facts here advanced is aſcertained, we muſt ſuſpend our judgment as to the real merits of theſe Gentlemens complaint. In the mean time, we will only add, that ſeveral very curious particulars are here related, which are well worthy of the Reader's attention.

Art. 30. *A Narrative of what happened in Bengal in the Year* 1760; *wherein is contained, an Account of the Revolution which took Place at that Time.* 8vo. 1 s. Bathurſt.

This pamphlet, we are told, was firſt printed about three Years ago; and all the copies of it were then given by the Author in preſents among his Acquaintance. It is, what the title imports, a mere narrative of the revolution, by which Meir Jaffier was depoſed, and his ſon-in-law, Coſſen Aly Khan, ſet up in his ſtead. The Writer concludes, that the happy effects of this event were then experienced. But, alas! the ſcene is changed.

Art. 31. *A Letter to the Proprietors of the Eaſt-India Stock.* From Lord Clive. 8vo. (not ſold) Nourſe.

If we may judge from this compoſition, Lord Clive has abilities to figure in arts as well as arms. This Letter is penned with good ſenſe and moderation, and carries all the appearance of truth and candour. His Lordſhip gently charges the Directors with ingratitude, in making unjuſt attacks on his character, which has been followed by an attack on his fortune, in endeavouring to deprive his Lordſhip, to the amount of 30,000 l. per annum, which was ſettled on him by Meir Jaffier, the late Nabob, as a reward for the ſervices he rendered him, in advancing him to that dignity. His Lordſhip gives a brief detail of the ſituation of affairs when he undertook their direction; and after a modeſt ingenious account of his conduct, both military and civil, he appeals to the Court of Directors for the truth of the facts, and calls upon them to declare, whether they think, that without the battle of Plaſſey, and its conſequences, the Eaſt-India Company would have been at this time exiſting?

Art. 32. *An Addreſs to the Proprietors of Eaſt-India Stock; ſetting forth the unavoidable Neceſſity and real Motives, for the Revolution in Bengal in* 1760. By John Zephaniah Holwell, Eſq; 4to. 2s. Becket, &c.

The purport of this pamphlet is, to juſtify the depoſition of Meir Jaffier, and the ſhare which Governor Vanſittart is alledged to have had in that tranſaction. For this purpoſe, we have a long account of various correſpondencies between Mr. Halden, Major Caillaud, and others, tending to expoſe the weakneſs, barbarity, and treachery of Meir Jaffier: and from thence to infer the neceſſity of depoſing him.

Art. 33. *Facts relating to the Treaty of Commerce lately concluded by Governor Vanſittart, without the Conſent of his Council, with the Nabob of Bengal: Together with Copies of ſome original Papers.* 4to. 1 s, 6 d. Becket, &c.

This, as may be inferred from the title, is a ſevere ſtricture on Mr. Vanſittart's treaty; which, if this Writer's animadverſions are well founded, was highly exceptionable.

Art. 34. *An Addreſs to the Proprietors of Eaſt-India Stock.* 4to. 6 d. Kearſly.

What has been ſtated in former pamphlets, is here repeated. The Writer imputes our diſaſters to the want of experience in a Governor brought from a diſtant ſettlement; and to the turning out a number of Counſellors, by orders from home, for no other crime, but an attachment to Jaffier Ally Cawn, who, at this time, muſt be either Soubah, or the Engliſh drove out of the country.

Art. 35. *Reflections on the preſent State of our Eaſt-India Affairs, with many intereſting Anecdotes never before made public.* By a Gentleman long reſident in India. 8vo. 1 s. 6 d. Lownds.

The Author takes a great ſcope, too wide for us to follow him. He writes in a ſpirited ſtyle, though ſometimes intermixed with too much levity. Upon the whole, he blames the depoſition of Meir Jaffier, and does not ſpeak very favourably of the Governor who is ſuppoſed to have promoted the revolution. How far he is culpable, we leave others to determine; we will only obſerve, that the majority of theſe printed narratives concur in cenſuring his conduct.

Art. 36. *Another Letter from a Proprietor of India Stock, to his Friend, a Proprietor. Wherein are contained, two authentic Papers from the Nabob, Coſſem Ally Khan: which give farther Light into the Grounds of the preſent Diſturbances.* 8vo. 6d. Bathurſt.

This is in vindication of the Governor; and a material charge againſt him is here denied: for it is contended, that he never concluded a treaty of commerce without the concurrence of his Council. With regard to the two Letters from the Nabob, if they were *really* penned by him, they are ſtrong evidence of his abilities; for they are in truth much better written than moſt of the pieces which have appeared upon the ſubject.

Art. 37. *A Supplement to the Narrative of what happened in Bengal, in the Year* 1760, *conſiſting of Letters from a Proprietor of India Stock, to his Friend, a Proprietor; as alſo ſome authentic Papers which paſſed in the Council at Calcutta, and give a Light into the preſent Diſputes.* 8vo. 6d. Bathurſt.

It will be ſufficient to ſay of this little piece, that it tends to juſtify the conduct of the Governor; and the Writer takes it for granted, that the revolution in 1760, has nothing to do with the merits of the preſent diſpute.

QUACKERY.

Art. 38. *The Virtues of Sage, in Lengthening Human Life. With Rules to attain old Age, with Health and Chearfulneſs.* By Dr. Hill. 8vo. 6d. Baldwin.

What an inexhauſtible ſource of advantage to individuals, is the credulity of mankind in general!——Availing himſelf of this well-tried and well-known fund, and of the old ſaying,

Cur moriatur homo cui Salvia creſcit in horto?

the very ingenious Author of this pamphlet has put forth a new *Noſtrum* for the year 1764: the Bardana and Honey beginning, perhaps, to grow a little out of date. Next year, we ſhall probably have a Tincture of Roſes, or Balſam of St. John's Wort:—In ſhort, the Doctor's garden at *Bayſwater* may poſſibly turn out to be one of the fineſt eſtates in the county.

MISCELLANEOUS.

Art. 39. *The Reign of George* VI. 12mo. 2s. 6d. Nicoll.

Of this odd production the Author himſelf gives the following account: "In the hiſtory of George VI. ſays he, we find few or none of thoſe epiſodes or particular circumſtances that might happen among the great men of his time; the hiſtorian has confined himſelf to the actions of the Prince alone; and in the account of the exploit, little more than names any principal Commander, directing his whole attention to the conduct of the King. He paints him reſolute, wiſe, and magnanimous at home; vigilant, intrepid, and fortunate abroad; ſucceſsful againſt domeſtic factions, and victorious over foreign enemies; a promoter of arts and ſciences, an encourager of religion and virtue, and, in ſhort, draws him a very great king, and a truly good man.——We ſhall not, adds he, offer ſo poor a compliment to the Reader, as to mention any perſonage of the preſent age, of Engliſh growth, who deſerves the character given to the hero of the *future*: but we ſhall very much pity his underſtanding, if he meets with any difficulty in finding him out."

If the Author's main deſign in this precurſory performance was to pay a compliment to his preſent majeſty, we cannot but think his plan as aukward an one, as his execution of the deſign is ſuperficial and boyiſh. It is probably the work of ſome callow writer, of more vivacity than judgment or genius. The witlings of the preſent generation are in too much haſte to ſnatch the honours of authorſhip:—They would become writers before they have well learnt to read.

Art. 40. *The Caſtrated Sheet in the Sixth Volume of Biographia Britannica, containing a curious Letter of Sir Thomas Hanmer, wherein is diſcovered the firſt Riſe of the preſent Biſhop of Gloceſter's Quarrel with that Bart. about his Edition of Shakeſpear's Plays. To which is prefixed, an impartial Account of the extraordinary Means employed to ſuppreſs this remarkable Letter.* By a Proprietor of that Work. Folio. 1s. Pridden.

We can diſcern nothing ſo very *remarkable* or *curious* in this letter of Sir Thomas Hanmer's, as to have rendered it worthy of this ſpecial publication, with ſuch abundance of narrative and commentary about and about it. There was a miſunderſtanding between Sir Thomas and Mr. Warburton, in regard to ſome notes communicated by the latter, and inſerted by the former, in his edition of Shakeſpeare. The *Letter* here ſpoken of, and printed, was written by Sir Thomas to the late Dr. Joſeph Smith of Oxford, and contained ſome ſlighting expreſſions concerning the Reverend Annotator, but of litttle or no importance to the world. This letter, however, with two others on the ſame ſubject falling into the hands of Mr. Philip Nicholls*, a writer in the *Biographia Britannica*, and a proprietor alſo in that work, he thought it expedient to enrich his compilation, by inſerting them in his account of the life of the ſaid Dr. Smith. In this deſign he was however fruſtrated, by the management of the other proprietors, who, out of reſpect to the Biſhop of Gloceſter, cancelled the ſheet which contained the moſt material of the three letters, and publiſhed the work without it. Mr. Nicholls, in reſentment of this procedure, has here publiſhed the letter in queſtion, with a circumſtantial narrative of the means by which he became poſſeſſed of the letters, of his previouſly communicating the peculiarly offenſive one to the Biſhop of Gloceſter, of that Prelate's ſuppoſed influence over the other proprietors, and of the ſteps they took in order to ſuppreſs its publication; together with ſundry notes and anecdotes relating to Sir Thomas Hanmer, particularly to his being *honoured* with a place in Mr. Pope's Dunciad. In fine, Mr. Nicholls appears to be very angry with his aſſociates in the Biographia, but more eſpecially angry with the Biſhop; who ſeems, on his part, indeed, to have paid no great reſpect to our learned Biographer, having mentioned him rather contemptuouſly (as the good Prelate's manner ſometimes is) in a paper containing remarks on Hanmer's letter, and a refutation of its contents; which has already appeared in the Chronicles, *&c.*—But, in our opinion, the whole diſpute is a mere wrangling conteſt *de lanâ caprinâ*, and utterly unworthy the attention of the public.

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* *Who here ſigns himſelf* "A poor penitent Thief." *The meaning of which we do not underſtand.*

Art. 41. *The Life of Prince Albert Henry of Brunſwick Luneburg, Brother to the Hereditary Prince, who ſo eminently diſtinguiſhed himſelf in the Battle of Fellinghauſen, at the Head of a Regiment of Scotch Highlanders; containing alſo the excellent Plan of Education for the Princes of that family.* Written originally in German, by the Reverend Mr. Hieruſalem. 8vo. 1 s. Curtis, &c.

The Life of this lamented young hero, being written by a retainer of the houſe of Brunſwick Luneburg, diſguſts the Reader with fulſome panegyric, and ſuch high-wrought encomiums as no human being ever deſerved. Moreover, it is not rendered the more agreeable by being plentifully interlarded with German divinity, of which we have, of late, had ſuch abominable inundations. We have ſeen ſome biographical accounts of our Edward the Sixth, written in the ſame fanatical ſtrain.

Art. 42. *Letters to the Dutcheſs of Leſdiguieries; giving an Account of a Voyage to Canada, and travels through that vaſt Country, and Louiſiana, to the Gulph of Mexico. Undertaken by Order of the preſent King of France.* By Father Charlevoix. 8vo. 4 s. boards. Goadby.

As we have given a pretty ample account of this work, in our Review for December 1760, when a tranſlation of theſe letters was publiſhed under the title of a *Journal of a Voyage to North America*, it is needleſs for us to take any farther notice of it in this place, than juſt to obſerve, that the whole ſubſtance of the *two* volumes formerly publiſhed for Dodſley, is, by an induſtrious book-maker, here crammed into *one*.

Art. 43. *A letter of Advice from Alma Mater, to her beloved Son, Jemmy Twitcher.* 4to. 1 s. Pottinger.

Low and contemptible abuſe of L——d S———h.

To the AUTHORS of the MONTHLY REVIEW.

Boſton in the Province of the Maſſachuſets-Bay in
New-England, Nov. 29, 1763.

GENTLEMEN,

YOUR known candor, and love to truth, has encouraged me to ſer you the incloſed. I am, with pleaſure,

Your conſtant reader and humble ſervant.

IN your Review for May 1763, p. 403, art. 17. in the account *A Plan for improving the Trade at Senegal, &c.* I find the followi

word,

words, quoted from the Author; *viz.* 'I ſhall, ſays he, confine myſelf to North America, and compare the Province of New-England, our oldeſt ſettlement there, with that of our lately ſettled one, Penſilvania; and let any one give me any tolerably probable reaſon, for the one excelling the other ſo much in commerce, the improvement of lands, &c.; but that Penſilvania owns no laws merely religious, nor puniſhes any man for a crime that does not immediately affect ſociety.'

Upon which paſſage I am to obſerve, that the Author does not appear to know much of this part of the world; for New-England, which he calls a Province, conſiſts of four Provinces, *viz.* Maſſachuſets, Connecticut, New-Hampſhire, and Rhode-Iſland; and their laws are as different from each other, as thoſe of any other four provinces on the Continent. Rhode-iſlanders are as lax in their laws relating to religious matters, as any people in America; yet we do not, from hence, find any of thoſe good effects which he ſuppoſes to be the conſequence of ſuch a remiſſneſs: for they have kept more at a ſtand theſe laſt fifty years, than any of the other New-England provinces.

But poſſibly I may give a better reaſon for the quick growth of Penſilvania, than that which the above Author has aſſigned. I allow that New-England is an older ſettlement than Penſilvania, though not ſo old as Virginia; but their manner of ſettlement has been very different. The Maſſachuſets (for that is the Province I ſuppoſe the Author had reference to) was ſettled by a few original planters who came hither *upon principle*, to avoid the intollerable reigns of the arbitrary Stuart Family. Their number was very inconſiderable at firſt, and there hath been but very ſmall importations ſince the happy Revolution; ſo that moſt of our preſent numbers are the direct produce of the original ſettlers, and that to a degree, perhaps, exceeding any thing to be found in hiſtory. The original ſettlers of the *Maſſachuſets only* cannot be reckoned at more than 2000, men, women, and children. I ſay Maſſachuſets only, as Connecticut, New-Hampſhire, and Rhode-Iſland, have been in a great meaſure ſettled from this Province; and, by a late enumeration of the militia of this province, there appears to be near 70,000 males, from ſixteen years and upwards, all in the ſpace of little more than 140 years. This encreaſe we attribute, in a great meaſure, to our religious laws; if thoſe which forbid fornication, and encourage matrimony, may be called ſuch. How far our other laws relating to the ſtrict keeping the Sabbath, have a tendency to impreſs upon the minds of the people thoſe virtues which are productive of induſtry and honeſty, I leave to the eſtimation of every ſober-minded man; who will obſerve, at the ſame time, that we have no laws that infringe upon the conſciences of any man. Every one has a right to worſhip God in what manner he pleaſes; while almoſt every one holds charity with his neighbour, though he differs in the mode of religious worſhip: So that no one need be deterred from ſettling among us for fear of perſecution; or the leaſt infringement upon rational and ſober liberty, if he rightly inform himſelf of our conſtitution. We indeed have been ſpoken of as a rigid puritanic people; but, I believe, for no other reaſon, than the good order and general regard to the Sabbath, which has been obſerved among us; which, I imagine, moſt of the ſober-thinking people of our Mother Country would be glad to ſee revived among them. But, to return,

On the other hand, Philadelphia, or Penſilvania, has been ſettled very ſuddenly, by an extraordinary tranſportation of people from ſeveral parts of Europe, who have been greatly encouraged to ſettle there, not only by perſonal application and invitation, but by the ſuperior advantages of the climate, which is much more moderate than ours. Theſe I take to be the cauſes of the quick ſettlement of Penſilvania, rather than the reaſon aſſigned by the above quoted Author. And thus much I thought it neceſſary to obſerve, in order to clear my country from the diſadvantageous view in which it has been placed.

A. N.

P. S. I take it for granted, that the encreaſing of the people muſt be implied and underſtood, when the above Author ſays, that Penſilvania excels New-England ſo much in commerce, and the improvement of the lands, *&c.* becauſe it is hard to conceive how religious laws could have any tendency to prevent the increaſe of commerce, or the improvement of lands after people had got well ſettled; unleſs thoſe religious laws prevented contraband trade, or obliged the people to attend their devotions ſo much, that they had not time to till their lands. But it is eaſy to conceive how far very rigid laws, of any kind, may have a tendency to diſcourage ſettlers from reſorting to any place where ſuch laws are eſtabliſhed; and even to drive the inhabitants away from their native country: of which laſt mentioned conſequence New-England will afford a ſtriking inſtance.

To the PROPRIETOR *of the* MONTHLY REVIEW.

SIR,

IN the Review for January laſt, one of the learned Reviewers wiſhes to know, whether the ſame form [as in Ridley's] be retained in the patents of our biſhops in theſe times; for it is ſo excellent, that, he hopes, it is not diſuſed. Notwithſtanding his *hopes*, I greatly ſuſpect that he means to inſinuate, that the ſame form is *not* made uſe of at preſent.—And, indeed, it is true, that it is not now made uſe of: but why? For the ſtrongeſt reaſon in the world;—becauſe the biſhops don't now hold their ſees, as they did in the time of Edward VI. by the king's patent, but in a more conſtitutional manner, in virtue of the ſtatute 1. Eliz. cap. i. which revived the ſtat. 25. Hen. VIII. 20. which had been repealed by the influence of Edw. VIth's miniſtry, who wanted to make the church entirely dependent on the ſtate.

I am, Sir, your humble ſervant,

March 7. 1764. EBORACENSIS.

P. S. In your laſt Appendix is an anecdote concerning Dr. St—— and that wicked wight *Matt. Bradford*; which may be very true: but I think the Reviewer a little miſtaken, in ſtiling the ſaid *Matt.* of the county of *Lincolnia*. I knew the man about 25 years ago. He was then rector of Elton in *Nottinghamſhire*. He afterwards became rector of Waltham on the Woulds, in *Leiceſterſhire*, and prebendary of *Southwell*; but I never heard his having any relation to *Lincolnſhire*: though, indeed, *Elton*, the place of his reſidence, was not above three or four miles diſtance from the borders of *that* county.—In the ſame article,

p. 542. mention is made of the *Pleiades* being called in the north of England, St. Peter's Yardward. Here, I ſuppoſe, is an error of the preſs:—for Yardward, read Yardwand. I have ſometimes heard *Orion's belt*, called *the Taylor's Yardwand.*

THE letter from Berkſhire, ſigned *Peregrinus*, is thankfully received. The book therein mentioned (*Nouvelles Amuſemens de Spa*) has not been yet ſeen by the Reviewers;—who were miſled by a character of that work from abroad. They are now poſſeſſed of ſurer means of information concerning foreign literature, than they were able to obtain during the late war, viz. a peruſal of *the books themſelves.*

⁂ The character of the *Nouvelles Amuſemens de Spa*, as given by our correſpondent, is that of a work contemptible in the higheſt degree, and only tolerable where it borrows from the old amuſements, from which it pilfers without mercy, (but not without owning it) ſometimes for thirty pages together.—"As I ſpent ſome time," adds he, "at Spa, and was there at the very juncture when this ridiculous hotch-potch was publiſhed; I was a witneſs to the great contempt with which it was treated by every one, native and foreigner, indiſcriminately.

"The real hiſtory," continues our correſpondent, "of this uncouth production, is as follows:——Cuſtom has made it a rule, that every foreigner, as ſoon as he reaches Spa, immediately enquires for the *Amuſements*. Now the old Amuſements being wrote by a refugee Frenchman, one La Riviere, breathe ſuch a ſpirit of liberty, both in matters of religion and government, that they are no way calculated for the latitude of ſo very deſpotic and ſo very bigotted a ſyſtem of government as that of the biſhoprick of Liege. The Capuchins too, a very powerful body at Spa, have been ſeverely, and indeed virulently ſatyrized by La Riviere;—and all theſe circumſtances conſidered, it cannot be much wondered at, that no bookſeller is fond of keeping many copies of ſo dangerous a work in his magazine, though ſure of a ſpeedy ſale.

"From theſe circumſtances, Dr. Limburg, a phyſician at Spa, determined to publiſh a new edition of the *Amuſements*, by way of dialogue; but ſo mangled, ſo unconnected, that, if any new argument was wanted againſt the appearance of departed ſouls, the peaceable demeanour of the ſpirit of La Riviere is proof enough againſt King James and Glanville.—Yet wretched as the work is, it has ſold well, partly from the old one being out of print, and partly from the engravings, which, though ill done, give a competent idea of the fountains and gardens about Spa.—I need ſay no more on this ſubject, being very certain that the principles of civil and religious liberty, which have hitherto ſo ſtrongly diſtinguiſhed the criticiſms of the Monthly Review, will induce its Authors to honour the writer of a book ſo highly tinctured with the ſpirit of freedom, as is the *old* Amuſements, and to contemn ſo ill-digeſted, ſo crude a performance as the *new*."

⁂ The Reviewers are obliged to *Peregrinus*, for the candour with which he ſpeaks of them, and of their labours; and will be glad of his correſpondence on any literary ſubject.

(*The* SERMONS *in our next.*)

THE

MONTHLY REVIEW,

For APRIL, 1764.

The Æneid of Virgil tranſlated into Engliſh Blank Verſe. By William Hawkins, M. A. Rector of Little Caſterton in Rutlandſhire, late Poetry Profeſſor in the Univerſity of Oxford, and Fellow of Pembroke College. 8vo. 3s. bound. Fletcher.

THAT Virgil has never yet been tranſlated, is a truth, which, we ſuppoſe, will be allowed by all but ſuch of his Tranſlators as may be now living. Hitherto Dryden is the only Poet that hath undertaken it with powers equal to the attempt; but, unhappily! the cruel neceſſity of precipitating his work, rendered it unequal and unfiniſhed. His tranſlation of Virgil is, indeed, a copy wherein the outlines of the original are preſerved; but the nice proportion of the features, the finer tints, and diſcriminating graces, were loſt in the rapidity of execution. Yet, with all its imperfections, Dryden's is the beſt tranſlation that hath as yet been offered to the public: the true Poet is ſtill viſible, both in the ſpirit and harmony of the numbers, which cannot be ſaid of the labours either of cotemporary or ſucceeding Tranſlators. Lauderdale crept along the ground, and gave no other ſigns of poetical life, than ſhaking the chains of rhyme. The tranſlation of Trap was proſe, cut into lines of ten ſyllables. There is frequently an uniformity, and a feebleneſs of numbers, in Pitt's verſion of the Æneid; and Mr. Warton has ſhewn how difficult it is to preſerve the ſtrength and dignity of the verſification, or to make approaches to the poliſhed elegance of Virgil, in the didactic ſubject of the Georgics.

With theſe competitors for tranſplanting the Mantuan Bays Mr. Hawkins, who was once, it ſeems, a Profeſſor of poetr and of whoſe poetical abilities the Reader may find an accou in the twenty-firſt volume of our Review, has boldly enter the liſt, induced, we are willing to hope, rather by the tempting view of a principal Claſſic yet ſtanding without any adequate tranſlation, than by conſidering himſelf as ſuperior to thoſe difficulties that had ſo often defeated the attempts of others.

For, alas! Mr. Hawkins's poetical powers, ſo far from being able to transfuſe the elegance and harmony of Virgil's poetry, might be ſtrained to keep pace with a modern Cantata, or to finiſh a feeble lay for the trill of *Tenducci*.

Blank verſe has its peculiar mode of harmony, and when well executed, is, on account of the variety and continuation of its melody, much ſuperior to the couplet meaſure: but to arrive at the perfection of which this ſpecies of verſe is capable, requires greater muſical powers than is commonly imagined. The art of varying the ſtrain of melody, of adapting the ſtrength of the expreſſion to the ſentiment, and of modulating into proportion the aſcending, the deſcending, and ſuſpended numbers, depends principally on a natural capacity of ear, without which, no Profeſſor of poetry can attain it.

That Mr. Hawkins has not attained it, will, we ſuppoſe, be obvious to our Readers from the following quotation of the laſt ſpeech of Dido; in which, however broken and impaſſioned, however nervous and mutable the numbers ought to have been, the dull monotony of the couplet-meaſure prevails almoſt throughout.

> Ye dear, dear relicts of the man I lov'd;
> When Fate and Jove indulg'd the genial bliſs,
> Here let me yield my ſoul, and end my cares.
> 'Tis paſt; my deſtin'd courſe is finiſh'd here:
> To hell's dark ſhades a glorious ghoſt I go:
> Full well have I reveng'd a huſband's death,
> Full well chaſtis'd an impious brother's crime;
> Rais'd theſe high walls, and plan'd my regal towers.
> Happy, alas! how happy had I been
> Had Trojan barks ne'er touch'd the Lybian ſhore!
> She ſpoke, and preſſing with her lips the bed,——
> And ſhall I die? die unreveng'd? ſhe cried,
> Yet die *I muſt, and will:* and this, and this
> Shall kindly ſpeed me to the realms below.
> Now let the cruel Phrygian from the deep
> Behold, with greedy eyes, this blazing pile,
> And take his future omens from my fate.

Thoſe who can be ſatisfied with ſuch tame numbers as theſe, on a ſubject thus circumſtanced, may aſſure themſelves that they have no knowlege of the power or propriety of poetical harmony. What a miſerable tranſlation of *at moriamur* is 'die I muſt and will?' Is this the ſhort, ſtriking expreſſion of deſpair? Or is it not rather the language of an obſtinate girl to the remonſtrances of her mother, ‘ wed I muſt and will?’

An imperfect and inadequate verſification is not, however, the only defect of this performance: the Tranſlator has injudiciouſly made uſe of many obſolete words, and has even affected what neceſſity alone might occaſionally excuſe, an omiſſion of the prepoſitive article, *the.* This frequently renders his expreſſions aukward and bald; for it is in doggrel, familiar and burleſque poetry only, that this omiſſion is tolerated, becauſe *there* the quaintneſs it occaſions, has a good effect: in a tranſlation of Virgil it is inſufferable.

> Notus three ſhips fierce threw on lurking rocks
> In' middle flood.———

It is difficult to ſay, whether the firſt quoted line is more diſagreeably harſh, or the beginning of the ſecond more affectedly quaint.—If the Tranſlator, by that harſhneſs, aimed at any thing like imitative harmony, we muſt aſk his pardon; for, in truth, we cannot find out the marks of imitation:

But

> ——— Thin ſcatter'd Trojans float i'th' floods,

is ſtill a worſe tranſlation of

> Apparent rari nantes in gurgite vaſto.

It is aſtoniſhing, that Interpreters and Tranſlators ſhould ſhut their eyes againſt the obvious ſenſe of *placidum* in the following line,

> ——— Placidum caput extulit unda.

Caput they will, by all means, have to ſignify Neptune's countenance, and conſequently *placidum* muſt be tranquil, or calm, or mild, or ſerene; whereas nothing can be more inconſiſtent with the preceding verſe, where Virgil ſays, that Neptune was *graviter commotus—Placidum* applied to *caput* here, has the ſame ſignification as when applied to *æquor*, ſmooth, in the literal ſenſe of the word, unruffled, the idea being peculiarly borrowed from the appearance of Neptune's hair when riſing out of the ocean: moreover it is that part of the head which is generally expreſſed by *caput*, as the countenance is by *vultus* and *os.* Mr. Hawkins has fallen in with the common miſtake, and rendered *placidum caput* ‘ his front ſerene.’

> Maturate fugam, Regique hæc dicite veſtro;
> Non illi Imperium Pelagi, ſævumque Tridentem,
> Sed mihi ſorte datum.———

is thus poorly tranſlated:

> Away, begone, and tell your Prince, to me,

Blaze of day; the Tranfl
without the prepoſitive artic

The toil-ſpent Chieft
With Ceres' inſtrumen

is moſt unpoetically poetical.
judged poſition of the compo
the word Ceres, which in V
the metaphorical diction, m
moſt ridiculouſly ſtiff.

——— Volucremque f

Mr. Hawkins tranſlates this, b
ſubſtitutes *Eurum* for *Hebrum*,

Outſtript the winged bla

But we incline to the old readi
ing often given to the *Hebrus*.
unworthy even of William Pry

Venus i' th' wood preſents

——— Heus, inquit, Ju
Vidiſtis ſi quam hic *erranti*
(Succinctam Pharetrâ, et m
Aut ſpumantis Apri *curſum*

So we would point the above paſ
in a parentheſis, and then the diſt
Curſum clamore prementem will be o
ing to this, the preſent Tranſlator
in oppoſition to her being armed w

Saw ye no wander

——— Redolentque Thymo fragrantia mella

is not, ſurely, quite adequately tranſlated by

Fragrance ſweetens air.

And, certainly, no trifling liberties are taken with the following verſe,

Atridas, Priamumque & ſævum ambobus Achillem.

That is, 'The two ſons of Atreus and Priam, and Achilles ſevere to both.' Seneca, indeed, Ep. 104, reads *Atriden*; and, probably, that is the true reading; but the Tranſlator has, nevertheleſs, uſed too great a freedom in copying Virgil's picture, when he renders the paſſage thus:

Here Priam ſtands, there Agamemnon frowns,
And there Pelides ſtern, their common foe.

For though Achilles had a quarrel with Agamemnon, he could not properly be called a foe to him, in the ſame capacity as he was to Priam, nor does Virgil's *ſævum ambobus* bear the ſenſe of ſuch an appellation.

Pantheus Apollo's Prieſt, and Prieſt o' th' fort.
Great Otreus' ſon, his ſacred utenſils———

is juſt as good poetry as the two lines ſubſequent to Mr. Hawkins's name in the title-page:

Rector of Little Caſterton, Rutlandſhire, late Poetry Profeſſor
In the univerſity of Oxford, and Fellow of Pembroke college.

The following lines afford a curious inſtance of the pleonaſm:

My ſon, what *wildneſs* of ungovern'd *rage*
Tranſports thy *fury* thus?———

The original is, "What grief excites thy wrath? Why doſt thou rage," wherein each expreſſion conveys a diſtinct idea; but the Tranſlator ſays, *What fury of ungoverned fury tranſports thy fury thus?*

From theſe and a hundred more faults which we could point out, it will appear, that this tranſlation has no better claim to accuracy than it has to poetry; let Mr. Hawkins then content himſelf with the humble praiſe of ſchool-boys, whom, indeed, the cloſeneſs of his tranſlation may aſſiſt in conning their leſſons; but, if, on this account, he ſhall think it worth his while to tranſlate the remaining ſix books of the Æneid, we would adviſe him, inſtead of the aſſuming motto prefixed to this volume,

——— Et nos aliquod nomenque Decuſque
Geſſimus.———

to make uſe of one much humbler, taken from the poem ſubjoined to the common Accidence.

Qui mihi Diſcipulus, puer, es, cupis atque doceri,
Huc ades!———

England illuſtrated; or a Compendium of the Natural Hiſtory, Geography, Topography, and Antiquities, eccleſiaſtical and civil, of England and Wales. With Maps of the ſeveral Counties, and Engravings of many Remains of Antiquity, remarkable Buildings, and principal Towns. Two Volumes 4to. 2l. 16s. bound. Dodſley.

THE Author of the work before us, does not profeſs to accumulate new materials, but only to raiſe the beſt ſtructure he can with the old; and as the accounts hitherto publiſhed of England and Wales, are thrown together, he ſays, with unaccountable diſorder and confuſion, he has undertaken to regulate this chaos, by ranging the particulars in the following order:

I. An account of each county in general, under the following heads:

1. Its preſent name, and whence derived; 2. its ſituation, boundaries, and extent; 3. its rivers and ſprings; 4. its air and ſoil; 5. its natural productions; 6. manufacture; [in the ſingular;] 7. its civil diviſion into hundreds, and eccleſiaſtical diviſion into pariſhes; with the number of market-towns, including cities, corporations, and ancient boroughs.

II. A particular account of the preſent ſtate of each market-town, under the following heads:

1. Its preſent name, and whence derived; 2. its diſtance from London; 3. how it is governed; 4. a deſcription of the ſtreets, market place, guild, churches, public buildings, and ſchools; 5. products and manufactures.

III. An account of the natural curioſities, as echos, grottos, mines, foſſils, and petrefying ſprings; and of remarkable particulars, as the longevity, fruitfulneſs, or other ſingular circumſtances that have happened to the inhabitants; floods, ſtorms, fires, earthquakes, and other accidents and phenomena.

IV. Antiquities; containing,

1. The ancient name of the county and its inhabitants; 2. the hiſtory of the ancient caſtles, forts, camps, highways, and monuments, by whom, *and* when, and for what purpoſe, erected and caſt up; 3. an account of ſuch coins, ſtones, and other remains, as have been found in digging; 4. Eccleſiaſtical antiquities, containing an account of all the religious houſes in the county, when, where, and by whom founded, and for what order of nuns or monks, and of what value at the general diſſolution in the reign of Henry VIII.

V. The number of Repreſentatives in Parliament for each county, and the cities and boroughs for which they are choſen.

The above is the Author's plan of his work, extracted (in his own words) from the preface. How this plan is executed, we are now to enquire.

The cuts moſtly repreſent ancient caſtles, abbeys, &c. which are placed as head and tail-pieces* to the deſcriptions of the counties to which they ſeverally relate; and the views of towns are inſerted, as well as the maps, (which are executed with a good ſhare of elegance and neatneſs) in their proper places.

In the introduction, page 1, we are informed, Great Britain is an iſland, whoſe latitude extends from fifty to fifty-nine degrees, north; and its longitude from nine degrees forty-five minutes, to ſeventeen degrees fifteen minutes, eaſt of Teneriffe, 'through which (he ſays) the firſt meridian has been *generally ſuppoſed to paſs.*'——But notwithſtanding this method of computation made uſe of in the introduction, yet in all the maps the longitude is (more properly) reckoned eaſt and weſt from London: and in vol. II. page 3, it is expreſsly aſſerted, that London 'is the meridian from which all Britiſh Geographers compute the meaſures of longitude.'

After having mentioned the different names and diviſions, he proceeds 'to give ſome account of the ſucceſſive invaſions of this iſland by different nations, and of the various forms of government which have by turns been eſtabliſhed and ſubverted.'—Introduction, p. ix. he explains the preſent ſtate of our government; but not with quite ſo much preciſion as the ſubject ſeems to require; for in ſpeaking of the Houſe of Lords, he ſays, juſtly, that it conſiſts of the Lords ſpiritual and temporal; and that 'the Lords temporal are thoſe who are noble by birth or creation, and have the title of Dukes, Earls, Viſcounts, or Barons, and thoſe who are noble by ſome high office, as the *Lords Chief Juſtices* of the King's Courts.'——Now in this account, the title of Marquis is entirely omitted, and the Chief Juſtices are inſerted; tho' it is well known, that the latter have no right to vote in the Houſe of Lords, *merely by virtue of their office.*—A little lower he ſays, 'the King's Bench, Common Pleas, and *Exchequer*, have each a Chief Juſtice:'—but this ſurely is not accurate with regard to the laſt.

As this work is chiefly digeſted from old materials, it is, indeed, no great wonder that the Author ſhould be ſometimes miſled by the books he conſulted; and therefore he deſires it may 'be remembered, that he did not undertake to *correct*, but to regulate.'—A little correction, however, would have been very expedient in many places, and a greater degree of regulation appears to have been abſolutely neceſſary in ſome; particularly the following:

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* Theſe are chiefly delineated by the ingenious Mr. Benjamin Ralph.

Vol. I. page 18, we are told, that the royal chapel at Windſor has 'a Dean and *ſix* Canons;' but, at page 29, this eſtabliſhment is ſaid to conſiſt of 'a Dean and *twelve* great Canons.' the latter account is right; but what occaſion to couple it with a wrong one, merely becauſe ſomebody had done ſo before?

Page 47. 'The ſovereignty of Ely was ſettled upon the Biſhop by Henry I.—From this time the Biſhop appointed a Judge to determine all cauſes, whether civil or criminal, that ſhould ariſe within his iſle, till the time of Henry VIII. *who took this privilege away.*'—For any thing we can ſay to the contrary, this great privilege might poſſibly be then taken away; but if it was, it has ſince been reſtored, tho' no notice is here taken of any ſuch reſtoration; which was abſolutely neceſſary to have been done, in order to make the above paragraph, in any ſort, agree with the following quotation from the introduction, p. x. where we read, that 'Ely, though it is not a county diſtinct from Cambridgeſhire, is yet a royal franchiſe, with privilege of holding pleas like the counties palatine, and has alſo a Chief Juſtice.'—And he might have added, that this Judge is ſtill appointed by the Biſhop, notwithſtanding what is ſaid of the ſaid privilege being taken away. But it is pretty plain from the next page, 48, that the perſon who drew up the account of Cambridgeſhire, was not very converſant there; for in ſpeaking of the public Schools of the Univerſity of Cambridge, he is ſo miſled, as to aſſert, that there is *one for every college.* His words are theſe; 'The Public Schools, of which there is one for every college, are in a building of brick and rough ſtone, erected on the four ſides of a quadrangular court.'—The deſcription of the building is exact enough; but as to the number of the public Schools, every one who knows any thing of that Univerſity, knows likewiſe, that the Members of every college, of the ſame faculty, do all perform exerciſe in one and the ſame School only; of which there are no more than three in all, viz. one for Arts, one for Law and Phyſic jointly, and the third for Divinity.

The account given of the ſixteen colleges in this univerſity, is very ſhort and jejune, amounting to little more than the names of the Founders, and the number of Fellows and Scholars in each: and what is very ſurprizing, that elegant building, the public Senate-Houſe, is not ſo much as once mentioned.

In the account of Derby, at page 152, the Author mentions that curious machine the Silk-mill, erected by the late Sir Thomas Lombe; which is here expreſsly ſaid to be ‘ the only one of the kind in Britain.’—Had he ſaid it was the firſt erected in Britain, he would have been right; but there are ſeveral now, of the ſame kind, in other places, particularly one at Stockport in Cheſhire, very little inferior to that at Derby.

As a ſpecimen, we ſhall ſelect a few ſhort articles from

‘MIDDLESEX.

‘NAME.

‘ This county was called Middleſex from its having been inhabited by the Middle Saxons, who were thus diſtinguiſhed, in reſpect to their ſituation in the Middle, between the three ancient kingdoms of the Eaſt, Weſt, and South Saxons, by which they were ſurrounded.

‘AIR and SOIL.

‘ The air of Middleſex is very pleaſant and healthy, to which a fine gravelly ſoil contributes not a little. The ſoil produces plenty of corn; and the county abounds with fine fertile meadows and Gardeners grounds; for the art of gardening, aſſiſted by the rich compoſt from London, is brought to much greater perfection in this county than in any other part of Britain.

‘NATURAL PRODUCTIONS and MANUFACTURES.

‘ Its natural productions are cattle, corn, and fruit; and its manufactures are too many to be enumerated.

‘CITIES and MARKET TOWNS.’

Our limits will not permit us to inſert any thing like a ſpecimen of the two great cities of London and Weſtminſter, which are amply, and pretty accurately, deſcribed: we ſhall therefore content ourſelves with inſerting the whole of what is ſaid relating to Brentford; which may, in ſome ſenſe, be called the County-town.

‘ BRENTFORD derives its name from a little river called the Brent, which runs through it, and falls here into the Thames. It is ten[*] miles diſtant from London, and is divided into the new and the old towns. In the new town of Brentford is a market-houſe and a church, which was firſt built in the reign of King Richard I. and is only a chapel to Great Eling[*], a village about a mile diſtant. Here are two Charity Schools; and the place being a great thoroughfare to the Weſt, and lying ſo near London, and upon the Thames, has a conſiderable trade, particularly in corn. On the north ſide of this town, at a pleaſant airy place called the Butts, the poll is always taken for the Knights of the Shire.

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[*] Here we are obliged to obſerve, that the ſtones upon the road, only make it ſix miles from Hyde-Park Corner; and that the church (as it is called) in the new town of Brentford, is really a chapel to Hanwell. It is now re-building, entirely from the foundation, on the old ſpot.

' CURIOSITIES.

' The natural Curioſities that principally diſtinguiſh this county, are a great number of medicinal Springs, particularly in and about London.——The village of Eaſt Acton, about ſix miles from London, is famous for its wells, the water of which is brought in conſiderable quantities to that metropolis, and drank at the fountain by numbers of people, eſpecially in the months of May and June.'

Out of the great number of medicinal Springs mentioned above, this at Eaſt Acton is abſolutely the only one that is taken notice of: and this whole article contains nothing more except accounts of the following particulars; very extraordinary ones, indeed, to be ranked under ſuch a title as that of Curioſities, viz. a dreadful diſaſter from a fire on London-Bridge, June 10th, 1212. — The Fire of London, Sept. 2, 1666. — Great Plague of 1625.—Plague of 1665.—Sweating Sickneſs in the reign of Henry VII.—Maſſacre of the Jews, Sept. 2, 1189.—And Wat Tyler's rebellion in the year 1381.

For the article of Antiquities, and ſome others, we muſt refer to the book itſelf; and only farther obſerve, that

With regard to the general execution of this work, which is confeſſedly a compilation from former Writers, tho' without often quoting them by name, its chief merit ſeems to conſiſt in the regular arrangement of the various materials under diſtinct heads: a method which certainly has its uſe; but rather throws too great an air of ſameneſs upon the work: for after you have gone through one county, you find every thing riſing to your view, in the ſame regular train of ſucceſſion, through all the reſt. Upon the whole, it is adorned with ſuch a number of good Engravings, as neceſſarily render it too expenſive for general peruſal; ſo that we rather fear the Proprietor will not ſoon find his account in the publication.

Two Extracts from the ſixth Book of the General Hiſtory of Polybius. 1. The Origin, and natural Revolutions, of Civil Government; an Analyſis of the Government of Rome. 2. Some peculiar

peculiar Excellencies in the Roman Government and Manners, illuſtrated by a Compariſon of them with thoſe of other States. Tranſlated from the Greek. To which are prefixed, ſome Reflections tending to illuſtrate the Doctrine of the Author, concerning the natural Deſtruction of mixed Governments, with an Application of it to the State of Britain. By Mr. Hampton, 4to. 3s. Dodſley.

MR. Hampton, by his excellent tranſlation of Polybius[*], is well known to the learned world: and though it has been remarked, that none tranſlate but ſuch as cannot write, yet Mr. Hampton is among the exceptions to this rule. In his preface to Polybius, he ſhewed himſelf Maſter of great ſcope of ſentiment, together with full power of expreſſion; and in the ſhort ſpecimen before us, he does no prejudice to his former reputation.

This judicious Writer with many other Well-wiſhers to the Conſtitution, apprehends it to be in danger from the licentiouſneſs of the people, which will ſooner or later end in the deſpotiſm of a ſingle Maſter. Thoſe, he obſerves, who have remarked, not only that a great increaſe of power has been thrown into the popular ſcale, but that a contempt alſo of the laws, and an impatience of diſcipline, the effects of opulence and luxury, have already begun to ſhew themſelves among us, may think, perhaps, that the æra of this ruin lies at no great diſtance.

That theſe apprehenſions are altogether groundleſs, is what cannot ſafely be affirmed. There have of late years, it is true, been many appearances which ſeem to portend the predominance of Democracy. The Leaders of Faction have, indeed, uſed their utmoſt endeavours to inſpire the people with a contempt of the laws, and to excite them to licentious outrages: but it ſhould be remembered, that there may be petulance without power, and an impatience of reſtraint, without ability to ſhake off ſubjection.

When we conſider what a vaſt acceſſion of ſtrength has accrued to the Crown ſince the Revolution, by the eſtabliſhment of the Funds, and how infinitely its Dependents have multiplied and daily increaſe, there ſeems little reaſon to conclude, that with the aſſiſtance of the Ariſtocracy, there is not ſufficient weight to balance the popular ſcale; however the timidity of a Miniſtry, or their conſciouſneſs of mal-adminiſtration, may ſometimes deter them from exerting that power, which the Conſtitution has lodged in their hands.

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[*] For an account of this tranſlation, ſee Review, Vols. XIV. and XV.

'The general object,' our Author juſtly obſerves, 'of all mixed Governments is the ſame: to avoid, on the one hand, tyranny; and, on the other, anarchy. The danger of the former is to be feared from different ſides, according to the different diſtribution and allotment of the ſovereign power, and the comparative ſtrength and weakneſs of the ſeveral parts of which the ſyſtem is compoſed. In Rome, for example, if the Patricians and the Senate had retained that ſhare in the ſupreme authority, which they originally poſſeſſed, the Conſtitution might, in the courſe of time, have become an Oligarchy. In Britain, if the Princes had not *yielded* to the People ſome of their ancient rights, the State muſt long ago have reſted in a ſimple Monarchy. In the former of theſe States, the orders oppoſing and oppoſed, controuling and controuled, were the Senate and the People. In the latter, they are the Prince and the People. In the one, the government could never have been converted, by any extenſion of the conſular authority into royalty: nor can it, in the other, whatever encroachments may be attempted by the Nobles, ever ſlide into Ariſtocracy.'

The general principles on which theſe ſentiments are founded, are to be controverted: but we cannot approve of the Writer's mode of expreſſion, when he ſays, 'if the Princes had not *yielded* to the People ſome of their ancient rights'—We know not of any rights which they *yielded:* we know, indeed, that the People did, by the price of their blood, recover ſeveral rights, which their Princes had illegally uſurped.

Beſides, our Author here ſpeaks of Princes rights, as if they were a kind of patrimonial property, veſted in the Poſſeſſor for his ſole and independent uſe: whereas the rights of Princes, or, to ſpeak more properly, their prerogatives, are merely fiduciary, and are entruſted with them for the good of the people: and whenever, from a change of circumſtances, they become injurious to the People, they, from that moment, ceaſe to be prerogatives, and become uſurpations. For what is an uſurpation, but the unwarrantable exerciſe of power, for the benefit of one or a few, to the prejudice of the many?

Neither can we agree with the ingenious Writer, that our Government *cannot*, whatever encroachments may be attempted by the Nobles, ever ſlide into Ariſtocracy. We grant, indeed, that it can never happen, while the true principles of the Conſtitution are attended to; but ſhould it ever become a practice to increaſe the ariſtocratic body to a dangerous extent, by conferring the honour of Peerage upon every Commoner of large fortune, or of diſtinguiſhed abilities, either in a civil or military capacity, in ſuch caſe the government might ſlide into an

Ariſtocracy: for wherever the property is, there will be the dominion.

With regard to the Extracts from Polibius, they are very applicable to the preſent ſtate of our Government. Having deſcribed the ſeveral ſpecies of Government, he ſpecifies their reſpective corruptions; and traces the progreſs by which Monarchy changes into Tyranny; Ariſtocracy into Oligarchy; and Democracy into Anarchy.

His account of the degeneracy of the latter, is well worthy of obſervation. ‘ During ſome time, and while any of thoſe remained alive, who had beheld the miſeries that flowed from the former unequal government, the people were all well pleaſed to maintain this popular ſtate; and thought that nothing was more valuable than equality and liberty. But after the courſe of one or two ſucceſſions, as new men ſprang up, even theſe enjoyments, being now become familiar to them, began, through long uſe and habit, to be leſſened in their eſteem, and to give place to the deſire of pre-eminence and power. Above all the reſt, thoſe who had acquired the greateſt wealth, being eager likewiſe to poſſeſs the ſovereign rule, and not able to obtain it by their own ſtrength and virtue, endeavoured to draw the people to their ſide; ſcattering among them with profuſion all their riches, and employing every method of corruption; till by degrees they had taught them to fix their whole attention upon the gifts by which they were ſuſtained, and rendered their avidity ſubſervient to the views of their own wild ambition. And thus the frame of the democracy was diſſolved; and gave place to the rule of violence and force. For when once the people are accuſtomed to be fed without any coſt or labour, and to derive all the means of their ſubſiſtence from the wealth of other Citizens, if at this time ſome bold and enterprizing Leader ſhould ariſe, whoſe poverty has ſhut him out from all the honours of the State, then commences the Government of the multitude: who run together in tumultuous aſſemblies, and are hurried into every kind of violence; aſſaſſinations, baniſhments, and diviſions of lands: till, being reduced at laſt to a ſtate of ſavage anarchy, they once more find a Maſter and a Monarch, and ſubmit themſelves to arbitrary ſway.’

Nothing can be more natural than this progreſs: and in ſhort, the corruption of every Government, will, in a natural chain of revolutions, ultimately end in arbitrary ſway. When therefore we are well acquainted with theſe principles, though it may not, perhaps, as our Hiſtorian obſerves, be eaſy to foretell the exact time of every alteration which may happen in a State, yet, if our ſentiments are free from prejudice and paſſion, we ſhall very rarely be deceived in judging of the degree, either of exaltation or decline, in which it actually ſubſiſts, or in declaring the form into which it muſt be changed.

We wiſh our limits would allow us to give our Readers a full account of the contents of the ſecond chapter of this Extract, in which the Hiſtorian points out ſome peculiar excellencies in the Roman commonwealth, wherein the three kinds of Government were united. For if we conſider the power of the Conſuls, it appeared purely monarchical: if the authority of the Senate, it ſeemed to wear the form of an ariſtocracy: if the ſhare which the People poſſeſſed in the adminiſtration, it might be denominated a popular State.

'While each of theſe ſeparate parts is enabled either to aſſiſt or obſtruct the reſt, the government, by the apt contexture of them all in the general frame, is ſo well ſecured againſt every accident, that it ſeems ſcarcely poſſible to invent a more perfect ſyſtem. For when the dread of any common danger, that threatens from abroad, conſtrains all the orders of the State to unite together, and co-operate with joint aſſiſtance; ſuch is the ſtrength of the republic, that as, on the one hand, no meaſures that are neceſſary are neglected, while all men fix their thoughts upon the preſent exigency; ſo neither is it poſſible on the other hand, that their deſigns ſhould at any time be fruſtated through the want of due celerity, becauſe all in general, as well as every Citizen in particular, employ their utmoſt efforts, to carry what has been determined into execution. Thus the Government, by the very form and peculiar nature of its conſtitution, is equally enabled to reſiſt all attacks, and to accompliſh every purpoſe. And when again all apprehenſions of foreign enemies are paſt, and the Romans, being now ſettled in tranquillity, and enjoying at their leiſure all the fruits of victory, begin to yield to the ſeduction of eaſe and plenty, and, as it happens uſually in ſuch conjunctures, become haughty and ungovernable; then chiefly we may obſerve, in what manner the ſame conſtitution likewiſe finds in itſelf a remedy againſt the impending danger. For whenever either of the ſeparate parts of the republic attempts to exceed its proper limits, excites contention and diſpute, and ſtruggles to obtain a greater ſhare of power, than that which is aſſigned to it by the laws; it is manifeſt, that ſince no one ſingle part, as we have ſhewn in this diſcourſe, is in itſelf ſupreme or abſolute, but that on the contrary, the powers which are aſſigned to each, are ſtill ſubject to reciprocal controul, the part which thus aſpires, muſt ſoon be reduced again within its own juſt bounds, and not be ſuffered to inſult or depreſs the reſt. And thus the ſeveral orders of which the State is framed, are forced always to maintain their due poſition: being partly counterworked in their deſigns; and partly alſo reſtrained from making any attempt, by the dread of falling under that authority to which they are expoſed.'

We imagine it is impoſſible for the moſt haſty Reader to peruſe theſe reflections without applying them not only to our own State, but to the preſent juncture. To point out every particular wherein the application may be made, is unneceſſary, and would, perhaps, be imprudent. We will venture to obſerve however, that there are many ſymptoms at preſent, which bode no good to this kingdom: from what ſource they ariſe, we leave others to determine. Perhaps a candid Obſerver will be ready to own, that unadviſed and irregular meaſures have proceeded alike from all quarters. We therefore wiſh, that all orders, and all parties, in the State, would carefully and attentively peruſe theſe two Extracts from this excellent Hiſtorian: from which ſome may learn more juſtice; others, more decency; and all, more moderation.

Clavis Anglica Linguæ Botanicæ; or, a Botanical Lexicon, in which the Terms of Botany, particularly thoſe occurring in the Works of Linnæus and other modern Writers, are applied, derived, explained, contraſted, and exemplified. 8vo. 3s. 6d. Becket.

OUR Forefathers ſeem to have ſtudied Botany entirely with regard to medicine; but the vaſt improvements of the moderns, in every branch of Natural Hiſtory, has rendered it, of late, ſo much more extenſive, that it is now become a polite accompliſhment; inſomuch, that ſome of our prime Nobility, we are told, are qualified to have converſed with King Solomon, from the *cedar even unto the hyſſop*.

Various have been the ſyſtems of diſtinction and arrangement of the vegetable kingdom in different ages and countries, all which, agreeable to the natural inſtability of human inventions, have, like the flowers which they claſſed, flouriſhed for a time, and were then ſuperſeded by another. The preſent prevailing ſyſtem, is that of the truly wonderful Linnæus, founded on the uniformity of Nature, in producing in every genus of Plants a determined number of Stamina and Piſtilla, in the center of the flower, which he ſuppoſes to be the male and female organs of generation. Linnæus himſelf confeſſes, that his ſyſtem is artificial; nevertheleſs, ſince all attempts towards a perfect natural method have been hitherto fruitleſs, and as this anſwers the purpoſe of diſtinction better than any of the former ſyſtems, there can be no doubt of its deſerving the preference which it has ſo univerſally obtained.

Linnæus, as the Founder of a new ſyſtem, has thought fit to introduce a very conſiderable number of new terms, which renders his works difficult to be underſtood, even by thoſe who could read the writings of former Botaniſts with facility. This difficulty ſeems to be entirely removed by the Lexicon now before us, as it contains an ample explanation of almoſt every word (of any conſequence) now uſed by Botanical Authors. We ſhall tranſcribe a few terms, to give our Readers an idea of the Author's manner.

‘ ENNEANDRIA, [Εννέα, *novem*, nine, and ανηρ, *maritus*, a huſband.] The ninth claſs in the Linnæan ſyſtem, comprehending ſuch hermaphrodite flowers as bear nine Stamina. The orders are three, viz. MONOGYNIA, of which there are three genera, viz. *Laurus*, *Tinus*, *Caſſytha*; TRIGYNIA, of which there is but one genus, viz. *Rheum*; HEXAGYNIA, of which there is likewiſe but one genus, viz. *Butomus*.’—In this manner, Linnæus's twenty-four claſſes are explained, and every genus of plants arranged under its reſpective order; ſo that we have here the generic name of every vegetable production hitherto diſcovered. We muſt likewiſe obſerve, that in each claſs, the claſſical characteriſtics precede the enumeration of the plants. Let us now ſee in what manner our Author explains Linnæus's ſubdiviſions:

‘ TETRAGYNIA, [Τεσσαρες, *quatuor*, four, and Γυνη, *mulier*, a woman.] One of the orders in the fourth, fifth, ſixth, eighth, and thirteenth claſſes in the Linnæan ſyſtem; it diſtinguiſhes the plants, in thoſe claſſes, which in their fructification diſcover four Piſtilla, theſe being conſidered as the female organs of generation.’——But our Author does not confine himſelf to Linnæus only, as for inſtance;

‘ DIPLOSANTHERÆ, [Διπλοος, *duplex*, double, and *Anthera*.] The ſeventeenth claſs in Royen's ſyſtem, containing thoſe plants whoſe antheræ exceed the number of petula, or ſegments of the Corolla, as far as double the number. It includes moſt of Linnæus's *Octandria*, *Decandria*, and *Dodecandria*.’—We ſhall now ſelect a few terms, which are either not commonly underſtood, or in which we find ſomething ſingular in the Author's manner of explanation:

DELTOIDES *Folium*, [Δ, *Delta*, the Greek D.] Certainly this Δ has but three angles, and yet Linnæus inſiſts upon his *Folium deltoides* having four, *rhombeum ex quatuor angulis, e quibus laterales minus a baſi diſtant quam reliqui*, the two lateral angles nearer the baſis than the other two. Now the figure, in the *Phil. Botanica*, which is intended to illuſtrate this explanation, is like nothing in nature, and of a form quite different from thoſe leaves to which this term is applied in the *Syſtema Naturæ*, &c. as for inſtance in the *Populus Nigra*, which has four angles, and the two lateral ones are nearer the baſe than the apex. In order to ſolve theſe difficulties, let us firſt recollect, that the Delta was the figure of four of the Greeks, and that 4-angular would expreſs a figure with four angles, tho' the figure 4 contains but three. But if this does not ſatisfy us, let us recollect, that Δελτος, *pugillares*, were a kind of writing tables, which tho' triangular when ſhut, muſt neceſſarily, when open, be quadrangular. Dr. Hill, in his explanation of this term, by way of example, inſtances the Sea Purſlane, which happens not to have a deltoide leaf, but *obovatum*. Linnæus applies the term *Deltoides* to the leaves of the following plants, viz. *Populus nigra*, *Atriplex laciniata*, Atriplex haſtata, *Atriplex patula*, *Chenopodium ſerotinum*.

FASTIGIATI *Pedunculi*, [*Faſtigium*, the apex, or top of a pyramid, &c.] pointed at the top. Linnæus applies this term to flowers whoſe Pedunculi are ſo proportioned in length as to form a horizontal plain, exemplified in the Dianthi, and Silenes. There is a manifeſt impropriety in this application, unleſs we ſuppoſe the pyramid inverted.

INTEGER *Caulis*. Linnæus, in the *Phil. Botanica*, explains this term by the word *ſimpliciſſimus*, and adds, *ramis vix ullis*; but in his *Delineatio Plantæ*, he gives us *ſimpliciſſimus* as a ſeparate term; therefore it ſhould ſeem that *ramis vix ullis* belongs to *ſimpliciſſimus*, and to *integer*, ramis *nullis*: but then what ſhall we infer from theſe terms being, in the *Delineatio Plantæ*, ranged thus, enodis, ſimpliciſſimus, ſimplex, integer?

Integrum folium, a leaf with an entire undivided margin, *ſinu omni deſtitutum*; oppoſed to *cordatum*, *lunatum*, *fiſſum*, *lobatum*, *palmatum*.

PLICATUM *Folium* [*plico*, to fold] quum diſcus folii verſus marginem ad angulos adſcendit & deſcendit; in plain Engliſh, plaited like a woman's fan, or a candle-ſhade, as in the Eryngium maritimum. When uſed as a term of foliation, it implies the leaf within the *Gemma* being plaited longitudinally, as in the *Betula*, *Vilis*, *Malva*, *Urtica*, *Alchemilla*, *Paſſiflora*, *Viburnum*, &c.

Plicata Cotyledones, plaited or folded, a ſpecies of the Dicotyledones, exemplified in the Goſſypium.

Plicata Corolla, as in the Convolvulus.

STRIGÆ [à *ſtrigo*, pro *ſtringo*, to graſp or tighten] ridges, rows, ranks: ſuch is the meaning of *ſtrigæ* in its claſſical acceptation. *Strigæ*, ſays Linnæus, *arcent ſetis rigidis animalcula*,

& linguas, i. e. by their prickles are a defence againſt animals and animalcula. What *ſetæ rigidæ* have to do with *Strigæ*, is difficult to conceive, unleſs he chuſes to call them Strigæ from their ſtanding in rows. Now in the *Delineatio Plantæ* he has ranged Strigæ with the ſofter kind of *pubes*, ſuch as *pili*, *lana*, *tomentum*.'

We imagine theſe examples will be ſufficient to ſhew our Readers, that this is not a *ſtans pede in uno* production, of a perſon ignorant of his ſubject; on the contrary, we are of opinion, that it will not only determine the ſignification of many of Linnæus's terms, concerning which the Botaniſts of this kingdom are at preſent divided, but alſo that it will be found exceeding uſeful to all the young Students in Botany: we ſhould even ſuppoſe that the Ladies, with this aſſiſtant, may underſtand Linnæus, tho' entirely ignorant of the Latin language. To conclude, we may conſider this work, not merely as a Lexicon of botanical terms, but as a ſyſtem of modern Botany, alphabetically digeſted; as it contains the entire ſexual method, diſpoſed in the moſt convenient order, together with a clear explanation of all the relative terms.

Tho' the Author's name does not appear in the title-page, yet at the end of the dedication, addreſſed to Dr. Hope, Profeſſor of Botany in Edinburgh, we find it written *John Berkenhout*: the ſame Gentleman, we apprehend, who, ſome time ago, obliged the world with an elegant tranſlation of Count Teſſin's Letters to a young Prince; and whom we likewiſe ſuppoſe to be the Author of ſeveral anonymous productions which have been favourably received by the public.

Obſervations on ſome of the Diſeaſes of the Parts of the human Body. Chiefly taken from the Diſſections of morbid Bodies. By Samuel Cloſſy, M.D. 8vo. 3s. Kearſly.

THIS juvenile Phyſician, as his ſtyle beſpeaks him, ſets out with a preface uncouthly metaphyſical, and repleniſhed, to ſuch a profuſion, with the term *ideas*, as if the Doctor was intent on analyzing the Soul, as well as diſſecting the Body. This was deſigned, perhaps, to ſurprize and elevate, as Bays ſays; and as ſome ſpecimen of the Writer's logic too, in no common ſtyle and diction. But as it unhappily occurred to the ſtar-gazing Philoſopher, to diſcover a ditch only by falling into it; ſo in the preſent exhibition of prepoſterous literature, it appears that this Gentleman ſometimes forgets the idiom, and even the grammar, of his own language. The following ſhort paragraphs, and few ſpecimens, may warrant this ſtricture, inſtead of many more that might be produced on the occaſion.

‘ By the word Diſeaſe, I underſtand *ſuch* an affection of the whole animal ſyſtem, *wherein* the functions of its ſeveral parts are diſturbed, or *ſuch* an affection of any part, *that* diſturbs its function; and ſo a fever is *ſuch* an affection of the whole ſyſtem, *wherein* the functions of its ſeveral parts are diſturbed.’—‘ I have choſen the following [i. e. Diſquiſitions] as of more general uſe, till freedom of thought, and a more eaſy ſituation, ſhall afford time and power to proceed on ſo *deſirous* a buſineſs. It is true, indeed, our knowlege of *ſuch* cauſes *as* [the proper relative at laſt] are found by Diſſections, is not of ſuch general uſe as of thoſe *objected* to imagination and reaſon chiefly.’ Pref. p. v. and ix.

We are told, p. 10, ‘ the brain, *of* the ſize of a cubic inch, was corrupt underneath.’ Which commutation of the right Particle, *to*, might ſuggeſt to any perſon who reads only that line, that Dr. Cloſſy was talking of the cubical brain of ſome ſmall animal.—‘ Tranſudation from *rare* veſſels,’ p. 20, inſtead of *thin* or *worn*. ‘ When the hardneſs of the fibres *cohibits* theſe effluxes,’ p. 59. This ſtiff verb, as it is applied here, probably ſeemed more ſcholaſtic, or elegant, than *prevents*, to our Author. We read, p. 64, of ‘ diet *conſerving* the ill diſpoſition of the fluids;’ which ſounds in this place, like a term of the Confectioner’s trade, and muſt make a very unpleaſant, unwholeſome conſerve, as well as the blood itſelf, which Dr. C. *conſerves*, p. 80, and elſewhere. ‘ If the lungs or their membrane have *abſceded*,’ p. 64, 65. Our Author certainly meant here—If an abſceſs was formed in the lungs, or in their membrane; but which *abſceded* will very badly, if at all, expreſs; except the lungs are ſuppoſed to become extravaſated as it were, and to *depart* from the circulation, as a broken abſceſs does, and from whence it is ſo named.—‘ *Conſiſted* like clay,’ p. 153;—‘ the like mode of *effection* may likewiſe proceed from *Intumeſcence of Lentors*,’ p. 51,—‘ to rouſe the brain to a *ſucceſſion* of the obſtructing matter,’ p. 27,—which it is impoſſible to underſtand, without ſuppoſing Dr. C. to have meant a *ſuccuſſion*, or ſhaking off of the obſtructing matter. Without farther animadverſion on many ſuch crudities, we refer them to the Author’s better concoction.

But not to characteriſe a little treatiſe, ſo uſefully intended, ſolely from its defects or blemiſhes, we would not be underſtood to confound the *matter* of this book with the *manner* of it; our youthful Author appearing to have been not a little aſſiduous in his anatomical diſquiſitions on morbid carcaſſes; in the courſe of which he alſo evinces his application to Hippocrates, Galen, and many other good medical Writers, whom he frequently cites, or refers to. His notes and reflections on the appearances in diſſected bodies, are often pertinent and rational; and particularly thoſe on the Generation of a Stone in the human ſyſtem, and his treatment of nephritic diſorders, are very ſenſible, and manifeſt his attention to this ſubject, which was very natural, from his being himſelf ſubject to diſeaſes of the urinary organs.

Whenever a young Phyſician emerges from graduation, how ſhall he *announce* himſelf, as the French term it? He has no ſhop, and cuſtom precludes him from exhibiting his name over his door. Yet as it is reciprocally neceſſary, that the Purchaſers of health ſhould hear of its Venders, a book, with its repeated advertiſements, becomes indiſpenſable; and many may find it more eaſy to circulate a book, as a ſign, than to publiſh themſelves by the chariot. To encourage the former of theſe expedients, which will never hurt the Reviewers, nor any ſuch Candidate as can exhibit a promiſing evidence of his qualifications, and a probability of his farther improvement, we chuſe to tranſcribe the following uncommon caſe, (which concludes with a good practical obſervation) and Dr. Cloſſy's reflections on it, (without the leaſt remark of our own) as a ſpecimen of his medical abilities. See Page 120.

‘ *Iliac Paſſion by Involution.*

‘ In Auguſt 1752, came to Stevens's, a ſailor from Yarmouth, a little man, about twenty-five years old: he had intolerable pains in the lower belly, which began ſix weeks before, and continuing for ſome hours, then intermitted. At theſe intervals of pain he returned to feed as at other times; but when the inteſtine began to fill, the food ſtopped in its paſſage below the navel, and then the torment commenced, and perſiſted till, by the aſſiſtance of very ſtimulating clyſters, ſome ſtools were promoted, and thus he was eaſier; but thoſe means were at length ineffectual, ſo the intermiſſions being leſs, the pain became almoſt continual, and in a violent exacerbation one morning he died, being two months after his arrival at the hoſpital.

‘ The Cæcum with its appendicle, and three or four inches of the Ilium, were forced up into the Colon, and adhered thereto; and the Colon, rent from its adherence to the Meſentery, lay down in the Pelvis.

‘ Now a little before the commencement of theſe pains, this miſerable man had taken very ſtrong cathartic pills repeatedly, for a virulent gonorrhoea, which wrought him almoſt inceſſantly.

REFLECTION.

'So then an Iliac Paſſion may ariſe from the involution of one part of the inteſtine into another, from its inflammation and adherence, which obſtruct the contents of the inteſtine endeavouring to deſcend, and from the violent and painful luctus between the inteſtine and obſtacle; and this ſort of iliac paſſion is indicated by the ſtoppage of the food at a certain place, of which this unhappy man was perfectly ſenſible.

'It appears too, that pain will ariſe in the inteſtines, as well by obſtruction of its cavity, as from fluxions on, or obſtructions in, the veſſels of the membranes, or ſpaſms by affections of their nerves.

'Nor is it diſſonant to reaſon to conclude, theſe effects took origin from the violent motions of the inteſtines raiſed by the pills; for, by the ſtrong actions of the diaphragm and muſcles of the belly exerted in inteſtinal excretions, combined with the motions of the inteſtines from the ſame cauſe, that ſuch an effect may ariſe, is not very difficult to conceive, to one who conſiders the ſtrength of theſe motions, and compares them with the experiments of the celebrated Haller, who, by irritation, has made introſuſceptions in the inteſtines of creatures at pleaſure, which introſuſceptions however, by a ſeries of experiments of the ſame Author, will not produce the iliac paſſion without the inflammation and adherence of their membranes.

'And thus, excluſive of the conſequences of humoral hernias, ſwellings of the teſticles, and too ſudden ſtoppage of the flux from the urethra, which are known frequently to follow the repetition of ſtrong cathartic pills of aloe, ſcammony, and coloquintida, in treating a virulent gonorrhoea, we reaſonably *reduced* a poſſible conſequence, worſe than the precedent.'

Several Diſcourſes preached before the late King, and his preſent Majeſty; and before the Univerſity of Cambridge. By Z. Brooke, D. D. Fellow of St. John's College in Cambridge, and Chaplain in Ordinary to his Majeſty. 8vo. 4s. ſewed. Dodſley, &c.

OF the eleven Diſcourſes contained in this volume, two were preached at St. Mary's church in the Univerſity of Cambridge, in 1762, the firſt on May the 29th, the other on October the 25th; the ſubjects of the other Diſcourſes are chiefly practical, and are treated in a florid, declamatory manner, having little more to recommend them to Readers of diſcernment and taſte, than a clear and eaſy flow of language.— It is, indeed, extremely difficult to repreſent religious truths, tho' univerſally allowed to be of the utmoſt importance, in a ſtriking and agreeable manner; mediocrity therefore, in rega to compoſition, is, and neceſſarily muſt be, the general char ter of all productions of this kind.

Our Readers, however, will probably expect a ſpecimen the Doctor's manner of writing; this we ſhall give them from his Diſcourſe on Matt. ix. 2.—*Be of good cheer, thy ſins be forgiven thee.*—He begins with obſerving, that among the manifold evils of human life, no one is more afflictive in its nature, more durable in its impreſſions, or more extenſive in its influence, than the ſenſe of guilt, and the dread of puniſhment. Every man's breaſt, we are told, is furniſhed with ſuch a faithful Monitor, and incorrupt Judge, as ſuffers not his conduct to paſs unobſerved, and fails not to cenſure and reprove what is done amiſs.

The remorſe and ill-bodings of an evil conſcience, ſeize the heart of man with a rigour and obſtinacy not to be mollified; and penetrate ſo deep, as never to be extirpated. This torment and reſtleſſneſs of mind, is perpetually mixing itſelf with all our concerns, with every employment and amuſement of our lives. Neither the ardent purſuit of glory in the ambitious, nor the multiplicity of diſtracting cares in the worldly-minded, nor the mirth and riotous living of the voluptuous, can ſo far ſubdue theſe mighty impreſſions from within, as to leave the ſoul in a ſtate of eaſe and tranquillity. We have as it were a tribunal erected within ourſelves, where judgment being once paſſed, a man's own torturing thoughts, like ſo many officious ſervants of juſtice, will be ever aſſiduous in executing the ſentence of condemnation. And the agonizing pain of ſelf-conviction, like the tremendous ſignal upon the wall, or the ſtartling ſummons to the rich fool in the Goſpel, will deſtroy the ſatisfaction of the choiceſt bleſſings of life.

After theſe and ſome other general reflections, our Author proceeds to conſider, what expedients reaſon may ſuggeſt towards alleviating this natural anxiety of mind, and what remedy revelation preſcribes for the cure of it.——‘ There is not leſs juſtneſs and truth in the general purport and meaning of that obſervation of the prophet Eli,’ ſays he, ‘ than there was propriety in the particular application of it to the caſe of his own ſons: “ If one man ſin againſt another, the Judge ſhall judge him; but if a man ſin againſt the Lord, Who ſhall intreat for him?” 1 Sam. ii. 25. The utmoſt that the light of Nature has been able to diſcover, concerning the expiation of guilt, the ſatisfying of the divine juſtice, and the reconciling the offended Majeſty of Heaven to ſinful man, has been to reſt the whole cauſe upon the meritorious nature of repentance and ſacrifice. The Heathen ſeems to have repoſed all his hope and confidence in the latter method of reconciliation; and the former is the ſole refuge and conſolation of modern Infidelity.

‘ There might be ſubſtantial reaſons for the inſtitution and continuance of ſacrifice in the Patriarchal and Moſaic religions. The men who lived under thoſe diſpenſations, might have juſt grounds for aſcribing an extraordinary degree of efficacy to ſuch modes of worſhip. But what dependance could the Gentile have upon the propitiatory nature of their ſacrifices? What connection was there to be found between the blood of a brute animal and the expiation of human guilt? What peculiar relation was there ſubſiſting between the perſon who ſacrificed, and the devoted victim, that the one might be reaſonably ſubſtituted in the place of the other? How could it be ſuppoſed, that the great Lord of heaven and earth ſhould take delight in the blood of bulls, and of goats, or in the fat of fed beaſts? or that there ſhould be ſo much virtue in the deſtroying the life of an innocent beaſt, as to reconcile an offended God to the vicious perſon who offered it.

'If the pure dictates of reaſon alone had been attended to, the ſacrificing innocent creatures for the ſake of the guilty, unleſs they voluntarily devoted themſelves to that purpoſe, muſt have appeared to be rather wrong in itſelf, and injurious to the honour of the Almighty, than a likely means of appeaſing his reſentment, and regaining his favour. That therefore theſe men, who were in all other caſes guided by reaſon only, ſhould in this particular inſtance renounce all their avowed principles, and ſo far contradict the ſuggeſtions of nature, as to perſiſt in their extravagant notions, concerning the intrinſic value and meritorioufneſs of ſacrifice, is to be rationally accounted for no otherwiſe, than from the force and influence of tradition. And the exact conformity between the Pagan nations and thoſe of the Jewiſh people, concerning the nature and virtue of bloody ſacrifices, and the proper manner of performing them, evidently ſhews, whence this tradition was originally derived. It was plainly nothing elſe but a ſpecial appointment of God himſelf, firſt delivered to the Patriarchs, and afterwards handed down from age to age, through the ſeveral nations and periods of the world.

'But of how little avail theſe ſacrifices were in themſelves, towards the removal of guilt, may be learned from the Prophets of God. Thoſe uncommonly dignified and highly commiſſioned perſonages have declared, what indeed reaſon itſelf clearly ſuggeſts, that there was nothing in the mere ſhedding the blood of beaſts, which could atone for the tranſgreſſions of the perſon who ſhed it, and recommend him to the favour of the Almighty. Theſe inſtitutions had reſpect to an higher and more important appointment of Providence, from which alone they derived all their merit and efficacy.

'Neither is there more virtue and meritoriouſneſs in that other expedient of reaſon, which is ſo much magnified by the modern Unbeliever, I mean, Repentance. The Scriptures, indeed, have made repentance an indiſpenſable condition of pardon. And it muſt be owned, the ſtate and diſpoſition of a penitent mind, is in itſelf adapted to excite mercy, and to render a man in ſome degree capable of forgiveneſs. It ſhews a juſt ſenſe of the dignity of the perſon offended, a true notion of the heinouſneſs of the crime committed, a proper conſciouſneſs and conviction of the duty and neceſſity of future obedience. But how repentance alone ſhould be able to wipe off the ſtains and pollutions of guilt; how this ſhould compenſate for paſt offences, and ſhould reinſtate a man in that ſame degree of favour and acceptance which had been forfeited by his tranſgreſſions, is not eaſy to comprehend.

‘ Mere ſorrow for what is paſt, however great and unfeigned, which is one of the conſtituent parts of true repentance, is no ſufficient reparation of the injuries done to God or man, by an open violation of their laws. The majeſty of the Legiſlator, and the honour of his laws, give juſtice a kind of claim upon the Offender, and this claim is not to be ſatisfied without the infliction of condign puniſhment. The conduct of the civil Magiſtrate in ſimilar circumſtances, is a proper illuſtration of this matter. Upon any notorious breach of ſocial duty, the ſword of the civil power is unſheathed, and held in readineſs to execute vengeance. And no preſent remorſe of conſcience, no bitterneſs of ſorrow in the malefactor, is thought a proper atonement for the iniquity of his paſt behaviour, or a ſufficient cauſe to ſtay the hand of Juſtice. This proceeding is found to be the only ſecurity of human laws and human government. And the ſame kind of procedure appears to be a neceſſary vindication and ſupport of the divine Legiſlature; civil juſtice being only one branch of that great ſtream of natural juſtice, by which the divine government is ſuſtained, and the order and well-being of the univerſe is preſerved.

‘ Nor does the other eſſential part of true repentance, a firm reſolution of amendment for the future, carry with it any circumſtances of a more prevailing and efficacious nature, towards the blotting out of man's tranſgreſſions. The relation which the creature bears to his Creator, exacts from the hands of man an univerſal obedience to the laws of God. Obedience then for the future is as much a duty incumbent upon us, as obedience in times paſt; and of conſequence, the intention and promiſe of obedience in the former caſe, cannot have ſo much merit, as to make amends for the want of it in the latter; unleſs it can be thought, that the performance of duty in one inſtance, is ſufficient to anſwer for the violation or neglect of it in another;

than which nothing can be imagined more contrary to our diſtinct ideas of duty and juſtice. The making a reſolution of amendment for the future, is nothing elſe but determining to pay a due obedience to the laws of God for the time to come. And ſurely the reſolving to do what was a man's indiſpenſable duty, previous to any ſuch reſolution, is a circumſtance of no real worth, nor can acquire any juſt title to the approbation and favour of God.

'The deſign of puniſhment is not merely the amendment of the party offending, or an example of terror to others: ſome regard ought to be paid, a great regard is always paid to the authority of the laws and the Enactor of them. Now every breach of duty is a direct inſult upon the Majeſty of Heaven. It implies diſreſpectful notions of the perſon of God, and a downright contempt of the Divine government. The behaviour therefore of ſinful man does a real injury to the honour of the Deity, which his inflexible juſtice is bound to vindicate. This is that guilt which the mind contracts by every wilful deviation from the paths of virtue, and becomes itſelf a proper object of Divine Vengeance. What then will a reſolution of amendment for the future avail in this caſe? Can it repair the injured honour of the Moſt High? Can it make ſatisfaction to his offended Majeſty? Can it remove that guilt which is the inſeparable attendant on loſt innocence?

'There is plainly no aſſurance of pardon to the ſinner from any thing which reaſon is able to ſuggeſt. Hope indeed he may; but his very hopes are built upon no reaſonable foundation. His only reſort muſt be to that inexhauſtible fund, the mercy of God. But we ſhould do well to conſider, that there is a perfect harmony and conſiſtency between all the attributes of the Divine Nature. There can be no room for mercy, where juſtice calls for vengeance. And the offences of man againſt his God are of ſuch a nature, as make the interpoſition of Divine juſtice neceſſary, to vindicate his honour and his laws. Nothing but a certain fearful looking for of judgment and fiery indignation can await the ſinful ſons of men; unleſs ſome method be diſcovered, by which an adequate ſatisfaction may be made for the atrociouſneſs of their crimes.

'Here then appears the great expediency of Revelation, to ſupply the defects of natural light. What had been hidden for ages, and lay involved in impenetrable darkneſs; what was in vain to be ſought for in the acuteſt ſpeculations of the moſt conſummate Philoſopher; what even exceeds our largeſt and moſt ſanguine hopes; that, the great ſtorehouſe of all ſaving knowlege, the Scriptures, have expoſed to the view, and laid open to the apprehenſion of all mankind. "Chriſt our paſſover is ſacrificed for us," 1 Cor. v. 7. by whom we obtain the remiſſion of our ſins. "All we like ſheep have gone aſtray: we have turned every one to his own way; and the Lord has laid on him the iniquity of us all." Iſaiah liii. 6.'

The Doctor, in the remaining part of this Diſcourſe, ſhews himſelf an Advocate for the notion of *vicarious ſatisfaction*, and tells us, that the paſſages of Scripture which favour this opinion, are ſo numerous, ſo clear, and conſiſtent, that no ſmall ſtudy and labour is requiſite to miſinterpret their native and obvious meaning. He ſhould have conſidered, however, that what appears obvious to him, may not appear obvious to others; and that many perſons of diſtinguiſhed learning and abilities, and whoſe ſincerity in their enquiries after truth, cannot be called in queſtion, have given a very different interpretation to thoſe paſſages of Scripture which are urged in ſupport of his opinion, and which are thought to be ſo clear and deciſive.——What an amiable thing is Candor!

The Hiſtory of Kamtſchatka, and the Kurilki Iſlands, with the Countries adjacent, illuſtrated with Maps and Cuts. Publiſhed at Peterſburg, in the Ruſſian Language, by order of her Imperial Majeſty, and tranſlated into Engliſh by James Grieve, M. D. 4to. 16 s. ſewed. Jefferys.

THIS account of a country ſo remote, ſo different, from our own, in every reſpect, never approached by our mariners, and unknown even to the court of Ruſſia, till they made a conqueſt of it in the beginning of this century, cannot fail of affording entertainment, to a Reader who has a taſte for geography, and is curious to know the nature of different climates, and the manners of the various ſavage nations, diſperſed over the vaſt uncultivated tracts of the earth.

By our Author's account of the *climate*, it ſeems formidable even to a Ruſſian; what would it be then to an Engliſhman! For though it lies in the ſame latitude with Scotland and the north part of England, the ground is covered with ſnow near eight months of the year; and very little of it is fit for corn or paſturage. Intenſe cold, frequent ſtorms, vulcanos, earthquakes, moraſſes, bears, wolves, inſects, render it ſeemingly uninhabitable by mankind. Yet the eternal and univerſal Wiſdom, delighting in uniformity and variety, hath attempered human nature, which is every where the ſame, to ſuch various modes of living, that there are native inhabitants of this country, who not only find means of ſupport, but, according to our Author, think themſelves the happieſt people in the world; though what he ſays of their dying ſometimes by famine, and of ſelf-murder being commonly practiſed among them, does not cohere well with what goes before, unleſs we are to limit thoſe events to the time ſince they felt the tyranny of the Ruſſian Coſſacks. Indeed we could point out ſeveral apparent inconſiſtences, which were owing, perhaps, to the Tranſlator's inadvertency, or his not perfectly underſtanding, or his purpoſe of abridging, the Ruſſian original.

The fleſh, ſkins, and bones of rain-deer, which are kept in numerous herds, ſupply the inhabitants of the northern parts of the country, with food, cloathing, and ſeveral utenſils; beſide the uſe of thoſe animals in drawing their ſledges when they travel. In the ſouthern parts where the ſnow lies ſo deep, that rain-deer cannot live becauſe they cannot come at the moſs, which is their food, the natives live chiefly upon fiſh and ſea-animals, the fat of which animals is in high eſteem, and prepared by excellent cookery, is the principal diſh at their entertainments. It muſt be ſuppoſed, that the fat of a ſeal, or a whale, cooked in their manner, is as delicious to the ſtomach of a Kamtſchatdale, as that of a turtle is to the ſtomach of an Engliſhman. Nay, it ſeems, by our Author's account, that theſe people enjoy the pleaſure of good-eating in a far ſuperior degree to what our Epicures can boaſt! And to ſay nothing of the gentleman-like freedom of their other pleaſures, they can make a ſhift to get drunk, without ale, wine, or brandy, by the juice of a certain muſhroom, which throws them into a frenzy, either of joy or horror, according to the conſtitution of the man who drinks it. In ſhort, theſe people live in that *pure* ſtate of nature, uncorrupted by law or religion, to which ſome refined modern philoſophers would have us all return. They who have read accounts of the manner in which the Indians of North America, and the inhabitants of Greenland live, may obſerve a remarkable ſimilitude in many reſpects. The Americans and the Kamtſchatdales, ſays our Author, agree in the following things: Firſt, Their features are alike. 2dly, The Americans prepare the ſweet herb in the ſame manner as the Kamtſchatdales do, which has never been obſerved any where elſe. 3dly, They both uſe wood in ſtriking fire. 4thly, It has been obſerved in many inſtances, that their hatchets are made of ſtone or bone. 5thly, Their wearing apparel and hats are the ſame. 6thly, They dye the ſkins of beaſts with alder, as the Kamtſchatdales do: from whence it appears probable that they are of the ſame race. Theſe particulars may help to anſwer the queſtion, Whence was America peopled? For though we ſhould grant, that America and Aſia were never joined, yet theſe two parts of the globe lye ſo near each other, that the impoſſibility of the inhabitants of Aſia going over to America (eſpecially as the number of iſlands lying between made the paſſage more eaſy) cannot be maintained.

In ſhort, our Author's deſcriptions both of the human and brute animals, in that remote part of the world, (if they ſhould not all be rather ſtyled brute) are very curious and entertaining, and may lead a philoſophic mind to admire the œconomy of nature, in the production and ſupport of life in thoſe ſtates and forms that appear to our imagination moſt ſavage and monſtrous.

An Anſwer to Dr. Mayhew's Obſervations on the Charter and Conduct of the Society for the Propagation of the Goſpel in foreign Parts. 8vo. 1s. Rivington.

ACcording to the wiſh we expreſſed in our Review of Dr. Mayhew's performance, here ſteps forth an able and ſpirited champion for the *Society*, who vigorouſly repels the Doctor's bold attack, diſputing every inch of ground, and giving him ſtroke for ſtroke. In many inſtances, our zealous Epiſcopalian ſeems evidently to have the advantage of the over-zealous Preſbyterian, who appears, in thoſe inſtances, to have over-ſhot his mark. But at the ſame time he ſeems to *think*, when he comes to the main point, and which ought to have been the *only* point in debate, *viz.* Whether the ſociety have not exceeded the bounds of their charter, by applying ſo much money, or indeed any at all, to the ſupport of congregations in the Maſſachuſetts and Connecticut, where the people had the means of the Chriſtian religion without ſuch aſſiſtance, though not after the manner and form of the Church of *old* England. He does not deny, that ‘ the Society has laid out too large a proportion of the money in thoſe provinces, but pleads that they have a diſcretionary power within the bounds of their charter. This may be admitted, yet the queſtion remains, whether they have not proceeded without or beyond the bounds of their charter? And whether any *applications*, which our Author alleges in their excuſe, could be ſufficient to juſtify ſuch extra-proceedings? Allowing that a good end has been anſwered by it, and that it was natural, reaſonable, and pious in the Society, to promote Chriſtian worſhip in America, according to the plan of our eſtabliſhed church, yet if there is a difa different purpoſe, and of equal or greater importance, and which alone the charter ſpecifies, and for which alone the money is profeſſedly collected, we are apprehenſive, the main point muſt be given up, as it is, indeed, in a great meaſure, by our able and ſenſible advocate, after all his efforts to defend it.—For he adds, ' They, *i. e.* the Society, ought to uſe their power judiciouſly, and in that, they may have failed. For what ſociety of men hath not?' —The difference between him and the Doctor, then, appears to be this; he would have that to be ſtyled *Injudiciouſneſs*, which the other would ſtyle *Injuſtice*, in miſapplying ſo much money to a purpoſe different from that which the charter preſcribes.

We hope neither of our combatants have engaged in this diſpute with *malice prepenſe:* and as both make profeſſions of candor and benevolence, we readily believe them, though we think there is ſome needleſs aſperity of language on both ſides. Whatever formidable ideas of Epiſcopacy, thoſe Diſſenters that fled into America, might carry along with them, and tranſmit to their poſterity, we can ſafely aver, that Epiſcopal power, granting that it was oppreſſive formerly, is not ſo now; and that Diſſenters at home have no reaſon to conceive any terror of it. As to the ſcheme of planting Biſhops in America, we hope the Society, if they perſiſt in their deſign, will ſend one to the iſlands firſt, by way of trial, where there are no ſectaries; for if they ſhould ſend one, yet a while, to New-England, he may perchance find it hotter living there than in Jamaica. We hope alſo that the Society, in their laudable attempts to *chriſtianize* the Indians, will judge it proper to begin with endeavouring to *civilize* them, as it ſeems neceſſary to convert them into *men*, before they are made *Chriſtians*, and into good ſubjects of the ſtate, in order to their becoming good members of the church.

The Hiſtory of the Poor Laws. With Obſervations. By Richard Burn, L. L. D. one of his Majeſty's Juſtices of the Peace for the County of Weſtmorland. 8vo. 3s. 6d. Millar.

SEVERAL men of ſpeculative and benevolent minds, have turned their thoughts towards the improvement of the Poor-Laws of this kingdom. It is certain, whether it ariſes from any defects in the laws themſelves, or from any abuſes in the execution of them, that many Pariſhioners are moſt grievouſly burthened with the charge of the poor, while at the ſame time many wretched objects periſh in the ſtreets, through extreme want and neceſſity. Not to mention that under the preſent ſyſtem, as great an expence is yearly incurred in obſtinate and unneceſſary law ſuits, as might, perhaps, if properly applied, preſerve theſe unhappy wretches from a fate ſo diſgraceful to civil government, and ſo ſhocking to humanity. The far greater part of the buſineſs of the Quarter Seſſions, and no inconſiderable ſhare of the King's Bench practice, is occaſioned by litigations concerning ſettlements; and while two pariſhes are contending about the removal of a ſingle Pauper, they ſometimes ſquander away more money than would, for a conſiderable time, maintain all the poor in the two counties.

Theſe evils are notorious: and our ingenious and worthy Author, who is well known by his former works, has added his endeavours to redreſs them, to the many unſucceſsful attempts which have been made by others.

Before he communicates the propoſed regulations, he ſtates, in chronological order, the ſeveral ſtatutes relative to the ſubject; and, in the next place, makes obſervations on thoſe ſtatutes. It is, as he juſtly remarks, affecting to humanity, to obſerve the various methods that have been invented for the *puniſhment* of Vagrants. By an Act of Ed. 6. They were to be *marked with a hot iron in the breaſt with the letter* V, *and adjudged to be ſlaves to the perſon apprehending them, giving them only bread and water, and ſuch refuſe of meat and drink as he ſhould think fit; and cauſing them to work by beating, chaining, or otherwiſe, in ſuch work and labour (how vile ſoever) as he ſhould put them unto.* If they ran away, they were to be *marked on the forehead, or ball of the cheek, with the letter* S, *and adjudged to be the ſaid Maſter's ſlaves for ever.* If they *again ran away, they were to be adjudged guilty of felony.* By a ſubſequent law, they were to be *grievouſly whipped, and burned through the griſtle of the right ear, with a hot iron of the compaſs of an inch about*; for the ſecond offence, to be guilty of *felony*; and for the third, excluded Clergy. Afterwards, by milder regulations, they were to be *ſtripped naked from the middle upwards*, and openly whipped, till their bodies were bloody; or might be ſent to gaol, or *baniſhed out of the realm*; or otherwiſe *adjudged perpetually to the gallies of this realm*: with ſeveral other inſtitutions equally impolitic and barbarous.

The following reflections concerning the language of our old laws, are too entertaining to be omitted.

'It is amuſing to obſerve, in the foregoing ancient ſtatutes, certain *quaint expreſſions*, as they appear to us now, indicating, that what the language of the age of Edward the third, is to us at this time, ours will appear to poſterity three or four hundred years hence.

‘ In the rating of wages, it is ſet forth, how much by the day ſhall be taken by “ tilers, and other coverers of fern and ſtraw, and their knaves.”——The Saxon *knapa*, or *knafa*, ſignifies a *ſervant*. And the thatchers to this day have an inſtrument that holds their ſtraw, which they call a *knape*. What is obſervable here is, the generous notions entertained by our anceſtors, with reſpect to an action baſe and ignoble. They would not ſuppoſe it to belong to a freeman, but appropriated it to the inferior rank of people. A *knaviſh* action was ſuch as was fit only for one of the meaner ſervants. A *villain* was a degree lower than the thatcher's ſervant; for he was the drudge of his lord, not even ſuſceptible of property in many caſes, but was himſelf of the goods and chattels of his maſter. Therefore an offence, accompanied with extraordinary aggravation, was termed *villainous*. As much as to ſay, iniquity degrades a man, and ranks him among the vulgar.—So a man who was devoid of *courage*, and conſequently unfit for the military profeſſion, was denominated a *cow-herd* (for that, moſt probably, is the genuine etymology of what we now call *coward*).—On the other hand, theſe inferior perſons were not behind hand with the great men (for there never wanted humour even amongſt the common people): if a man was half an idiot, or remarkably deformed in body, they would ſtyle him *My Lord*. And by way of ridicule of their jovialneſs and hoſpitality, when a man was in liquor, they would call him *as drunk as a lord*.—Theſe, and many other like expreſſions and cuſtoms, which have come down to our days, were originally feudal, having relation to the military inſtitution, and the diſtinction betwixt lord and vaſſal.’

From the ſeveral ſtatutes which our Author has enumerated, it appears, that RATING OF THE WAGES of ſervants, artificers, and labourers, is of very ancient date; and it is curious to obſerve the particular ſums limitted for each, as the value of money or proviſions altered. As for inſtance, by one of the laws of Edward the third, tilers were to have 3d. a day, and their knaves three halfpence, without meat or drink. In the reign of Richard the ſecond, a bailiff of huſbandry was to have 13s. 4d. a year, and his cloathing once a year; maſter-hind 10s. ſhepherd 10s. oxherd 6s. 8d. cowherd 6s. 8d. and ſo of the reſt. In the reign of Hen. 6. the wages of a bailiff of huſbandry was not to exceed 1l. 3s. 4d. and cloathing of the price of 5s. with meat and drink: chief hind, carter, or chief ſhepherd, 20s. cloathing 4s. woman ſervant 10s. cloathing 4s. and the reſt in proportion. Finally by the 5 El. c. 4. the Juſtices were to fix the price of wages according to the dearneſs of victuals; and ſo the law ſtill continues.

‘ Note, Money in Edward the third's time was in weight juſt thrice as much as it is now; twenty ſhillings then being a real pound weight: ſince which time, it hath gradually decreaſed, ſo as that ſixty ſhillings now are required to make a pound. Therefore wages at 3d. a day in thoſe times, was equal to our 9d. excluſive of the difference in the value of proviſions and other neceſſaries.

'And here it is obſervable, upon the ſubject of cloathing, how the reſtrictions as to the goodneſs or quantity of cloth in their garments, vaniſhed by degrees, as manufactures increaſed; until at length, in Queen Elizabeth's reign, the current received a contrary direction, and wearing of the manufactures was enjoined: concerning which, the firſt act that hath occurred, is that of the 13 El. c. 19. by which it is required, that every perſon above the age of ſix years (except maidens, ladies, and gentlewomen; and lords, knights, and gentlemen of 20 marks a year) ſhall wear upon the ſabbath and holiday, upon their head, one cap of wool knit, thicked, and dreſſed in England, on pain of 3s. 4d. The form of which cap may be ſeen in ſome of the pictures of thoſe days.

'And here curioſity will ſuggeſt certain reflections upon that noble ſubject of Painting. Why are perſons pictured in Grecian or Roman habits, or in ſuch habits as never were worn in any age? Would it not be infinitely more entertaining, to ſee every perſon drawn in his own proper dreſs? It would be a work becoming the pencil of a ſkilful Artiſt, from ſuch paintings as may be yet found, from hiſtory, from acts of parliament, and other ſumptuary laws, to exhibit a ſeries of perſons, of both ſexes, in the habits of their reſpective ages, at proper intervals.'

What our Author here propoſes might, as he imagines, be more entertaining, but it is a queſtion, whether it would be more graceful. Beſides, it may be doubted, whether the flowing robes of Greece and Rome do not afford an Artiſt more opportunity of diſplaying the beauties of the pencil, than the cloſe tunics of more modern faſhion.

Having gone through his obſervations on the ancient ſtatutes, our Author, in the next chapter, very candidly ſtates an account of the ſeveral ſchemes for reforming the Poor Laws, beginning with Lord Hales's plan. He next proceeds in order to epitomize the ſeveral ſchemes following, viz. Sir Joſiah Child's— Mr. Cary's — Mr. Haye's — Mr. Alcock's — An anonymous ſcheme — the Earl of Hillſborough's — Sir Richard Lloyd's— Mr. Fielding's—and Mr. Cooper's.

Having thus ſtated the propoſitions already offered by others, our Author, in the next place, propoſes farther regulations, which may be reduced to TWO particulars. One is, to make ſufficient proviſions to prevent the nuſance of *common begging*. Till this ſhall be done, he obſerves, all other regulations of the wiſeſt legiſlature upon earth will be vain and fruitleſs. Under this head, the Reverend Writer takes occaſion to cenſure Lord Chief Juſtice Hale, for giving countenance to this irregularity, by the following ſentiments: "What man," ſays his Lordſhip, "that is of ability, can have the conſcience to deny an alms, when he cannot chuſe but know, that there is not that due courſe provided, or at leaſt *uſed*, that perſons neceſſitous and able to work may have it: indeed, were there a clear means practiſed, of employing poor perſons, it were an uncharitable action to relieve them in a courſe of idleneſs. But when I do not know, whether there is ſuch a proviſion, I dare not deny my relief; becauſe, I know not whether without it, he may be ſtarved with hunger, without his own default."

On this paſſage Dr. Burn obſerves, 'It is a misfortune, that moſt of this Author's writings were not publiſhed till after his death, and had not received his laſt corrections; inſomuch that he ordered by his will, that none of them ſhould be publiſhed. However, happy it is for the public, that that direction is overruled. Nevertheleſs, if he had lived to put the laſt hand to the above tract, he would have judged probably, upon mature conſideration, that in a country governed by laws, the preſumption is in favour of the law, and not of him who violates the law; and, there being ſo many ways wherein a perſon of the moſt benevolent diſpoſition may beſtow all his charity, with an undoubted aſſurance of its being well employed,—that it is more prudent to lay it out where he is ſure it will do good, than where he is not ſure but it may do hurt. This kind of charity is, indeed, no other, than to ſet up private judgment againſt the public law. The legiſlature have provided for the poor in one way, but we think that is not ſo good, and therefore we will have a way of our own. And it fares accordingly. The laws are broken through like cobwebs. The worſt and moſt abandoned of the people are ſuſtained by the efforts of well-meant, but very ill-judged, charity; whilſt the modeſt, humble, virtuous, and really neceſſitous poor are neglected. Therefore let private judgment, or rather weakneſs and obſtinacy, give way, at leaſt for a time; and let it be tried what the laws can do.' There is one infallible way, he adds, to put an end to begging, and the eaſieſt in the world, which conſiſts merely in a non-feſance: —*Give them nothing*. If none were to give, none would beg. And the whole myſtery and craft would be at an end in a fortnight.

We confeſs that we are by no means ſatisfied with theſe reflections. Not to mention the impoſſibility of perſuading perſons of tender, and perhaps not miſtaken, opinions, to withhold what they deem it charity to beſtow, it is by no means clear, that if we could reduce every one to this non-feaſant diſpoſition, many miſerable wretches would not periſh for want of aſſiſtance. The giving of alms is by no means ſetting up private judgment againſt a public law: for though it may be ſaid, that the legiſlature have provided for the poor, yet daily experience ſhews, that this proviſion is ineffectual; at leaſt it may, in many caſes, come too late: and a diſtreſſed object may periſh before the proper officer can be called to his relief, or before it is determined to what *legal* aſſiſtance he has a juſt title.

Indeed, if the giving of *money* only could be reſtrained, it might effectually put an end to mendicancy as a *trade*, without doing injury to humanity. But it would be inhuman to deny food and rayment to the hungry and naked, from a perſuaſion that they may be ſupplied by a legal proviſion, which, from various delays and impediments, may, perhaps, come too late for their neceſſities.

The next regulation our Author propoſes, is, that beſides the Overſeers of the Poor, there be a general *Superintendent* over a certain number of pariſhes, as the Juſtices in ſeſſions ſhall find moſt convenient.

We cannot help thinking, however, that it would be too great a truſt repoſed in any one man, to give him the general ſuperintendency over a number of pariſhes: but our limits will not allow us to enter farther into a diſcuſſion of this ſubject, which is in truth of the higheſt importance. And whatever may be thought of the two particular regulations propoſed by our Author, it muſt be allowed, that in the courſe of his animadverſions on prior ſchemes of this nature, he hath made many judicious reflections, which merit attention and regard.

We muſt not omit to inform the Reader, that in the concluding chapter, the Reverend Writer takes notice of the defects in other branches of the office of Juſtices of the Peace, on which he animadverts in alphabetical order. It is obſervable, that under the title *Game*, he remarks, that ‘ One of the principal acts, viz. the 5 Ann. c. 14. *is neither grammar nor common ſenſe, and is a diſgrace to the ſtatute book.*’ Whether the ſtatute deſerves this ſevere cenſure, we cannot take upon us to determine, having no opportunity of conſulting it; but a criticiſm of this kind, on any work whatever, may juſtly be deemed harſh and illiberal, and more eſpecially ſo, when a ſolemn act of [illegible]ure is the ſubject of its ſeverity. We may add, that it comes with the greateſt impropriety from the Reverend Writer, who has not ſcrupled to reprehend Lord Hale, as ſetting up ‘ private judgment againſt the public law.’

GOTHAM: *A Poem.* *Book* II. By C. Churchill. 4to. 2s. 6d. Kearſly.

THIS Book is, in every reſpect, ſuperior to the former: but the Author has employed, perhaps to no material purpoſe, a conſiderable part of it in apologizing for thoſe defects in his poetry, which, in a Writer of ſo much ſpirit and genius, we have frequently had occaſion to regret. Vain, certainly, muſt be his apologies with the ſober and the ſerious, ſince he owns, that he cannot ſpare time from the purſuit of pleaſure, to poliſh or methodize his productions; and his aſſertion, that Nature

——— ——— Breaks the fence
Of thoſe tame drudges, *Judgment*, *Taſte*, and *Senſe*,

is evidently ill-grounded; for Taſte and Judgment are founded on the principles of Nature, and owe their very exiſtence to thoſe ideas of comparative excellence and beauty which we borrow from her works.

Of the occaſional ſtrokes he aims at the Reviewers, we forbear to take notice, out of deference to the public; concluding, that we have no right to take thoſe liberties Mr. Churchill ſo largely allows himſelf, or to fill our pages with impertinent recriminations.—They will be much better employed in giving our Readers an idea of this nervous poem, ſo far as the rhapſodical form of it may allow us; for Gotham ſeems to have neither plan nor deſign, at leaſt that we can diſcover.

The progreſs of moral Reformation, and the gradual means of gaining over the Mind to Virtue, are juſtly and ingeniouſly deſcribed:

In her own full and perfect blaze of light,
Virtue breaks forth too ſtrong for human ſight:
The dazzled eye, that nice but weaker ſenſe,
Shuts herſelf up in darkneſs for defence.
But, to make ſtrong conviction deeper ſink,
To make the callous feel, the thoughtleſs think,
Like God made man, ſhe lays her glory by,
And beams mild comfort on the raviſh'd eye.
In earneſt moſt, when moſt ſhe ſeems in jeſt,
She worms into, and winds around the breaſt,

To conquer vice, of vice appears the friend,
And ſeems unlike herſelf to gain her end.
The Sons of Sin, to while away the time
Which lingers on their hands, of each black crime
To huſh the painful memory, and keep
The tyrant Conſcience in deluſive ſleep,
Read on at random, nor ſuſpect the dart
Until they find it rooted in their heart.
'Gainſt Vice they give their vote, nor know at firſt
That, curſing that, themſelves too they have curs'd,
They ſee not, till they fall into the ſnares,
Deluded into virtue unawares.
Thus the ſhrewd Doctor, in the ſpleen-ſtruck mind
When pregnant horrour ſits, and broods o'er wind,
Diſcarding drugs, and ſtriving how to pleaſe,
Lures on inſenſibly, by ſlow degrees,
The Patient to thoſe manly ſports which bind
The ſlacken'd ſinews, and relieve the mind;
The Patient feels a change as wrought by ſtealth,
And wonders on demand to find it health.

The ſubſtance of the Author's Apology is contained in the following lines; which while we quote, Mr. Churchill muſt own, that we are ready to do him juſtice, without partiality, even to ourſelves:

Had I the pow'r, I could not have the time,
Whilſt ſpirits flow, and life is in her prime,
Without a ſin 'gainſt Pleaſure, to deſign
A plan, to methodize each thought, each line
Highly to finiſh, and make ev'ry grace,
In itſelf charming, take new charms from place.
Nothing of books, and little known of men,
When the mad fit comes on, I ſeize the pen,
Rough as they run, the rapid thoughts ſet down,
Rough as they run, diſcharge them on the town.
Hence rude, unfiniſh'd brats, before their time,
Are born into this idle world of rime,
And the poor *ſlattern* Muſe is brought to bed
With all her imperfections on her head.
Some, as no life appears, no pulſes play
Through the dull, dubious maſs, no breath makes way,
Doubt, greatly doubt, till for a glaſs they call,
Whether the child can be baptiz'd at all.
Others, on other grounds, objections frame,
And, granting that the child may have a name,
Doubt, as the ſex might well a Midwife poſe,
Whether they ſhould baptize it, Verſe or Proſe.

E'en what my Maſters pleaſe; Bards, mild, meek men,
In love to Critics ſtumble now and then.
Something I do myſelf, and ſomething too,
If they can do it, leave for them to do.

In the ſmall compaſs of my careleſs page
Critics may find employment for an age;
Without my blunders they were all undone;
I twenty feed, where MASON can feed one.

When SATIRE ſtoops, unmindful of her ſtate,
To praiſe the man I love, curſe him I hate;
When SENSE, in tides of paſſion borne along,
Sinking to proſe, degrades the name of ſong;
The Cenſor ſmiles, and, whilſt my credit bleeds,
With as high reliſh on the carrion feeds
As the *proud* EARL fed at a turtle feaſt,
Who, turn'd by gluttony to worſe than beaſt,
Eat, 'till his bowels guſh'd upon the floor,
Yet ſtill eat on, and, dying call'd for more.

The concluding ſimile, in the above quotation, is equally deſtitute of delicacy and propriety.—But the following imprecations contain ſublime imagery, and moſt powerful expreſſion:

Let War, with all his needy ruffian band,
In pomp of horrour, ſtalk thro' GOTHAM's land
Knee-deep in blood; let all her ſtately tow'rs
Sink in the duſt: that Court, which now is our's,
Become a den, where beaſts may, if they can,
A lodging find, nor fear rebuke from man;
Where yellow harveſts riſe, be brambles found;
Where vines now creep, let thiſtles curſe the ground;
Dry, in her thouſand valleys, be the rills;
Barren the cattle, on her thouſand hills;
Where pow'r is plac'd, let tygers prowl for prey;
Where Juſtice lodges, let wild aſſes bray;
Let cormorants in churches make their neſt,
And, on the ſails of commerce, bitterns reſt;
Be all, tho' Princes in the earth before,
Her Merchants Bankrupts, and her Marts no more;
Much rather would I, might the will of Fate
Give me to chuſe, ſee GOTHAM's ruin'd ſtate
By ills on ills, thus to the earth weigh'd down,
Than live to ſee a STUART wear her crown,

Let Heav'n in vengeance arm all Nature's hoſt,
Thoſe ſervants, who their Maker know, who boaſt
Obedience as their glory, and fulfill,
Unqueſtion'd, their great Maſter's ſacred will.
Let raging winds root up the boiling deep,
And, with deſtruction big, o'er GOTHAM ſweep;
Let rains ruſh down, till FAITH with doubtful eye
Looks for the ſign of Mercy in the ſky;
Let Peſtilence in all her horrours riſe;
Where'er I turn, let Famine blaſt my eyes;
Let the Earth yawn, and, ere they've time to think,
In the deep gulph let all my ſubjects ſink

Before my eyes, whilſt on the verge I reel;
Feeling, but as a Monarch ought to feel,
Not for myſelf, but them, I'll kiſs the rod,
And, having own'd the juſtice of my God,
Myſelf with firmneſs to the ruin give,
And die with thoſe for whom I wiſh'd to live.

This (but may Heav'n's more merciful decrees
Ne'er tempt his ſervant with ſuch ills as theſe)
This, or my ſoul deceives me, I could bear;
But that the STUART race my Crown ſhould wear,
That Crown, where, highly cheriſh'd, FREEDOM ſhone
Bright as the glories of the mid-day ſun,
Born and bred ſlaves, that they, with proud miſrule,
Should make brave, free-born men, like boys at ſchool,
To the whip crouch and tremble——O, that thought!
The lab'ring brain is e'en to madneſs brought
By the dread viſion, at the mere ſurmiſe
The thronging ſpirits, as in tumult, riſe,
My heart, as for a paſſage, loudly beats,
And, turn me, where I will, diſtraction meets.

The characters and reigns of the Stuarts in England, are not leſs happily than juſtly deſcribed. As a ſpecimen let Charles the ſecond ſtand forth:

From land to land for years compell'd to roam,
Whilſt Uſurpation lorded it at home,
Of Majeſty unmindful, forc'd to fly,
Not daring, like a King, to reign, or die,
Recall'd to repoſſeſs his lawful throne,
More at his people's ſeeking, than his own,
Another CHARLES ſucceeded; in the ſchool
Of travel he had learn'd to play the fool,
And, like pert Pupils with dull Tutors ſent
To ſhame their country on the Continent,
From love of ENGLAND by long abſence wean'd,
From ev'ry Court he ev'ry folly glean'd,
And was, ſo cloſe do evil habits cling,
Till crown'd, a beggar; and when crown'd, no King.

Thoſe grand and gen'ral pow'rs which Heav'n deſign'd
An inſtance of his mercy to mankind,
Were loſt, in ſtorms of diſſipation hurl'd,
Nor would he give one hour to bleſs a world;
Lighter than levity which ſtrides the blaſt,
And, of the preſent fond, forgets the paſt,
He chang'd and chang'd, but ev'ry hope to curſe,
Chang'd only from one folly to a worſe;
State he reſign'd to theſe whom ſtate could pleaſe,
Careleſs of Majeſty, his wiſh was eaſe;
Pleaſure, and Pleaſure only was his aim;
Kings of leſs wit might hunt the bubble fame;

Dignity, thro' his reign, was made a ſport,
Nor dar'd Decorum ſhew her face at Court,
Morality was held a ſtanding jeſt,
And Faith a neceſſary fraud at beſt;
Courtiers, their Monarch ever in their view,
Poſſeſs'd great talents, and abus'd them too;
Whate'er was light, impertinent, and vain,
Whate'er was looſe, indecent, and profane,
(So ripe was Folly, Folly to acquit)
Stood all abſolv'd in that poor bauble, WIT.

In gratitude, alas! but little read,
He let his father's ſervants beg their bread,
His father's faithful ſervants, and his own,
To place the foes of both around his throne.

Bad counſels he embrac'd thro' indolence,
Thro' love of eaſe, and not thro' want of ſenſe;
He ſaw them wrong, but rather let them go
As right, than take the pains to make them ſo.

Women rul'd all, and Miniſters of State
Were for commands at toilettes forc'd to wait;
Women, who have, as Monarchs, grac'd the land,
But never govern'd well at ſecond-hand.

To make all other errors ſlight appear,
In mem'ry fix'd, ſtand DUNKIRK and TANGIER;
In mem'ry fix'd ſo deep, that Time in vain
Shall ſtrive to wipe thoſe records from the brain,
AMBOYNA ſtands——Gods, that a King could hold
In ſuch high eſtimate, vile, paultry gold,
And of his duty be ſo careleſs found,
That, when the blood of ſubjects from the ground
For Vengeance call'd, he ſhould reject their cry,
And, brib'd from Honour, lay his thunders by,
Give HOLLAND peace, whilſt ENGLISH victims groan'd,
And butcher'd ſubjects wander'd, *unaton'd*!
O, dear, deep injury to ENGLAND's fame,
To them, to us, to all! to him, deep ſhame!
Of all the paſſions which from frailty ſpring,
Av'rice is that which leaſt becomes a King.

To crown the whole, ſcorning the public good,
Which thro' his reign he little underſtood,
Or little heeded, with too narrow aim
He reaſſur'd a Bigot Brother's claim,
And, having made time-ſerving Senates bow,
Suddenly died, that Brother beſt knew *how*.

From theſe extracts, the Reader cannot but regret with us, that the poem of GOTHAM had not a better introduction. However unthankfully Mr. C——— might receive the remonſtrances in our laſt, we are glad to ſee that they have not been wholly without effect; nor are we in the leaſt concerned that he has treated us as a wayward child does his nurſe, when he ſnatches the offered cates from her hand, and eats them with tears of obſtinacy in his eyes.

Compleat Paradigms of the Hebrew Verbs, with an Example of the Affixes as they are joined to them. 8vo. 1s. Cambridge, printed by Bentham; ſold by Buckland, London.

IN the learning of moſt languages, but eſpecially the dead ones, the Verbs are obſerved to create the principal difficulty. This is remarkably the caſe in the Hebrew, which, in all other reſpects, is extremely ſimple; and perfectly agrees with the idea we ſhould be apt to form of an original tongue. But though the modifications of Verbs in this language are ſomewhat complex, yet are theſe regulated in ſuch a manner, as at the ſame time to favour the native conciſeneſs of the language. Thus, for inſtance, by the different modifications of one and the ſame Verb, is expreſſed, what in other languages would require two diſtinct Verbs at leaſt, beſides an addition of ſeparate particles to one of them. E. G. The ſame Hebrew Verb which ſignifies to *die*, מות, a little differently modified, ſignifies to *kill*, or *cauſe to die*, המית. The ſame Verb is likewiſe capable of being made to ſignify to *murther oneſelf*, התמותת, &c. &c. Hence we may obſerve, that though there be variety of modifications in the Hebrew Verbs, yet there appears nothing of that luxuriancy ſo remarkable in the Greek Tenſes.

In this ſmall work, all the variations of the Hebrew Verbs, ſo far as the Vowel Points affect them, are clearly noted down; and a Paradigm of each Conjugation exhibited in one point of view.

The Author's reaſon for rejecting פקד the commonly received Paradigm of perfect Verbs, appears to be a good one. The old Paradigm ſeems to have been פעל, as may be gathered from the names of moſt of the Voices, as Niphal, Pihel, Puhal, &c. but this, at firſt ſight, muſt appear a very improper word to be choſen for a general Paradigm, becauſe the middle radical letter being a Guttural, will not admit of a Dageſh Forte, which it ought to do, in order to diſtinguiſh properly the two Voices Pihel and Puhal, And if that example of perfect Verbs, which was afterwards choſen, viz. פקד, had not admitted of a Dageſh Lene in its firſt radical, it would have been more unexceptionable as a general Paradigm: but ſince it does admit of one, the Verb which the Author has pitched upon for an example, לָמַד, is in that reſpect much better adapted to the purpoſe.

In other reſpects, there is nothing to be met with in this publication, different from what is contained in common Hebrew Grammars.

Divers Parts of the Holy Scriptures done into Engliſh, chiefly from Dr. Mills's printed Greek Copy, with Notes and Maps. 12mo. 3s. Piety.

THIS is a tranſlation of the four Goſpels, and the Acts of the Apoſtles. By a verſion too looſe and paraphraſtical a Tranſlator may be apt to incroach upon the province of the Commentator, and is in danger of departing from the ſenſe of his original: on the other hand, by a too confined and literal verſion, he flattens the ſpirit, leſſens the perſpicuity, and often miſrepreſents the meaning of his Author. The juſt medium between theſe two extremes, is doubtleſs to be choſen. Sometimes we think our Compiler* hath hit upon it very ſucceſsfully: at other times he has miſtaken it. When he errs, it is generally upon the literal ſide; which in reſpect of the ſacred writings, above all others, is the moſt ſafe and pardonable error.

There are many inſtances in which, by adhering to the letter of his original, he departs from our common tranſlation, without much reaſon, and with little advantage. ἡ Βασιλεια των ουρανων he always renders *the kingdom of the heavens.*—Ιωαννης ὁ Βαπτιστης, John *the Baptiſer.* ἐις κεφαλην γωνιας; inſtead of the *head of the corner*, he always has it, the head of the *angle.* This is a word ſo remote from common life, that we fancy it muſt have an aukward effect upon the ear. Wherever the perſonal pronoun *thou* is uſed in our preſent verſion, our Tranſlator prefers *you*; which, we cannot help thinking, ariſes from a falſe delicacy, and takes off from the dignity and ſimplicity of the Scripture language. Compare our Author's tranſlation of Matt. xix. 21. *Jeſus ſaid unto him, if* you *would be perfect, go, ſell what* you *have, give to the poor, and* you *ſhall have treaſure in heaven*; with our common verſion, *Jeſus ſaid unto him, if* thou *wilt be perfect, go and ſell that* thou *haſt, and give to the poor, and* thou *ſhalt have treaſure in heaven*; we ſuppoſe moſt Readers would give the preference to the latter. Matt. xxii. 14. He departs from the common tranſlation, without any apparent reaſon or advantage, Πολλοι γαρ ἐισι κλητοι, ὀλιγοι δε ἐκλεκτοι, he renders it, juſtly enough, *many are invited, but few are ſelected*; but not at all better than the common phraſeology we are uſed to, and underſtand as well as the other, *many are called, but few are choſen.* His rendering of Matt. xv. 26, 27. almoſt raiſes a ſmile: *Jeſus anſwering, ſaid; it is not meet to take the children's bread, and caſt it to* puppies; *and ſhe ſaid, True Lord; yet the* puppies *eat of the crumbs that fall from the table of their Maſter.* It is true, the word in the original, κυναριον, may be a Diminutive; but ſuch an attention to it in a tranſlation, is ſurely ridiculous.

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* So he modeſtly calls himſelf in his Dedication to his Royal Highneſs Prince Frederick-William.

There are many more inſtances of the like kind, which might be ſelected, and which the Reader will of himſelf attend to: but, at the ſame time, we muſt do our Author the juſtice to ſay, that there are a conſiderable number of paſſages, wherein he hath departed from our common tranſlation with good reaſon and advantage; and given a juſter and better ſenſe of his original.

We approve of the tranſlation of the word μακαριος, in Matt. v. *happy*, rather than *bleſſed*; which ought, we apprehend, to be appropriated to ἐυλογημενος, or ἐυλογητος: and to a common Engliſh Reader, the idea of *happy* is much more clear and defined than *bleſſed.*——Matt. xix. 24. This Gentleman renders, *it is eaſier for* a cable rope *to paſs through the eye of a needle:* which ſeems better, and more natural, than *camel*; in which caſe the original word ought to have been καμιλος; or καβιλος; and, which, though not confirmed by the MSS. was probably the true reading ——Matt. xxvii. 54. ἀληθως Θεȣ ὑιος ἦν ȣ῟τος. Our Tranſlator has it, *Truly this was* the Son of God: our Author, *This was really* God's Son. It is probable, that the Centurion, who was only a Heathen, who doth not ſay τȣ Θεȣ ἦν ȣ῟τος, nor ȣτος ην ὁ ὑιος τȣ Θεȣ, means only, that he was an extraordinary, or excellent, perſon: and this is confirmed by the manner in which St. Luke expreſſes it, ὁ ανθρωπος ȣτος δικαιος ην, certainly this was a righteous man.

We meet with a remarkable difference between the two verſions, Luke xvi. 15. And he ſaid unto them [the Phariſees] *Ye are they which juſtify yourſelves before men; but God knoweth your hearts*; FOR THAT WHICH IS HIGHLY ESTEEMED AMONGST MEN, *is abomination in the ſight of God:* our Author renders it, FOR LOFTINESS IN HUMAN BEINGS *is an abomination in the ſight of God.* The original words are, ὁτι το ἐν ἀνθρωποις ὑψηλον βδελυγμα ενωπιον τȣ Θεȣ εστιν, they will admit this tranſlation; and it is a ſentiment which very well agrees with the ſubject on which our Saviour is ſpeaking.——John vi. 27.

27. τουτον γαρ ο πατηρ εσφραγισεν ὁ Θεος, our Tranſlators ſay, *for him hath God the Father ſealed*—The tranſlation before us has it, *for the Father, even God, has put a ſeal upon him.* Chap. x. 30. Ἐγω και ὁ πατηρ εν ἐσμεν. Engliſh tranſlation, *I and my Father are one*; this, with greater exactneſs, *I and the Father are one* THING.——Acts xi. 18. Αραγε και τοις ἐθνεσιν ὁ Θεος την μετανοιαν ἐδωκεν ἐις ζωην. Our Author renders it, *Truly God has granted a repentance for life, even to the Gentiles.* He ſeems to be a very exact Obſerver of the Greek articles, carefully inſerting them where they are, and omitting them where they are not; this, though generally proper, may not be an univerſal rule in tranſlations; and is ſometimes ſeen to embarraſs the ſenſe: we obſerve he gives this force to the prepoſition ἐις, *for*, in a great number of places almoſt throughout his work. In the ſame chap. ver, 24. *Becauſe he was a good man, and full of* a holy Spirit, *and Faith:* in our Bibles it is, *full of* the Holy Ghoſt: there is no article in the original: in the ſame manner does he tranſlate the ſame words, indefinitely, in ch. xiii. 9. *Then Paul filled with* a holy Spirit, πλησθεις πνευματος ἁγιȣ, and in many other places, ſee alſo an improved variation from our preſent rendering in 48 ver. of this chap. και ἐπιστευσαν ὁσοι ἠσαν τεταγμενοι ἐις ζωην αιωνιον: *and as many as were diſpoſed for perpetual life believed:* we ſay, *as many as were ordained to eternal life*; which is more ambiguous, and leſs agreeable to the original word.

The laſt paſſage we ſhall take notice of, is chap. xx. 28. part of St. Paul's addreſs to the Elders of the Church at Epheſus; *Take heed therefore to yourſelves, and to all the flock in which the Holy Spirit has appointed you* BISHOPS; which word, επισκοπȣς, our Tranſlators, for a reaſon, which will probably occur to many of our Readers, have rendered OVERSEERS, contrary to their uſual method.

We by no means pretend, in ſuch an article as this, to do juſtice to the work before us; which, with its many imperfections, well deſerves to be attended to. It is a work of that kind which we ſhould always wiſh to encourage and forward; and ſhall be glad if the Author will favour the public with a verſion of the remaining books of the New Teſtament. If what we have ſaid, be attended with this conſequence, and be the means of engaging the abilities of others, in this important and very laudable work, we ſhall not think that we have written in vain.

Novum Teſtamentum Græcum, ad fidem Græcorum ſolum codicum MSS. nunc primum expreſſum, adſtipulante Joanne Jacobo Weſtenio: Juxta Sectiones Jo. Alberti Bongelii diviſum; et novâ interpunctione ſæpius illuſtratum. Acceſſere in altero volumine Emendationes conjecturales virorum doctorum undicunque collectæ. Londini, cura, typis, et ſumptibus, G. B. 12mo. 6 s. Bowyer.

HAD this edition of the New Teſtament nothing more to recommend it than its external appearance, Mr. B. would have but little to expect from it; for the type is but ſmall, and the paper indifferent. Notwithſtanding this, it appears to be a very uſeful work, and may be conſulted with advantage, by thoſe who are deſirous to form a critical acquaintance with this invaluable part of the ſacred Writings. The greateſt care hath profeſſedly been taken to compare this with all the former editions, which are eſteemed to be of the beſt and higheſt authority, in the judgment of the ableſt Critics.

A particular table is given of the parallel places cited in the New Teſtament from the Old, wherein their agreement or diſagreement with the Septuagint verſion; and particularly their diſagreement both with the Septuagint and the Hebrew Copy, is diſtinctly noted: this is principally taken from *Two Letters to a friend concerning the Septuagint Tranſlation*, publiſhed at Edinburgh, 1759.—The ſecond volume is introduced with a chronological table of the books of the N. Teſtament, corrected and improved from Mills and Fabricius.

At the end of the book we have a long and particular index of the readings received into this edition, in which the Editor agrees with Wetſtein, and differs from Dr. Mills.—This is followed by a table of Paſchal full moons for ten years, from A. D. 26. according to the computations of R. Bacon, Joſ. Scaliger, Mann, R. Dodwell, and Ferguſon. In the laſt place are added the *conjectural emendations*, collected from various authors, as well in regard to words, as pointing; with the reaſons on which the ſeveral alterations in the latter have been admitted in this edition. Theſe take up more than an hundred and ſeventy pages: and being of a nature not conveniently admitting of extracts, we recommend them to the peruſal of our learned Readers.

Sermons on various Subjects. By John Brown, D. D. Vicar of Newcaſtle. Octavo. 5 s. Davis and Reymers.

WE have here a collection of occaſional ſermons, which have b[illegible]ready publiſhed at different times, with the addition of three new ones, on *the firſt principles of education.* As this is a ſubject of the greateſt importance, we ſhall lay before our Readers the ſubſtance of what the Doctor has advanced upon it.

He ſets out with acquainting us, that he has found the following defects in the ſeveral treatiſes upon education which have fallen under his notice.——1. They are generally faulty, in not ſufficiently explaining and inforcing the power of the firſt-contracted habits.—2. In omitting ſome of the moſt neceſſary and fundamental rules with regard to the firſt formation of theſe habits;—in not giving theſe neceſſary rules in that order in which the paſſions ſeem naturally to ariſe; and in not pointing out the common errors committed in theſe important articles of education.—3. In not diſtinguiſhing with ſufficient clearneſs and preciſion, between the different provinces of *habit* and *reaſon*, and conſequently between the diſtinct regulation of *paſſions* and *opinions*.

On theſe foundations, the Doctor endeavours to remedy ſome of thoſe defects which appear in other eſſays on this important ſubject; and particularly to obviate ſome principles lately advanced by Rouſſeau, which ſeem to have a tendency unfavourable to religion and virtue. He confines his argument entirely to the primary and effectual regulation of the paſſions. For as the chief happineſs of man conſiſts in this; ſo, if this general end be thoroughly obtained, in infancy, the ſecondary and ſucceeding principles of education, however branched out into the various circumſtances of *ſex*, *age*, or *ſtation*, he juſtly obſerves, will naturally flow from theſe firſt principles, as from their common fountain.

The method in which he proceeds is this;—*firſt*, He points out the power of early habits, and the neceſſity of training up children, from their firſt infancy, in the habitual practice of what is right and good; *ſecondly*, He offers the neceſſary rules for the regulation of the paſſions: and this, according to that order in which the paſſions ſeem to ariſe in nature; together with the common errors committed in theſe important articles of education; and, *thirdly*, he conſiders what are the proper regulations of *opinion*, tending to the ſame great end, the effectual *regulation* of the *paſſions*, when a more extenſive degree of reaſon begins to take place in the minds of youth.

Under the firſt head he conſiders what Rouſſeau has advanced in oppoſition to the principle of impreſſing early habits of action. It were to be wiſhed, he ſays, that this celebrated Author had been more preciſe and determinate in delivering his opinions; his principles, however, ſeem to be theſe.—1. That no kind of habits ought to be impreſſed on children; becauſe they will inevitably check the natural liberty of the mind.—2. That you ought never to teach them obedience as a duty, becauſe it will render their minds tyrannical and capricious.—3. That if you leave them to the natural conſequences of their own actions, theſe will ſufficiently rectify the miſtakes they commit in infancy.—4. That when reaſon comes to exert itſelf in a maturer ſtate, the paſſions will naturally rectify themſelves according to this ſtandard, if they are not corrupted beforehand by an improper education.

Theſe four propoſitions our Author conſiders ſeparately, and his reflections upon them appear to us to be very juſt and pertinent. In regard to the firſt of them, he obſerves, that the natural liberty of the mind ought to be checked, controled, and thrown into a particular direction, for the wiſeſt and moſt neceſſary ends. Were man deſigned by nature to roam the foreſts as a ſavage individual, he might properly enjoy his natural liberty to the full; all the powers of his body, mind, and paſſions might juſtly be left to take their unlimited progreſs without controul: at moſt, none but himſelf would ſuffer by them. But man being deſtined to live with man, it follows, that his natural liberty, and all his powers, ought to be checked, in ſuch a manner, as may not only tend to the gratification of his own deſires, but to the peace and welfare of thoſe he lives with. Now the complication of circumſtances in ſocial life is ſo general and important, we are told, that if the natural liberty and paſſions of youth are not checked, and alſo accommodated to the laws of that particular ſociety of which they are members, a very weak and imperfect ſtate of polity muſt ariſe; and, in the end, a general diſſolution muſt enſue, through want of that particular direction of habit and principle, which is the great bond of ſocial union: that bond, in which is concentered the power of the agreeing ſociety; and, without which, even the ſtrength of each individual (wanting this common direction and correcting power) would, indeed, be the weakneſs and deſtruction of the whole.

In regard to the ſecond propoſition, *viz.* that children are never to be taught obedience, merely as a duty, *&c.* our Author allows this rule to be rational and important, ſo far as it can ſafely be complied with. To let a child ſee the reaſons of your conduct, ſo far as he is capable of perceiving them, will be attended, he ſays, with the natural and happy conſequence of a rational acquieſcence, beyond what mere authority can produce. But the fact is, that you muſt either, in many inſtances, treat a child on the principle of mere authority, or you muſt ſuffer him to run into dangers, miſchiefs, abſurdities, and ruin.

As to the third propoſition, the Doctor ſhews, that Rouſſeau's principle is void of all foundation; by remarking, that he expects a *diſcernment* of *conſequences* from a *child*, which we but ſeldom find in *men*; that the paſſions, undirected by reaſon, are blind and headlong; and that though the experience of a child might lead him to the remembrance and future prevention of the *immediate* ill conſequences of his actions, it never could direct him to the knowlege or avoidance of thoſe which are more *diſtant*.

Rouſſeau's opinion, as contained in his fourth propoſition, and in which he is not ſingular, being one of the moſt common, and moſt dangerous maxims in the education of children, our Author thinks it neceſſary to expoſe its fatal tendency.—'By this early and continued indulgence,' ſays he, 'a great variety of ill habits muſt take root in the infant heart: now theſe will gain ſuch a degree of ſtrength, as the moſt aſſiduous care, and the ſevereſt correction, will be hardly able to deſtroy. For the infant paſſions are eaſily bent to the deſired ſhape: but ſuch is the effect of time and habit, that every year's growth adds ſtrength and ſtubbornneſs. Therefore, beſides the increaſing danger of failing totally in the deſired end, there is nothing gained, but rather much is loſt, even in the article of neceſſary correction. For as the habit is ſtrong, the correction muſt be ſevere. A new-born habit, which might have been checked by a frown, when it hath gathered force by age, will require the rod: and, what is worſe, I am well perſuaded, that they whoſe miſtaken tenderneſs induced them to with-hold the firſt of theſe diſcouragements, will never put on the reſolution to try the latter.

'Farther: the pretended plea, of arguing a child out of his follies or vices when he comes to the uſe of reaſon, is perhaps one of the moſt groundleſs hopes, that ever entered the thoughts of a fond and deluded parent. For which is moſt likely to conquer? a confirmed and ſtubborn habit, or an argument, perhaps not underſtood, certainly little attended to? The voice of the paſſions is both louder, more intelligible, and more perſuaſive, than that of reaſon. And the only chance that reaſon hath for victory, is when the paſſions are beforehand inliſted in her ſervice.

'But this is not the worſt. For they are but ſuperficially informed of the frame and tenor of the human mind, who think that *reaſon* (as it exiſts in man) is more than a power of diſcerning and chuſing the propereſt means for obtaining the *deſired end*, whether that end be *good* or *evil*. The paſſions and pre-eſtabliſhed habits of mankind are the univerſal motives to human action: and where theſe point not to an *end deſired*, reaſon may indolently exerciſe its eye, but can never find nor create an object of force ſufficient to put the powers of the ſoul and body in motion. Hence, human reaſon muſt always receive its particular caſt and colour from the pre-eſtabliſhed habits and paſſions; and will always form its ruling ideas of good and evil, right and wrong, juſt and unjuſt, from this great fountain of human action. The hiſtory of human nature confirms this truth: and hence it is, that our boaſted reaſon is indeed ſo poor and unprofitable a poſſeſſion; being warped and moulded into that particular form, which the varying accidents of eſtabliſhed manners, religion, climate, ſoil, policy, bodily frame, or prevailing paſſions, chance to give it.—On this principle, then, the child who hath been long and habitually ſuffered to be his own maſter, or rather his own ſlave; who hath been imprudently indulged in every childiſh and growing inclination; ſuch an one, when he comes to the exertion of his reaſon, will inevitably judge it the moſt inſupportable encroachment upon his reaſon (becauſe upon his pre-eſtabliſhed habits) that he ſhould either be controuled, directed, or adviſed by another.—Hence, then, we ſee how weak and inſufficient a practice it is, merely to *inſtruct* the mind in what is *right*, without giving the paſſions and habits a *prior tendency* to the ſame ends: hence, we ſee the neceſſity of giving *reaſon itſelf* its *proper biaſs*; of throwing it into the ſame great channel with the *univerſal reaſon*; that is, with the main intention of the Creator, the general good of all, the nature and conſtitution of things.

'Such then, notwithſtanding all that hath been affirmed to the contrary, is the power of early habits; and ſuch the importance and neceſſity of carefully and properly inſtilling them. But let it be obſerved, that I mean this as a *general*, but not an *univerſal* truth; though I believe there are very few exceptions to it. *Some* children may be born with *ſelfiſh paſſions* ſo ſtrong, as the moſt aſſiduous endeavours cannot conquer; others may be born with the more *generous affections* ſo naturally prevalent, that good habits will ariſe without the aid either of practical precept or example. But notwithſtanding theſe exceptions, human nature in general remains in its middle ſtate, apt to catch habits, either good or bad, from thoſe with whom it converſeth; and to be determined by theſe habits in its future conduct, in principle and actions virtuous or wicked, ſalutary or deſtructive.

'The important queſtion is, then, how ſoon the work of education ought to be begun, by inſtilling good habits and correcting bad ones.—To this I anſwer, that it is of conſequence to begin it, at the very *firſt dawn* of *reaſon*, as ſoon as the child can draw any conſequences in his mind concerning things that relate *moſt immediately* to *himſelf*. Now this, I believe, appears at a very early period in moſt children; and much ſooner than is commonly imagined. 'Tis true, that a child muſt be of the age of five or ſix or ſeven years, before he can either form an argument, or attend to it when it is delivered, in words: but notwithſtanding this, he is in a certain degree poſſeſſed of the uſe of reaſon at a much earlier period, in moſt things that relate more *immediately* to *himſelf*, and his own preſent and *apparent welfare*. By the time he is one year old, he can generally point out the food he is fond of, the perſons whom he loves or hates, the playthings that ſtrike his fancy, the ſights and ſounds that delight or diſguſt him; and gives the moſt undoubted ſigns of knowing when he does what you approve or diſapprove, provided that by proper encouragements and diſcouragements he hath been taught the difference. Theſe, then, are the indications of the firſt dawn of reaſon; and generally ariſe before a child is one year old; in ſome, perhaps, much ſooner. Now this early period precedes the *maturity* of reaſon by an interval of many years: but as this early period is the ſeaſon when the firſt habits take place, it is undoubtedly the time when the work of education ſhould begin. The longer it is delayed beyond this early period, the more difficult the taſk will be: improper habits will daily and hourly ſteal into the infant mind; and if ever they be driven out, it muſt be the effect of a ſevere and painful conflict.'

Having evinced the neceſſity of implanting habits of virtue in the earlieſt ſtages of infancy, our Author proceeds to lay down the neceſſary rules for the regulation of the paſſions, according to that order in which they ſeem to ariſe in nature, and at the ſame time point out the common errors committed in this important article of education.—The firſt great and leading paſſion, we are told, which ought, above all others, to be cheriſhed, heightened, and confirmed, is that of *benevolence*, *love*, or *good-will*; not only to all mankind, but even to the meaneſt creature that hath life.—The next circumſtance in order of time and importance, with regard to the regulation of the paſſions, ſeems to our Author, to be the habit of *ſelf-controul*, or the power of curbing any deſire that ariſeth in the heart.—The habit which claims the next place in the progreſs of education, is that of *humility*.—And, laſtly, that of paying the ſtricteſt regard to *truth* in all his *words*, and to *juſtice* in all his *actions*.

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the more generous and inlarged affections, what can we expect, but that the firſt impulſes of private attachment will take place, and every virtuous habit will be overwhelmed in the conflict.

* As your child's underſtanding opens, therefore, watch every the earlieſt opportunity of infuſing a firm belief, that by ſteadily purſuing the virtuous habits which he hath already contracted, he will beſt ſecure his true happineſs through every period of his life: that benevolence, ſelf-command, humility, integrity, and truth, are ever attended with ſelf-ſatisfaction, health, reputation, peace, and ſafety: ſhew him their effects, in ſuch inſtances as may ſtrike his attention, and lie level to his capacity: point out to him the conſequences of their oppoſite vices; the torments of heart that attend on malice, envy, and revenge; the dreadful diſaſters of intemperance and unſubdued deſires; the anxieties of pride, the diſappointments of ambition, the contempt that attends diſſimulation, the meanneſs and dangers of diſhoneſty. Guard him againſt the deceitful appearances of pleaſure, ambition, and wealth, which will now begin to make their inroads into his heart: convince him by reaſonings ſupported by facts, that true felicity is ſeated in the mind: point out to him the ſincere happineſs, the genuine contentment, that is often found in the cottage of the peaſant; the gloomy diſcontent that is as often ſeen in the palaces of the great, and the feaſts of the luxurious: that in the one, the pride of ſtate, and the accumulations of wealth, are turned to a curſe by the reſtleſs cravings of unbounded appetites; that in the other, a life of labour and a plain repaſt, are brightened into real bleſſings by the ſunſhine of a contented mind.

Neither will it be neceſſary, in fixing this great and important principle, to endeavour to ſhut out the idea of all external pleaſure from his mind: ſuch an attempt as this, though well deſigned, is oftener attended with bad effects than good: it may poſſibly ſometimes produce ſincerity and virtue; but will far more frequently produce hypocriſy and vice. The natural propenſities and paſſions which God hath given us, are not to be extirpated, but pruned and cultivated: and the apoſtle hath confirmed the voice of nature in telling us that every creature of God is good, provided we uſe it lawfully: provided that, in our enjoyment of the things of this world, we neither violate the welfare of others, nor injure ourſelves in body or in mind. Inſtead, therefore, of impoſing a rigid and monkiſh abſtinence from all the natural pleaſures and amuſements of life, *regulate* your child's taſte in the article of pleaſure: teach him to regard all external enjoyments, as being lawful and expedient; yet ſo far only, as they are kept ſubordinate to the great principles of benevolence, temperance, and juſtice. Above all, labour to confirm him in this great truth; that the ſupreme happineſs of man can never conſiſt in mere external objects: that for this he muſt depend on the ſound condition of his own mind; on the juſt regulation of his paſſions, according to the impulſe of a well-directed conſcience, built on the univerſal reaſon of things, the peace and happineſs of mankind. This reſtriction will be ſo far from leſſening the deſireable effects of external enjoyments, that it will tend to rectify and increaſe them: for as he will not value them beyond their real and intrinſic worth, ſo neither will he be diſappointed in his hopes; but will reap from them all that *ſecondary* and *ſubordinate ſatisfaction*, which they *can*, or were deſigned to *give* him.

Having thus laid a foundation in virtuous habits, and confirmed it by infuſing a juſt opinion and idea of outward things relative to the happineſs of the preſent life, it is now time, the Author ſays, to lead our pupil on to the laſt important circumſtance in education, *viz.* that of *religious principle or belief.* Now, this article of religion, we are told, is not here left the *laſt*, as being of the *leaſt* importance in education; but becauſe it comes the laſt in order of *time*, when the rational faculties ſtill farther open, and prepare the mind for wider ſcenes and higher acquirements in virtue. Then it is, that the importance of religious principle takes place, as it becomes the great connecting power, that fixes the floating and diſcordant paſſions of the ſoul, and elevates the heart to an unſhaken conſtancy in every duty.

And here the Doctor very juſtly obſerves, that all thoſe virtuous habits and principles already recommended, are a natural foundation on which to build true religion and Chriſtianity; as the contrary habits and principles, tend to prevent their entrance into the heart. He farther obſerves, that even the beſt habit, and moſt virtuous principle, if left to its own energy, will ſometimes be in danger of giving way to unforeſeen or violent temptation; but that the religious principle, if ſtrongly inculcated, will ſecure the well-formed heart from every ſudden inroad of paſſion; will inſpire the growing mind with that unſhaken, conſiſtent, and univerſal virtue, which naturally reſults from a juſt and extended view of God's moral government. —What the Doctor farther adds upon this head is ſenſible, liberal, and manly, and we have only to regret that he has not traced the ſubject more fully.

The ſubjects of the other diſcourſes contained in this volume are,—The mutual connection between religious truth and civil freedom; between ſuperſtition, tyranny, irreligion, and licentiouſneſs,—The duty of charitable diſtribution,—The uſe and abuſe of externals in religion,—The natural duty of a perſonal ſervice, in defence of ourſelves and country, on occaſion of a dangerous inſurrection at Hexham, 1761,—The different provinces of goodneſs, juſtice, and mercy,—The purſuit of falſe pleaſure, and the miſchiefs of immoderate gaming,—Religious liberty, on occaſion of the brief for the eſtabliſhment of the colleges of Philadelphia and New York. Of this laſt diſcourſe we gave an account in the Review for July laſt, p. 71.

Diſcourſes on the Parables of our Saviour. By Samuel Bourn. 8vo. 2 vols. 12 s. Dodſley, &c.

AS our bleſſed Saviour ſupported the venerable character of a *preacher of righteouſneſs* with the higheſt dignity and authority; inſomuch that even by the confeſſion of his enemies, *never man ſpake like him*, every attempt to illuſtrate the excellency of his inſtructions; and the natural and affecting manner in which they were delivered to the people, will doubtleſs meet with a candid reception from all the friends of Chriſtianity.

Of our Saviour's diſcourſes, thoſe which he delivered in parables ſeem to be peculiarly deſerving our attention, as they contain a great variety of important matter; were intended to illuſtrate the nature and deſign of his kingdom; and are not immediately obvious to the underſtanding of every common Reader. On theſe accounts we were well pleaſed, that this valuable part of the ſacred writings employed the thoughts of a perſon of Mr. Bourn's abilities and penetration.

This Gentleman's reputation as a Writer being well known, and eſtabliſhed; it will be ſufficient for us to obſerve, that in the work now before us, he hath done no inconſiderable ſervice to the character and religion of Jeſus; and ſhewn himſelf a good critic; and a truly moral and practical preacher. When we ſay he hath ſhewn himſelf a good critic, we mean it in the moſt honourable and worthy ſenſe of that character, not by crouding his page with a heap of trifling, inſignificant, verbal criticiſms, ſuch as thoſe upon which many of our *grave* divines endeavour to ſupport their reputation,——an employment well enough adapted to the pedantries of the ſchools; but by entering into the ſpirit of the diſcourſes he is conſidering, by inveſtigating the circumſtances and character of the perſons to whom our Saviour is addreſſing himſelf; by marking the occaſions which gave riſe to theſe diſcourſes; and by endeavour-

ing to aſcertain our Saviour's true and determ
accurately avoiding all thoſe ſtrained alluſions a
terpretations, which have been falſely founded u
parables; are totally foreign to their genuine
ſerve only to diminiſh their beauty, and concea
ſimplicity.

Having ſaid that our Author hath ſhewn hi
moral and practical preacher, our Readers w
this, expect any ſubtile and metaphyſical d
queſtions of morality; a method of preaching w
called *moral:* but they may promiſe themſelves
uſeful entertainment, ariſing from a juſt delin
characters, and repreſentation of the events, wh
intended in his parables; and a variety of impo
and natural obſervations upon them, well calcul
the mind with a ſtock of moral and religious ſe
to make an impreſſion on the heart, in favour of

We take the liberty to add, that amongſt th
Sermons, which have been publiſhed of late y
not many better adapted to the uſe of thoſe p
who retain any thing of the external part of reli
deſirous to inſtruct young perſons and ſervants in
of Chriſtianity and the New Teſtament, than t
They are clear and intelligible; ſhort and conci
ing and inſtructive; and generally very free fron
doubtful opinions: in which reſpect we cannot hel
the preference to our Author's two former volume

If it ſhould occur to any in reading theſe di
they do not very remarkably abound in ſentim
probably reflect, at the ſame time, that this m
meaſure owing to the preacher's ſtrictly confini
the determinate ſenſe, and meaning of the parabl
repetition of the ſame ſentiments was almoſt un
illuſtrating parables, whoſe object and intentio
nearly the ſame.

As it would not be eaſy to give a ſpecimen of
manner, without tranſcribing a whole Sermon, or
we ſhall cloſe this article, with the ſenſible, an
which Mr. Bourn makes, in his introduction, on th
general——"It will be allowed, ſays he, upon a
ation and compariſon, that our Saviour hath far
other fabuliſts, and carried this ſpecies of inſtruc
fection, unknown before his time, and unequalle
principal properties by which his compoſitions are
from all others of a like kind, ſeem to be theſe.—

are not the inferior creatures, but men; which adds to the ſignificance, without diminiſhing the eaſe and familiarity of the narration——His compoſitions excel alſo in conciſeneſs, variety and perſpicuity——Another peculiar excellence of his parables is the frequent introduction of his own character into them, as the principal figure, and in views ſo various, important, and ſignificant——Another material and diſtinguiſhing circumſtance conſiſts in his ſpeaking theſe parables, juſt as occaſions were offered, in the ordinary courſe of his converſation and inſtruction. It will ſeem very unnatural to any perſon, who reads the hiſtory, to imagine that theſe were precompoſed, from a mere human prudential foreſight of ſuch emergencies: Yet on that ſuppoſition they merit high admiration. If they were not, then what conception are we to entertain of ſuch a genius and wiſdom united with ſuch goodneſs and power? And what reſpect do his inſtructions deſerve!"

Before we part with Mr. Bourn, we will take the liberty to ſuggeſt a hint to him with reſpect to his language; and we have ſo much confidence in his good ſenſe, that he will excuſe us. His ſtyle is generally ſtrong, nervous, and manly; and the ſtructure of his ſentences well adapted to the pulpit: But we obſerve an inattention to ſome of the *minutiæ* of our language, which we are ſurprized at in ſo good a ſcholar, and ſo ſenſible a Writer. We obſerve Mr. B. frequently makes no difference between a *participle*, and the *preterite* of a verb. P. 79. Vol. 2d. As the parable was *ſpoke* with a national view: ſhould it not have been *ſpoken?* many inſtances of this kind occur. As our language is remarkable for having few inflections, we ought to take advantage of every variety which the practice of good Writers will warrant *.—We obſerve likewiſe a frequent inattention to the *conjunctive form of the tenſes*, which the analogy of our language ſeems to require. P. 223. Vol. I. The ignorant, if they *are* not ſenſible of their own ignorance——if they *are* ſo conceited; in each of theſe inſtances might it not have been written, if they *be?*——But we only juſt hint theſe things, having in full view that good natured ſentiment of an excellent critic:

Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura ——

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* See the ingenious Mr. Prieſtley's Engliſh Grammar.

Anecdotes of Painting in England: With ſome Account of the principal Artiſts; and incidental Notes on other Arts. Collected by the late Mr. George Vertue; and now digeſted and publiſhed

from his original MSS. by Mr. Horace Walp
4to. Including the Catalogue of Engravers,
ſewed. Printed at Strawberry-Hill; and ſol
the Strand.

SINCERE as were our encomiums on th
agreeable manner of the Editor, in our Rev
firſt volumes of this work *, we were by no mean
many peculiarities and defects of ſtyle and gran
peared throughout the whole. Theſe, howeve
ſirous of imputing to that happy negligence, wh
ly diſtinguiſhes the writings of the Gentleman a
from thoſe of the Artiſt and the Pedant. We
fore, caſting any cenſure on defects which we na
ed would by time, and the habit of writing, be
moved. But, when we ſee the ſame ſingularit
incorrectneſs of expreſſion, continued, and ever
fected, we cannot help reflecting on the great
is between the foibles of nature and thoſe of ar
effects of habitual eaſe and thoſe of ſtudied neglig
be a very fine woman, indeed, that beſt becomes
he muſt be a diſtinguiſhed fine Writer who can ſu
incorrectneſs of ſtyle, with any degree of bec
A ſuperior elegance of form may raiſe perſonal be
adventitious graces of artificial ornament; but
ſhould be very ſtriking, and very generally ackno
the poſſeſſor ſhould venture to diſcard the decent
elegance of dreſs. It is farther to be obſerved, tha
thing is more eaſily imitated than ſimplicity a
groſs habits of affected ſloth, the moſt diſagreeab
of idleneſs, differ not more from the ingenuous e
ral indolence, than laboured careleſſneſs differs
ſtudied quaintneſs from native ſimplicity. We
Shafteſbury, and even peruſe a Temple with ple
Rhapſodiſt who ſhould attempt to copy the one,
bling Obſerver that ſhould imitate the other, wo
bability, incur only our contempt.

The volume before us opens with an account
the fine Arts during the time of Cromwell; in
tion of which Mr. Walpole, to our great ſurpriz
heretofore entertained a very different idea of thi
principles, expreſſes himſelf more like a Lover
than as a Friend to civil or religious Liberty. T
of a Civil War, ſays he, ‘ are the Hiſtory of De
all ages the Mob have vented their hatred to Ty
pomp of Tyranny. The magnificence the peopl

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* See Review, vol. XXVI. page 241.

they grow to deteſt, and miſtaking conſequences for cauſes, the firſt objects of their fury are the palaces of their Maſters. If Religion is thrown into the quarrel, the moſt innocent arts are catalogued with ſins. This was the caſe in the conteſts between Charles and his Parliament. As he had blended affection to the ſciences with a luſt of power, nonſenſe and ignorance were adopted into the liberties of the ſubject. Painting became idolatry; monuments were deemed carnal pride; and a venerable cathedral ſeemed equally contradictory to Magna Charta and the Bible. Learning and wit were conſtrued to be ſo heathen, that one would have thought the Holy Ghoſt could endure nothing above a pun. What the fury of Henry VIII. had ſpared, was condemned by the Puritans: ruin was their harveſt, and they gleaned after the Reformers. Had they countenanced any of the ſofter arts, what could thoſe arts have repreſented? How pictureſque was the figure of an Anabaptiſt? But ſectaries have no oſtenſible enjoyments; their pleaſures are private, comfortable, and groſs. The arts that civilize ſociety, are not calculated for men who mean to riſe on the ruins of eſtabliſhed order. Jargon and auſterities are the weapons that beſt ſerve the purpoſes of Hereſiarcs and Innovators. The ſciences have been excommunicated, from the Gnoſtics to Mr. Whitfield.'

We cannot help thinking, with many others, that Mr. Walpole hath here gone much too far, in blending the ſciences and the polite arts indiſcriminately together, and in miſrepreſenting men, who, having no taſte for the fine arts, might miſtakenly deſpiſe them on account of the uſes to which they had been applied. It is not clear, that ſuch perſons muſt mean to riſe on the ruins of eſtabliſhed order: and it is well known, in the particular caſe before us, that whatever diſregard the puritan Parliament ſhewed to the *polite* arts, they were by no means enemies to the *uſeful* ones. Their intention of reforming the abuſes of the law, their projecting the union, the act they made for improving navigation, their new modelling the repreſentation of the people in parliament, with ſeveral other ſalutary meaſures, are a ſufficient proof of their attention to objects which immediately concern the good of a State.

As a contraſt to this deſcription of the unfortunate ſituation of the Arts, during this period, our Editor gives us a view of their reſtoration with the reſtoration of Royalty. This, ſays he, 'brought back the arts, not taſte. Charles II. had a turn to mechanics, none to the politer ſciences. He had learned to draw in his youth; in the Imperial library at Vienna, is a view of the iſle of Jerſey, deſigned by him; but he was too indolent even to amuſe himſelf. He introduced the faſhions of the Court of France, without its elegance. He had ſeen Lewis XIV. countenance

countenance Corneille, Moliere, Boileau, La Sueur, who forming themſelves on the models of the antients, ſeemed by the purity of their writings, to have ſtudied only in Sparta. Charles found as much genius at home, but how licentious, how indelicate was the ſtyle he permitted or demanded! Dryden's tragedies are a compound of bombaſt and heroic obſcenity, incloſed in the moſt beautiful numbers. If Wycherley had nature, it is nature ſtark naked. The Painters of that time veiled it but little more; Sir Peter Lely ſcarce ſaves appearances, but by a bit of fringe or embroidery. His nymphs, generally repoſed on the turf, are too wanton, and too magnificent to be taken for any thing but Maids of Honour. Yet fantaſtic as his compoſitions ſeem, they were pretty much in the dreſs of the times, as is evident by a puritan tract publiſhed in 1678, and entitled, "Juſt and reaſonable Reprehenſions of naked Breaſts and Shoulders." The Court had gone a good way beyond the faſhion of the preceding reign, when the galantry in vogue, was to wear a lock of ſome favourite object; and yet Prynne had thought that mode ſo damnable, that he publiſhed an abſurd piece againſt it, called, The Unlovelineſs of Love-locks.

‘ The Sectaries, in oppoſition to the King, had run into the extreme againſt politeneſs: the new Court, to indemnify themſelves, and mark averſion to their rigid adverſaries, took the other extreme. Elegance and delicacy were the point from which both ſides ſtarted different ways; and taſte was as little ſought by the men of wit, as by thoſe who called themſelves the men of God. The latter thought, that to demoliſh, was to reform; the others, that ridicule was the only rational corrective; and thus, while one party deſtroyed all order, and the other gave a looſe to diſorder, no wonder the age produced ſcarce any work of art, that was worthy of being preſerved by poſterity.’

The number of Artiſts, whoſe names are recorded in theſe Anecdotes, amounts to one hundred ſixty-five, viz. eighty-nine Painters, and twelve Statuaries, Carvers, &c. in the time of Charles the ſecond; among theſe we find Sir Peter Lely, Cooper, the three Gibſons, with Cibber, father of the late Laureat, Sir Chriſtopher Wren, &c. Nine Painters, and three Statuaries, in the reign of James the ſecond: forty Painters and other Artiſts in the time of William the third; among whom are Sir Godfrey Kneller, Monoyer, Hemſkirk, and the Van Wycks: twenty in the reign of Queen Anne, none of them, however, of any note, except Sir John Vanbrugh, whoſe pretenſions, as an Architect, are treated with a good deal of merited ſeverity.

Of the execution of the numerous plates in this volume, we may ſay as we did of thoſe in the two former:

Sunt bona quædam, mala, mediocra.

With this volume Mr. Walpole hath alſo publiſhed another, of the ſame ſize and form, manufactured from Mr. Vertue's manuſcripts, and entitled, a Catalogue of Engravers, who have been born, or reſided, in England: for an account of which work, we refer the Reader to our Catalogue.

MARMORA OXONIENSIA. *Oxonii e Typographeo Clarendoniano, Impenſis Academiæ,* MDCCLXIII. Fol. Imp. haud relig. proſtant venalia apud Payne, &c. 4 l.

THE delight with which we contemplate the remains of ancient Art and Genius, has its origin in our natural pride, and in that flattery which the heart beſtows upon itſelf, while it borrows it from the dignity and the excellence of human Nature. Hence it is, that we indulge a willing admiration of the fine effects of human ingenuity, when the Artiſt has been long removed from the intereſts and diſtinctions of life, and when every object of envy is no more.

The deference for Antiquities ariſing from theſe cauſes, though it may do us but little honour as ſocial Beings, is attended with the beſt effects. The Artiſt who has vainly laboured for the honours of living fame, and has languiſhed unregarded in the ſhade of ſolitude, may flatter himſelf, while he ſees the regard that is paid to departed merit, that he too may enjoy a poſthumous reputation, and that his name ſhall be attended with its due applauſe, when envy ſhall no longer be excited by competition.

While thus the ancient monuments of Art are recorded and preſerved, other good effects are likewiſe produced. If the modern ſculpture is not equal to the ancient, the Statuary is at leaſt excited to exert his powers in attempting that excellence which he muſt conclude to be in the power of man, becauſe man has once attained it.

The volume before us not only contains a conſiderable number of ancient ſtatues and buſts, but a great variety of Egyptian, Greek, Roman, and other inſcriptions; in collecting of which, though many of them may be without any apparent uſe, the ſkill and induſtry of the Antiquary are by no means to be treated with ridicule, ſince many likewiſe have been found to aſcer-

tain the authority of doubtful facts, to elucid
toms, and to fix the diſputed epochas of Chron

The principal figures, which are engraved
great accuracy and beauty, in this magnificen
collected by Thomas Earl of Arundel, during h
in Italy. That Nobleman ſpared no expence,
procure the fineſt pieces of that and other co
would have enriched his own nation with man
brought over, had not the jealouſy of the Pop
endeavours.

Scarcely however, were theſe valuable treaſur
Civil War, that dreadful Deſtroyer of the Art
which arms the hand of Ignorance, with the b
centious ſword, defaced, or diſperſed, or conve
vulgar uſes, thoſe valuable remains, which were
then deſerted houſe of the noble Collector. Of
ſcarce half were ſaved, though theſe amounted
hundred and thirty, and were afterwards given t
of Oxford, by the Duke of Norfolk, Lord Art

About this time died the illuſtrious Antiquary
his collection of Antiquities to this Univerſity.
Inſcriptions, &c. that he had publiſhed, was bec
and it was thought neceſſary, that a new edition
with the reſt of thoſe inſcriptions that remain
ſhould be undertaken. To this taſk Mr. Hu
was appointed. The Editor of the book befor
elegant Latin preface, given us a curious anec
the trouble and delay Mr. Prideaux met with, fr
falling in love, and neglecting his buſineſs.
were the circumſtances which attended Mr. P
taking. Scarce had he finiſhed ſix or ſeven ſh
tions, when he was obliged to ſend them to t
keep it conſtantly going. Whole days did he ſp
lic library, in the ſeverity of the winter, turnin
without number: but this was not the only in
met with; for, as he himſelf tells the ſtory, th
the preſs fell in love with a girl, and, inſtead
tending to Mr. Prideaux's edition, ſpent his time
his Miſtreſs! Inſtead of correcting and forwar
the thoughtleſs Wight

——— ——— With her held dalliance.

But to return to the Arundel Collection; th
mains that the Duke of Norfolk had given to th
Oxford, were of little value in compariſon of
which Lord Lempſter purchaſed after the Duke's

however, were, a few years ago, preſented to that Univerſity, by the Counteſs of Pomfret; and thus Oxford became poſſeſſed of all the Antiques which the Earl of Arundel had collected, except thoſe that had been ſtolen, or deſtroyed, during the Civil Wars. Theſe, with the contributions of Selden, Wheeler, Dawkins, and Rawlinſon, are deſcribed, and recorded, in this ſplendid volume; which is free from thoſe errors that invalidate the editions of Prideaux and Mattaire; and which will be found a valuable repoſitory of many curious remains, when the objects recorded in it are deſtroyed by time. Mr. Chandler, the Editor of this book, merits all the praiſe that is due to induſtry and erudition; and Mr. Loveday has rendered the work ſtill more valuable by a copious Index.

MONTHLY CATALOGUE,

For APRIL, 1764.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *The Compleat Duty of Man; or a Syſtem of doctrinal and practical Chriſtianity. To which are added, Forms of Prayer, and Offices of Devotion, for the various Circumſtances of Life. Deſigned for the Uſe of Families.* By H. Venn, A. M. Vicar of Huddersfield in Yorkſhire, and late Fellow of Queen's College, Cambridge. 8vo. 5s. Newbery.

WE ſincerely revere the piety and good intentions of thoſe Divines of our church, who are, and deſerve to be, ſtyled, in the common acceptation of the word, ORTHODOX; and who, commencing Authors in Divinity, take care, in the firſt place, to make a copious diſplay of their Orthodoxy to their Readers, by whom they expect it ſhould be received with myſterious reverence. But we cannot, in juſtice to our own conſciences, applaud their judgment. Such Writers appear to us, to have more zeal than knowlege, and that they do not clearly underſtand what they are about, or the real tendency and conſequence of their own writings.—We are widely miſtaken if they do not contribute to promote infidelity, how contrary ſoever this effect may be to the deſign of the Authors. Whilſt many learned Critics, after an impartial examination of the New Teſtament, have declared to the world, that they can find no ſufficient foundation *there* for *certain doctrines*, and conſequently have endeavoured to remove what appeared to them to be a heap of confuſion and abſurdity, thrown upon Chriſtianity in the ages of ignorance:—other Divines, even Proteſtant, are doing the reverſe—retailing in their writings, again and again, theſe controverted dogmas, and with the utmoſt confidence, aſſerting them to be the *eſſential* doctrines of Chriſtianity. We Reviewers have no right to decide in ſuch controverſies; but we aſſert, of our own knowlege, that

the infidel part of this nation is very ready to join the c
ters, and ſay, " Theſe are, confeſſedly, the eſſential doc
anity, and therefore, we think ourſelves very ſafe in rejec
Very ſtrange, that ſeveral of our eſtabliſhed Clergy, v
liberal education, ſhould ſeem ambitious, at this day,
old Puritans in abſurdity and fanaticiſm! and under a
plying the *deſects*, truly, of that excellent and uſeful
Whole Duty of Man, they are preſenting us with a
Man, by introducing a ſyſtem, or rather a farrago, o
dark, and abſtruſe notions, as the Author of the afo
very prudently and piouſly, omitted.

Art. 2. *An Oration pronounced on the Anniverſary* *tivity*. By E. Harwood. 12mo. 1s. Be

There is a liberality, as well as a rectitude, of ſentin
performance, which recommends itſelf by exhibiting ju
Deity, and pathetically enforcing the duties of huma
thing diſpleaſes us, it is the looſe and declamatory ſtyl
Author (in a profeſſed imitation of M. Saurin) ſome
this, probably, would have a better effect on the gener
than the cloſeſt, and the pureſt compoſition.

The following ſtrictures on the life of Chriſt, as a ſpe
be unacceptable to the Reader:

' But what reception is given to this heavenly M
country where he choſe to exhibit all theſe evidence
learned Rabbi and the unlettered Peaſant, the noble a
bond and free, muſt unanimouſly embrace with rapture
lent ſyſtem of religious truths, ſtamped with a ſanction
divine!—Nothing leſs true—O how great is the power
warping and perverting the human mind, and in cauſi
ally to ſhut their eyes againſt the cleareſt light and convi
our bleſſed Saviour's appearance amongſt the Jews, wa
the moſt ſtriking evidences of his prophetic character; t
ed the moſt ſtupendous miracles, which were the moſt e
of a divine interpoſition in his favour, and which we
and uſeful, that they could not be accounted for from
agency inferior to that of God himſelf; though he del
inſtructive leſſons of true wiſdom and morality, and taug
portant and ſublime doctrines, with an authority that ev
the great Lawgiver of the world; though he exhibite
and amiable pattern of devotion and piety, humility an
compaſſion and benevolence, and recommended all his
all the charms of an exemplary conduct; tho' he ſtrong
againſt vice and immorality, againſt corruption in doctr
ſeparable attendant, ſuperſtition in practice, and thereby
preme value he placed on true religion and virtue; thou
the ſtrongeſt evidences before his countrymen, to enga
brace his religion, and accept him as their true and long
ſiah, and did every thing to ſecure their acceptance, but
inconſiſtent with the native freedom and liberty of m
mean, forcing and impelling them irreſiſtibly into his re

he publicly ſhewed himſelf to be the favourite of God, a lover of his country, a votary of true religion, a patron of virtue, and a friend to human nature, and all its intereſts; yet the meanneſs of his appearance, and the obſcurity of his family, cauſed them to reject all the whole united power and force of theſe convictions.

‘ The ignoble meanneſs and poverty of his native place, it ſeems, proved him to be an Impoſtor, a Confederate with Dæmons, and every thing that was bad. They knew his brethren and family, and therefore he could not be a divine Teacher. In this ridiculous manner hath prejudice taught men to argue and reaſon in all ages. The force of it can eaſily make men reconcile the moſt glaring abſurdities; for when the mental eye is once ſuffuſed with its noxious influence, nothing appears abſurd. Becauſe our Saviour was a poor man, he muſt be a wicked man: becauſe he was born at Nazareth, conſequently his miracles muſt be all deluſion, and his pretenſions all a cheat. His doctrine could not be true, becauſe he never had a liberal education. His dreſs was plain, his manners unambitious, his indigence extreme; he therefore could not be authorized with a divine commiſſion. O what ridiculous, what weak and frivolous excuſes do bad men form againſt the reception of truth and virtue! O how ſtrongly are mankind prepoſſeſſed in favour of old notions, and old religions! Even the bleſſed Jeſus himſelf, the image of the inviſible God, with all the evidence he could diſplay, did not, could not, eradicate the vicious and depraved prejudices of the human heart, and exterminate their baleful malignity and influence. They reſiſted all his convictive proofs; they oppoſed all his benevolent deſigns to reform them; they aſcribed all his miracles to a colluſion with the Devil; they ſeized, they murdered him. Thus it was, that the great Meſſiah and Legiſlator of the world, who had been the expectation of all paſt ages, the proſpect of whoſe happy times had exhilarated the minds, and infuſed a chearful ray of ſacred joy into the boſoms of the wiſe and good, the erection of whoſe illuſtrious kingdom many Prophets, Kings, and righteous men had deſired to ſee, but did not ſee it, fell a ſacrifice to the rage and malice, the envy and prejudice, the bigotry and ſuperſtition of the moſt immoral, depraved, and abandoned nation that ever diſgraced human nature.

‘ Labouring therefore to reclaim ſo prejudiced and incorrigible a people, muſt neceſſarily expoſe him to an uninterrupted ſeries of abuſe, reproach, and perſecution. We need not therefore wonder, that *ſuch* a perſon, in *ſuch* an age, ſhould ſuffer all the evils and calamities that malice could invent, or the moſt bigoted ſuperſtition inflict. Though he was every day performing great numbers of the moſt beneficent miracles, and indefatigably employed in doing good to the ſouls and bodies of men, yet they practiſed every art to leſſen or ruin his public uſefulneſs, by defaming him as a vile impoſtor, and putting the moſt ſiniſter and wicked interpretation on all his uſeful diſcourſes and actions. They employed, and clandeſtinely ſent, emiſſaries to watch his conduct, and enſnare him in his words; hoping, by this baſe inſidious method, they ſhould capitally convict him, either as an enemy to the Jewiſh polity, or as a traitor to the Roman government; for to this alternative the captious queſtions they propoſed, were intended to reduce him. Every indignity they offered him, with every odious and reproachful name they abuſed him, and perſecuted him with a determined malignity and

rage, that nothing but his blood would ſatiate. Ye
grateful treatment he ſuſtained with heroic fortitud
quillity. Though he was inſulted in this outrageou
all his miracles were aſcribed to a confederacy with
mons; though his doctrines were vilified and conte
pretenſions to the character of a Prophet, delegate
Deity, were rejected; though all the ſtriking evide
gave of his commiſſion from God were ſlighted;
liged, more than once, to elude their murderous de
himſelf inviſible; yet he bore all this flagrant inſul
his perſon and doctrines, with a greatneſs of mind
ciently be admired.'

For an account of ſome other pieces by this Write
XXV. p. 479, and vol. XXVI. p. 453.

Art. 3. *An Explication of the Church Catechiſm.*
ing and Evening Prayer. For the Uſe of the
Campville, Staffordſhire. 8vo. 10 d. Birn
by Sketchley, and ſold by Becket in London

From the great number, and copious expanſion, of
Church Catechiſm, one would imagine that compoſit
ambiguous or obſcure: and, in fact, it is by no me
perfections. But, faulty as it may be, few of its
have left it much better than they found it.——Its c
not among the number of its defects. Some Comm
and Compilers of new Forms, have dwelt upon t
mole-hill has grown into a mountain, fit for the ſho
inſtead of being a light and eaſy burden, adapted t
child.

A Catechiſm ſhould be as ſhort, as plain, and as
of ſuch compoſitions can poſſibly admit; neverthel
recommending Rouſſeau's model [in his Emilius];
would rather be diſpoſed to ſmile at, than to imitat
that Proteſtant Divines would do well to reform th
like manner as the College of Phyſicians have reform
tory; from which all ſuperfluous ingredients, and
tions, are happily diſmiſſed, and the whole reduced i
compaſs, that the Tyro in phyſic might well conſide
Catechiſm, and, perhaps, learn it by rote, with as m
fore learnt his religious one.

The preſent Expoſition of the Church Catechiſm,
minous nor ſo compendious as ſome other productions
The Compiler ſeems to be a moderate, ſenſible, and p
from a tender regard to his flock, ' has chiefly deſign
for their uſe, when he ſhall be able to ſpeak to them
as to ſupply at preſent, in ſome meaſure, what is wan
pound every Lord's-day a portion of the Catechiſm
whole may be finiſhed within the year: being diſcou
ing this method with conſtancy, by the general neglect
perſons to receive inſtruction—and likewiſe often find
fatigue to *expound* after the other duty of the day.'

knowleges, that this is rather an abſtract of what others have written, than a compoſition wholly new; and he profeſſes, that he has been careful to reject all unmeaning or abſurd expreſſions, and imaginary proofs from Scripture, which are no proofs: his aim being to give a plain Expoſition, ſuited to common capacities—in which deſign, we think, he has been as ſucceſsful as can be expected, on ſo nice and difficult a ſubject.

Art. 4. *An Eſſay on Gratitude, conſidered as a religious Duty, or ſocial Virtue. In Two Parts.* By Edward Watkinſon, M. D. Author of an Eſſay on Œconomy. Sheffield printed for the Author, 1763.

This little tract abounds with excellent moral ſentiments, which are the natural produce of a good and generous heart, and correſpond to the ſenſe of holy Scripture, to which the Author makes, all along, marginal references. In this view we heartily recommend it; but cannot ſo entirely approve his doctrinal ſentiments: particularly we wiſh him to reconſider one expreſſion, which appears to require at leaſt ſome ſoftening——‘ Stupendous proof of the unlimited love of the Supreme Being, that HE underwent the moſt ignominious death,’ &c. Will our Author think it a proper ſaying——*That the Jews killed* GOD ALMIGHTY?

Art. 5. *Epiſtolæ ſex ad Amicum de Divinitate Chriſti.* Autore D. Waterhouſe, A. M. Rectore de Langley nupero, in Com. Cant. 4to. 1s. 6d. Bowyer.

> Eheu! Quantum eſt in Verbis inane!
> Βαττολογία?

Art. 6. *Sermons on the following Subjects; viz. The Reſurrection of Chriſt illuſtrated, and improved—The Goſpel hid from the Wiſe, and revealed to Babes—The Phariſee, and the Publican—The Superiority of the Ways of God to thoſe of Men—The Duty of working out our Salvation explained and enforced—Idolatry and Vice alike unmanly—Good Men the Excellent of the Earth—The apoſtolical Benediction—Self-examination—The Duty of praying for, and conſulting the Proſperity of, our Country. Vol.* IId. By the late reverend and learned Mr. John Barker. 8vo. 5s. Buckland.

In a ſhort advertiſement prefixed to this volume we are told, that the Author, in his life-time, intended publiſhing a ſecond volume of Sermons, and had tranſcribed ſeveral, with a view of reviſing them for the Preſs; that a very acute diſeaſe, which ſeized him in advanced life, prevented his compleating his deſign; and that the Editor, to whom he left all his papers (with a diſcretionary power to publiſh any of them he thought proper) has ſelected thoſe which compoſe this volume, from many others.

In regard to the Sermons, they are plain, ſenſible, ſerious Diſcourſes; but contain nothing that demands a more particular account.

Art. 7. *Sermons on various practical Subjects.* B
Young, D. D. 12mo. 2 Vols. 6s. bour

There is nothing in the ſtyle or manner of theſe D
tinguiſhes them from the many productions of the ſa
daily offered to the public. The Author appears to
and judgment, and the Reader, who has a keen ſpir
find good wholeſome nouriſhment in his Sermons.

Art. 8. *The Conciliator.* 4to. 1s. H

A ſolemn, unintelligible rhapſody.

Art. 9. *Ignorance the Deſtruction of God's Peopl*
and Means to prevent it: Being the Subſtan
courſes on Hoſea iv. 6. *My people are deſt*
knowlege. Preached in the Pariſh Church
field, in Warwickſhire, 1763. By the Re
M. A. Curate of the ſaid Pariſh. 8vo. 1s.

Mr. Riland's principles, and preſent performance,
thoſe of Mr. Walker, of whoſe Sermons we gave an
view for November laſt, page 362.

POETICAL.

Art. 10. *The Ruins of Netley Abbey. A Poem*
Keate, Eſq; 4to. 6d. Dodſley

'The remains of Netley Abbey, which afford a
lowing poem, are ſituated on the ſide of the Southan
three miles from that town. It was a monaſtery,
Henry the third, in the year 1239, for Ciſtercian Mon
to St. Mary and St. Edward. The grand and extenſi
ſtill exiſting, added to the beauty of the ſcenery ar
attract the curioſity and admiration of Strangers.'

With regard to the execution of this poem, we w
appointed. We had entertained a favourable opinio
deſcriptive powers, from his ALPS, a Poem*, and
NETLEY ABBEY, ſomething new and ſtriking, both
and the moral part—Both, however, are, in general,

> Now ſunk, deſerted, and with weeds o'ergrow
> Yon aged walls their better years bewail;
> Low on the ground their loftieſt ſpires are thro
> And every ſtone points out a moral tale.

Again:

> Theſe ſpeaking ſtones one ſacred truth mainta
> That duſt to duſt is man's predeſtin'd lot;
> He plans, and labours,—yet how much in vai
> Himſelf, his monuments, how ſoon forgot!

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* See Review, vol. XXVIII. page 376.

But there is one moſt beautiful ſtroke of painting in this poem—one line which is worth the whole beſide! it is in the following ſtanza:

Now fainter to the view each object grows,
In the clear Weſt, the Day's laſt gleams are ſeen,
On Night's dim front the ſtar of Evening glows,
And duſky Twilight aids the ſolemn ſcene.

Art. 11. *Liberty in the Suds, or Modern Characters.* By Theophilus Hogarth, Gent. 4to. 1s. 6d. Nicoll.

The modern characters here exhibited, are Wilkes and Churchill.—If the appetite of the public is not already cloyed with ſuch kind of fare, let it regale itſelf at this eighteen-penny ordinary: for our parts, we have had enough of it!

Art. 12. *A Sketch of the Beau Monde.* 4to. 1s. Burd.

Or rather,—*The Groans of an empty Stomach:* for this title might, probably, have ſome relation to the cauſe; but the other has little or none to the ſubject of the poem; which is in the old catch-penny ſtrain of abuſe, and ſtale as the fingers of a Fiſhwoman.

Art. 13. *A Hint to ſuch as would be wiſe.* 4to. 2s. 6d. Harriſon.

This is, ſaving the abuſe of the term, a poetical work conſiſting of ſeven chapters, the ſubjects of which are,—the Supreme Being, Angels, and the Fall of the diſobedient Spirits—Creation—Vegetables—Animals—Minerals—Man and Magnetiſm. To the whole is prefixed a Preface of ſome length; and every thing might have been very well, but for a little misfortune not unfrequent in literary attempts, viz. that the Author is utterly incapable of writing either proſe or poetry.

Art. 14. *The Conteſt. A Poem.* 4to. 1s. 6d. Almon.

The ſubject of this traſh is the late Cambridge election. The Author is an induſtrious old cock, and ſcratches diligently for a dinner, in the college bog-houſes.

Art. 15. *Privilege. A Poem.* 4to. 1s. 6d. Almon.

Agreeably to the preſent mode of publication, a book has no more connection with its title page than a woman of faſhion with her Lord. A title is the object of both; and that obtained, every thing is obtained.

Privilege, a poem, contains nothing more than ſome impertinent abuſe of living Poets, and dead Kings.

Art. 16. *Extract of a private Letter to a Critic.* By J. Carr. Folio. 6d. Flexney.

This poem is conceived in no diſagreeable numbers; but the purport of it is ſo very private and particular, that the generality of Readers cannot poſſibly be entertained by it.

Art. 17. *Happineſs; an Epiſtle to a Friend.* 4to.

This poem, conſidered as a piece of compoſition, has
but a ſpirit of manly benevolence and piety, which r
whole, muſt at leaſt recommend the Author, as a man,
thoſe who cannot praiſe him as a Poet.

The following paſſage, which contains a dutiful tribut
of a parent, may be read with approbation:

> Yet ſtill ARISTUS with a weight of years,
> Cheerful and pleaſant, as in youth appears;
> Active to think, and diligent to plan
> How beſt to bleſs his fellow-creature, man;
> With his own hands diſtributing his ſtore,
> Giving much happineſs, yet wiſhing more.
> Such too the Guardian of my tender years,
> Who watch'd my welfare with a parent's fears
> His ſweet complacence every wiſh outran,
> An honeſt, upright, good—a kind old man.
> How great thoſe virtues which that heart ſuppl
> Which never pain'd another 'till it died!

POETICAL-PROSE.

Art. 18. *The Trial of Abraham, in Four Books.* *T*
the German. 12mo. 2s. Becket.

Stop! ſtop your flying quills, ye high-inhabiting Tr
poor Proſe! expiring, ſee! it bleeds beneath your m
like Iſaac, blooming child, when Abraham raiſed the bl
ſaid, 'Now, ſon, hear what lamb God hath choſen: t
dear—Jehovah has ordered, and he is Lord over all;
me to ſacrifice—thee—thee—to him—thee, mine only
ther—there is no gainſaying his command, though
heart I execute it—God gave thee to me; to him thou
now takes thee away—but it is for thy happineſs.——
child; rather rejoice, that the Moſt High chuſes thy b
to that of the lambs in the vale!'

Forgive, Father of Truth and Wiſdom, the impiou
poor erring creatures!

THEATRICAL.

Art. 19. *Iſrael in Babylon. An Oratorio. The*
from the Works of George-Frederick Handel, Eſ
Kearſly.

The ſubject of this Drama may be found in the ſeco
fourth chapters of the firſt book of Eſdras. The Muſic
del's, except ſome of the Recitatives; the Author, how
to give the public a collection *not common*, has borrowed
ments from the Oratorios of that great Maſter: the other
from his Anthems, and his Operas; to which are added
rite fugues and airs from his Concertos. As to the po
the piece, the Author thinks the difficulty of writing t

muſic, which can only be known by thoſe who have made the experiment, is the beſt apology for the incorrectneſs of the verſification.

Such difficulty may, indeed, be a good apology for thoſe who might be confined to ſuch a ſpecies of compoſition, and were maſters of any other; but we do not think it a ſufficient excuſe for an attempt wherein ſo little poetical capacity is at all to be diſcovered. For inſtance, what ear for the harmony of numbers, or what propriety of ſtyle could belong to the Author of the following Chorus?

On the word of the Lord, we will firmly depend;
For his arm can alone, his choſen race defend.

Art. 20. *Nabal: An Oratorio, or ſacred Drama. The Words adapted,* by the Author of Judas Macchabeus, *to ſeveral Compoſitions of the late* George-Frederick Handel, Eſq; 4to. 1 s. Dod.

There is a great deal of difficulty in knowing how to characterize performances, in which there is ſo palpable a mediocrity of ſtyle and compoſition as in that of Nabal. The ſtory of David and Abigail, on which it is founded, is well known; all that we think neceſſary to ſay farther on the ſubject of this piece, therefore, is that we are ſorry to find the Muſes ſuch antique Heathens, as to ſeem determined to have nothing to do with our modern ſacred Dramas.

Art. 21. *Hannah: An Oratorio.* Written by Mr. Smart. The Muſic compoſed by Mr. Worgan. As performed at the King's Theatre in the Hay-market. 4to. 1 s. Tonſon.

There are in this piece ſome airs ſuperior to moſt we meet with in performances of this kind. They are not of ſufficient merit, however, to make us retract the opinion we formed on reading Nabal, concerning the heatheniſm of the Muſes. The ſtory of this piece is taken from the firſt and ſecond chapter of the firſt book of Samuel.

POLITICAL.

Art. 22. *The ancient Right of the Engliſh Nation to the American Fiſhery; and its various Diminutions; examined and ſtated. With a Map of the Lands, Iſlands, Gulphs, Seas, and Fiſhing-Banks compriſing the whole. Humbly Inſcribed to the ſincere Friends of the Britiſh Naval Empire.* 4to. 3s. Baker.

Conſiſts of little more than a ſelection of curious and intereſting paſſages from the Memorials of the Engliſh Commiſſaries, illuſtrated by ſuch other authorities, as tend inconteſtibly to prove our Right to the Fiſhery in queſtion. Having eſtabliſhed this Right, the Author concludes thus pathetically—— 'My cordial wiſhes for the future happy fortunes of my Prince and Country, are accompanied with concern, that after obtaining ſo many important victories, whereby the enemy were ſo far enfeebled and diſarmed, and the ſources of her commerce and naval ſtrength brought into our poſſeſſion, there ſhould be prevailing reaſons for putting into her hands ſo large a portion of this great fountain of maritime power.'

As few, we imagine, are poſſeſſed of the Memorials from whence a great part of this treatiſe is taken, we earneſtly recommend it to our Readers, as replete with valuable information, and entertaining anecdotes, which the Writer conveys in a methodical, perſpicuous, judicious, and diſpaſſionate manner.

Art. 23. *A Letter to a Noble Member of the Club in Albemarle-ſtreet, from* John Wilkes, Eſq; at Paris. 4to. 1s. Nicoll.

A witty and ſevere ſatire on the Club. The very ingenious Author has, in a poſtſcript to the Letter, given us a burleſque poetical verſion of Lord Chief Juſtice Pratt's Letter to the city of Exeter, the humour of which is not, in our opinion, at all equal to the keen irony of the proſe part of this ſarcaſtical performance.

Art. 24. *A Letter from J—n W——s, Eſq; in Paris, to a noble Lord in London.* Folio. 1s. Sumpter.

As ſtupid and illiterate, as the foregoing pamphlet, with an almoſt ſimilar title, is animated and ingenious. Need we inform our Readers, that Mr. Wilkes (whoſe name and character are made ſo free with) is equally out of the queſtion in both caſes?

Art. 25. *A Letter to the Common Council of the City of London, With Remarks on Lord Chief Juſtice Pratt's Letter to the City of Exeter.* 8vo. 1s. Nicoll.

The firſt part of this nervous and well-written tract, is founded on certain late *Reſolutions* of the Common Council of our great Emporium, thanking their *Repreſentatives* for their zealous and ſpirited endeavours to aſſert the Rights and Liberties of the ſubject, in a late attempt to obtain a parliamentary declaration, "That a general warrant for apprehending and ſeizing the Authors, Printers, and Publiſhers of a ſeditious Libel, together with their papers, is not warranted by Law."—For this our Author ſeverely cenſures the worthy Common Council; inſiſting, that their taking upon themſelves to inſtruct the Repreſentatives of the City, is contrary to the conſtitution thereof, and an uſurpation of the Rights of the Livery. 'What pretence have you,' ſays he, 'other than in common with the Conſtituents at large, to preſcribe a rule of conduct to the Repreſentatives of the City?

'The Repreſentatives are choſen by the Livery-men. In order to be Common Council-men, it is not neceſſary that you ſhould be of the Livery: and, in fact, ſome of you are not of that body: thus, though you have not even a vote for the election of Members, yet you preſume to inſtruct them.

'Admitting, however, that you were all fellow Conſtituents with the Livery-men, yet ſhall a little junto of about two hundred and forty, ſuppoſing you all aſſembled, preſume to include the ſenſe of near eight thouſand?

'In ſhort, Gentlemen, in which ever view your reſolution is conſidered, it is an infringement of the rights of the Livery-men, an inſult on your Repreſentatives, and a violation of the laws of the kingdom—A violation the more unpardonable, as your reſolution concerns a right, in which every ſubject in the kingdom is equally intereſted, and which is ſo extremely foreign from the buſineſs of your Corporation in particular.'

This leads the Writer to the Matter of their Reſolution; in the inveſtigation of which, we conceive, that he argues more like a good Lawyer, than a good Citizen: for, that ſuch a diſtinction may really exiſt, we will be bold to aver,—tho' we do not, in this place, incline to enlarge on that ſubject. At leaſt, we are pretty ſure, that the ingenious Writer will allow, in the inſtance of his friends of the Common Council, that they are good and worthy Citizens, tho', perhaps, not very able Lawyers.

He then conſiders their other Reſolution, in "Manifeſtation of their juſt ſenſe of the inflexible firmneſs and integrity of Sir Charles Pratt." On this head, he rallies the good men and true, of the city of London, moſt unmercifully; and pleaſantly congratulates his country on the erection of a tribunal compoſed of *heaven-born Lawyers*.

He next falls upon the Lord Chief Juſtice's Letter to the city of Exeter; in his animadverſions on which, he controverts the Writer's judgment as a Lawyer, queſtions his capacity as a Scholar, and boldly charges him, alſo, with having ſhewn too little regard to public order and decorum.——We could wiſh there were not the leaſt appearance of juſtice in any of the ſtrictures contained in this part of the pamphlet; there being no living character that we more truly revere, than we do that of this upright and worthy Magiſtrate: for we firmly believe, that (whatever errors or miſtakes, he muſt, as a man, be liable to) his *intentions* are as unimpeachable, as his zeal for Liberty is laudable and ſincere.

This acrimonious Epiſtle concludes with ſome animadverſions on a late deciſion concerning Privilege of Parliament; which, the Author endeavours to prove, was erroneous;—and he finally takes leave of his Readers with a *friendly* caution againſt *Licentiouſneſs*: a term which is ever moſt abundantly repeated by thoſe who are leaſt warmed by the glorious fire of LIBERTY!

In fine, with reſpect to the *letter*, there are few tracts which we have very lately read with more pleaſure; but in regard to the *ſpirit* of this performance, there is ſcarce any that we have peruſed with leſs ſatiſfaction: for nothing gives us greater concern, than to ſee men of real abilities employing them in oppoſition to thoſe who, on any juſt occaſion, have virtue and public ſpirit enough to exert themſelves, in order to check the incroachments of Prerogative, and curb the Inſolence of Power,

Art. 26. *Conſiderations on the Expediency of a general Bill for apportioning and dividing Waſte Lands, in order to an Incloſure thereof, with the Conſent of the Lords and Commoners. And a Plan of a Bill for that Purpoſe. Humbly ſubmitted to the Conſideration of the Legiſlature.* By R. W. one of his Majeſty's Juſtices of the Peace for the County of Stafford. Folio. 6 d. Dodſley.

A law of the kind here propoſed, would ſurely be of general benefit to the nation: and we think the plan of the Bill here offered, a good foundation, at leaſt, on which to frame ſo beneficial a law.

Art. 27. *A Letter to the Gentlemen of the Oppoſition: Wherein their Principles and their Conduct are conſidered in reſpect to each other, to their own Welfare, and to the public Good.* 4to. 1s. Wilkie.

A poor ſpiritleſs attempt to be ſarcaſtic on the Coterie.

EAST-INDIA AFFAIRS.

Art. 28. *A Vindication of Mr. Holwell's Character, from the Aſperſions thrown out in an anonymous Pamphlet, publiſhed March 6th*, 1764, *intitled*, "Reflections upon the preſent State of our Eaſt-India Affairs." *By his Friends.* In the Courſe of this Work, many important Facts are laid before the Public, regarding the Eaſt-India Company's Affairs in Bengal, from the Year 1752 to 1760, particularly the various Cauſes which brought on the Ruin of our Settlements there, in 1756. 4to. 3s. 6d. Becket, &c.

The limits to which we are reſtrained will not allow us to give our Readers an abſtract of this very voluminous pamphlet, in which there is a great deal of curious matter. We will only obſerve, upon the whole, that, in our judgment, Mr. Holwell's character did not ſtand in need of this laboured vindication: and, perhaps, the officious zeal of his friends may be as little acceptable, as the malice of his enemies was injurious.

Art. 29. *A Defence of Mr. Vanſittart's Conduct, in concluding the Treaty of Commerce with Mhir Coſſim Aly Chawn, at Mongheer.* By a Servant of the Company, long reſident in Bengal. 4to. 6d. Becket.

The title-page beſpeaks this to be a profeſſed apology, and it has the merit of being well penned. It complains of the licentious conduct of the Company's ſervants; and inſiſts, that Mr. Vanſittart formed a judicious plan to reconcile all differences.

Art. 30. *The Hiſtory of the Adminiſtration of the Leader in the India Direction. Shewing, by what great and noble Efforts he has brought the Company's Affairs into their preſent happy Situation.* 4to. 1s. Kearſly.

This, we can aſſure the Reader, is ſomething more than a hiſtory. It contains many bitter, and, perhaps, invidious reflections, on the conduct and principles of the Hero of the piece.

NOVELS.

Art. 31. *The Amours and Adventures of Charles Careleſs, Eſq; Interſperſed with a Variety of curious and entertaining Anecdotes, critical*

critical and moral Reflections, droll and ſurprizing Scenes, familiar and intereſting Deſcriptions, and ſome humourous and important Characters, drawn from real Life. Written by himſelf. 12mo. 2 Vols. 6s. Fletcher.

Exhibits the hiſtory of a wild, thoughtleſs young Fellow, whom the Author conducts through a variety of ſcenes; in the concluſion of which he beſtows on him that happineſs he by no means merited. Hence, the work is deficient in regard to moral; but the Author ſhews himſelf not unacquainted with the world; ſo that if he has not repreſented all things as they ought to be, he has ſhewn many things *as they are*: and it muſt be allowed, that his performance may tolerably anſwer the purpoſe of amuſement, if not of inſtruction.

MISCELLANEOUS.

Art. 32. *An Introduction to the Knowlege of Medals.* By the late Rev. David Jennings, D. D. Small 8vo. 2s. Printed by Baſkerville for T. Field, &c.

This is a ſenſible and judicious treatiſe, in which the elements of medallic knowlege are laid down without affectation, or any laboured and uſeleſs diſplay of erudition. It contains the Hiſtory of Medals; their matter, ſize, and ſhape; the orders into which they are diſtinguiſhed; their impreſſion and form, and their value and uſe. The Tyro in Antiquities may here find a valuable introduction to that province of knowlege which relates to Medals and Coins, and the profound Antiquary may learn to be more ſparing of conjecture, and to inveſtigate upon the principles of reaſon and common ſenſe.

Art. 33. *The Operations of the Allied Army, under the Command of his Serene Highneſs Prince Ferdinand, Duke of Brunſwic and Luneburg, during the greateſt Part of Six Campaigns, beginning in the Year* 1757, *and ending in* 1762. By an Officer who ſerved in the Britiſh Forces. Illuſtrated with Maps and Plans. 4to. 19s. ſewed. Jefferys.

This Journal of the War commences at the time when Prince Ferdinand aſſumed the command of the allied army, ſoon after the memorable Convention of Cloſter ſeven; and is continued to the final ceſſation of hoſtilities, November 15, 1762: the preliminaries of peace having been ſigned at Fontainbleau on the 3d of the ſame month. The Author does not take upon him to enter into political diſquiſitions, or pretend to have been admitted into the military cabinet, but contents himſelf with barely relating ſuch matters of fact as were before very generally known, although they had not been ſo regularly connected, or brought into ſo comprehenſive a view, as in the preſent collection. In a word, the detail ſeems to have been compiled chiefly for the ſake of illuſtrating the Engravings, moſt of which we remember to have ſeen, as ſeparately publiſhed by Mr. Jefferys, during the courſe of the war. This re-publication of them, however, with the additional narrative, may be very acceptable to thoſe who have not previouſly purchaſed or preſerved the plates, which muſt be uſeful to refer to, occaſionally.

Art. 34. *An humble Addreſs to the Clergy of En*
ing a Method for the more ſpeedy Augmentati
their indigent Brethren; and for rendering th
Widows and Orphans more general, adequate,
1s. Beecroft.

The neceſſity of ſome expedient for effecting the
in this title-page, is too generally felt; and every ſe
on ſo intereſting an occaſion, muſt be conſidered wit
liberal and humane.

The ſubſtance of this Writer's plan is as follows:

'Let every biſhopric, living, benefice, &c. (ho
ever, and under whatſoever denomination diſtingui
at the Eaſter-Viſitation, a deduction of 5 per cent.
into the hands of a Clerk, or Treaſurer, (ſuppoſe,
Clerk of the office of their reſpective Arch-deaconri
the following purpoſes:

'To the Relict of every beneficed Clergyman,
ever, from a Biſhop to a Vicar, or perpetual Cura
come, during their widowhood, (no annuity or eſta
thing elſe, ſave a proof of incontinency, diſqualifyi
receipt thereof) 20l. per annum.

'To the ſon or daughter of any beneficed Clergy
fourteen, and more (or to every ſuch ſon or dau
twenty-one, whoſe parents are both deceaſed) 10 l.

'Salary to the Clerk or Treaſurer, 10l.

'As in moſt Archdeaconries this deduction of
found, I hope, in a few years, to exceed the above
remainder, as ſoon as ever it amounts to 200l. be gi
the leaſt income within the archdeaconry, which, by
Anne, requires that ſum to claim her bounty.'

We wiſh ſincerely that ſome ſcheme of this nature
and we ſhall only mention one objection that occurs
to this; viz. that the relicts and orphans of Curates
queſtion; thoſe poor men, who have laboured in
have ſcarcely received a penny!

Art. 35. *The Savages of Europe. From the F*
2s. Davies.

If a crazy Life-guard-man ſhould foretell an earth
iſt Preacher call our metropolis a ſink of wickedneſs,
another Sodom or Gomorrah, to be conſumed by fire
heaven; there are many poor fanatic ſouls, who wou
ſpired by the ſpirit of prophecy, and, bleſſing them
tion, would either remove their families into the coun
take themſelves to their devotions, in order to ave
judgment. Nay, we have ſeen wiſer heads than theſ
univerſal deſpondency by a North-country Parſon; w
ingly almoſt adored for about ſix weeks, for telling t
parcel of undone, miſerable, luxurious, and enervate
tho' the Engliſh, like many other nations of a grave a

are ſometimes well enough pleaſed at being told they are unhappy, woe be to the impertinent Satiriſt who, like the Author of this piece, ventures to tell them, they are brutal, barbarous, and diſagreeable. If the ingenious Tranſlator of the Romance before us, had reflected on this diſtinction of circumſtances, he would hardly have thrown away ſo much of his time, as was neceſſary to equip his Frenchman's Savages in ſo decent an Engliſh dreſs. Not that this performance is devoid of ſpirit or humour, but we are not of the Tranſlator's opinion, when "he took it into his head, that, tho', in the ſatire, the failings of Engliſhmen are exaggerated beyond all reaſon, yet it might, on the whole, be of ſome uſe to his countrymen, to know in what light they are ſeen by foreigners." For we can perceive very little utility ariſing from the exhibition of ſuch caricaturas; as we do not think, in the firſt place, that foreigners regard us in that ſtrange light in which the extravagance of the Painter hath here placed our countrymen: and if they did, it is ſuch a falſe one, that we ſhould be more likely to be exaſperated, than amended, by that reflection. Add to this, that the Engliſh are at preſent become too conſequential in their own opinion of their natural ſuperiority, to ſubmit, with any degree of reſignation, to be ſo ſeverely ſchooled by a Frenchman. *Fas eſt ab hoſte doceri*, ſays our Tranſlator's motto; the truth of which we do not call in queſtion; it may, indeed, be both lawful and poſſible to reap inſtruction from our enemies; but there is little probability of its being attained by means ſo mortifying or contemptible, as the peruſal of ſuch indiſcriminate ſatire muſt prove to every national and public ſpirited Engliſhman. To thoſe Readers, however, whoſe good ſenſe and good nature may induce them to overlook the manifeſt injuſtice and partiality of the Satiriſt, this little Romance will afford no diſagreeable entertainment.

Art. 36. *Letters from the Marchioneſs de Sévigne to her Daughter, the Counteſs de Grignan.* Tranſlated from the French of the laſt Paris Edition. Vols. V. and VI. 12mo. 6s. Coote.

Having already recommended the former parts of this tranſlation, we have only to add, that the preſent volumes appear to come from the hand of the ſame Tranſlator.

Art. 37. *A Critical Examination of the Evidence for and againſt the Priſoners Peter Calas, his Mother, &c. in relation to the Death of Marc Anthony Calas, and the cruel Execution of John Calas. Tranſlated and epitomiſed from certain original authenticated Papers, never before made public.* 8vo, 6d. Whitridge.

The caſe of this unhappy family is already ſo well known, and ſo ſincerely regreted by all Europe, that humanity ſuffers by reflecting on ſo cruel an inſtance of the barbarous effects of fanaticiſm and miſtaken zeal. When an evil is once paſt remedy, to what purpoſe ſhould it be placed in its moſt aggravating and horrid point of view? unleſs, indeed, by way of example to poſterity, and to prevent the like miſchief for the future. In this light, the preſent publication may have its uſe; as it cannot fail of making every Reader, not totally diveſted of ſenſibility, ſhudder at the thoughts of the direful effects of enthuſiaſtic prejudice and religious perſecution. With reſpect to the information contained in this pamphlet, it amounts to little more than has been already publiſhed on the ſubject.

Art. 38. *A Catalogue of Engravers, who have been born, or reſided, in England:* Digeſted by Mr. Horace Walpole, from the MSS. of Mr. George Vertue; to which is added, an Account of the Life and Works of the latter. 4to. Strawberry-Hill. Sold by Bathoe*.

This Catalogue of Engravers is written and publiſhed, on the ſame plan as Mr. Walpole's Liſt of Painters; it contains, however, much fewer perſonal anecdotes, and is therefore much dryer reading than his three volumes of *Anecdotes*; the whole being better calculated for the uſe of the Antiquarian than the amuſement of a Reader of taſte, or a Lover of the polite Arts.

Art. 39. *Reflections on the natural and acquired Endowments requiſite for the Study of the Law. And the Means to be uſed in the Purſuit of it.* By a Barriſter at Law. 8vo. 1s. 6d. Worral, &c.

We are ſorry that our limits will not allow us to give the Reader ſo full an account as we could wiſh of theſe judicious and ingenious reflections, which are conveyed in a very animated and elegant ſtyle. The Writer, in his introduction, takes notice, among other things, that 'In other profeſſions and ſciences, there are able and experienced Tutors, to direct the Pupils in the purſuit of ſuch ſtudies as are moſt ſuitable to the ſphere of action for which they are deſigned. But Gentlemen, he continues, embark in the Law, juſt as the caprice of their friends, or their own warm imaginations dictate, without ever conſidering the bent of their genius, or whether they are bleſſed with qualifications adapted to the nature of the profeſſion. And if their genius ſhould happily coincide with the ſtudy, yet the difficulties they meet with, for want of a Guide, to point out the readieſt way to knowlege, and to aſſiſt them in the purſuit of it, ſoon damps their imagination, and makes them ſink into a ſupineneſs, which renders them both uſeleſs to ſociety and a torment to themſelves.'

In pointing out the natural and acquired endowments requiſite for the entrance upon this ſtudy, and the eaſieſt and moſt proper means to be uſed in the purſuit of it, the Writer digeſts his ſubject under the following heads, and treats—Of Perception—Of Memory—Of Judgment—Of Elocution—Of Learning—Of a Univerſity Education—Of Study—Of the Choice of Books—Of attending Courts—Of taking Notes—Of Common Place Books—Of Drawing Pleadings—Of the Crown Law—Of Company—Of Diverſions—And, in the concluſion, he makes ſome obſervations concerning the proper time of the Student's being called to the Bar.

Theſe ſeveral titles, which are judiciouſly arranged, are handled in a moſt maſterly and agreeable manner: and, upon the whole, we may venture to recommend this little treatiſe, as one of thoſe very few pamphlets, which are worth reading, upon ſubjects of ſcience.

* For the *Price*, ſee our account of Mr. Walpole's *third* volume of Anecdotes, in this month's Review.

Art.

Art. 40. *Some political and literary Obſervations on reading ſome of the Works of the Rev. Mr. Churchill; and particularly* The Conference: *In a Letter to that Gentleman.* 4to. 2s. Hinxman.

Nothing can be more inſignificant to the public than Mr. Churchill's politics, and nothing, certainly, more ſuperfluous than political obſervations founded upon them. The literary reflections contained in this pamphlet, are juſt as valuable as the political ſtrictures are uſeful.

Art. 41. *Anecdotes of polite Literature.* 12mo. 5 Vols. 10s. ſewed. Burnet.

Readers of refined taſte, and finiſhed erudition, need not hope for any entertainment from the volumes before us. Anecdotes, indeed, of Literature and of Men of Genius here are many, but they are, in general, ſuch as lay open to the ſearch of common curioſity, and are therefore ſufficiently known to thoſe who have been converſant in biography and critical learning.

Yet there may, without doubt, be many Readers, to whom ſome or other of theſe Anecdotes may be new. To read every thing, even every valuable thing, that is publiſhed, muſt be the lot of few, and notwithſtanding the methods we take to extend the reputation of every uſeful or ingenious work, many muſt periſh in the crowd of publication, that might contain ſomething worthy of attention.

He, therefore, who takes upon him the labour of ſelection, and gives us, in one view, what has been ſcattered through many different conveyances, merits, at leaſt, the rewards of induſtry, which are not the leſs valuable becauſe unenvied.

Theſe volumes contain a great variety of critical animadverſions on the different ſpecies of compoſition; but as they are chiefly borrowed, they have no farther claim to our attention here.

Art. 42. *Accentus redivivi: Or, a Defence of an accented Pronunciation of Greek Proſe; ſhewing it to be comformable to all Antiquity; together with an Anſwer to the Objections of Mekerchus, Iſaac Voſſius, Henninius, and other modern Oppoſers of Greek Accents.* By William Primatt, M. A. 8vo. 5s. Oſborne, &c.

This is a very diffuſe and elaborate treatiſe, containing upwards of four hundred and twenty octavo pages in defence of the Greek Accentuation. What a waſte of time and pains, of ink and paper! Yet poſſibly it might amuſe the Author, and help to deceive the hours of literary ſolitude—That, certainly, was the only good it could ever produce; for whether we ought to retain or remove the Accents from our future impreſſions of Greek books, is a circumſtance altogether unconſequential to the intereſts of Literature.

Such of our Readers as are inclined to enquire into the merits of the debate concerning the uſe of Accents, may conſult the eleventh and twenty-eighth volumes of our Review, where they will find a brief account of the principal arguments made uſe of by the Diſputants on

both ſides ——To introduce into our work an
ſubject, we have neither opportunity nor inclina
not unacquainted with our ſentiments on the uſe
Primatt, with all his learned labour, has left
Analogy and Quantity will direct our Pronuncia
well as of every other dead language, while co
ſhall prevail over the prejudices of antiquated eru

Art. 43. *The laſt Will and Teſtament of Mr.*
paralleled Norfolk Dwarf. 4to. 6d.

The tiny production of a dwarf in wit.

Art. 44. *An Addreſs to the Members of the Se*
of Cambridge, on the Attention due to worth
religious Society: With a View to the enſuing
Steward. To which is added, a Letter
formerly of Chriſt's College (copied from
leian Collection) giving a very particula
Circumſtances attending the Duke of Buck
in King Charles the firſt's Time. By
8vo. 1s. Briſtow.

There is ſomething ſhrewd and keen in this W
his pamphlet is now no better than an old Alman
it never was of much greater uſe.

Art. 45. *A new Treatiſe of Aſtronomy, or Aſtro*
ing a rational and mathematical Enquiry into
and Nature of Aſtronomy, or Frame of our Sola
in divers and weighty Reaſons will be offered,
preſent received Syſtem cannot poſſibly be the tru
Syſtem will be humbly propoſed, for the Examina
ed, whereby all the cœleſtial Phænomena will b
rally explained, and accounted for, than by the
without that oblique and unnatural Motion of th
nomers are obliged to ſuppoſe. By Samuel B
of the Mathematics, at Honiton, Devon.
Printed by Brice, in Exon; and ſold by Be

It hath been more than once remarked, that modes
faſhions in dreſs, have their day; giving place to o
velty and as little duration. A late noble writer too
clude from hence, that even the Newtonian ſyſtem
or other as much exploded as thoſe of Ptolemy and D
indeed have been the fate of ſuch ſyſtems as have b
ſandy foundation of metaphyſical chimeras; but ca
with thoſe which are founded on the ſolid baſis of m
ſtration, and have their ſuperſtructure raiſed by ph
Had the above ſuggeſtion, indeed, been well-founde
would have reaſon to be alarmed at ſome late attac

made on their favorite ſyſtem. The winds of ſcepticiſm, however, may riſe, and the waves of prejudice beat againſt it with all their force; they will ſpend their ſtrength in vain; for what is built on the rock of truth can never be moved. It is to no purpoſe, therefore, that Mr Samuel Bamfield here joins in the cry, and follows the pack of his deluded predeceſſors, in cavilling at the principles of the Newtonian aſtronomy; and much leſs ſo, that he endeavours to invalidate the laws of motion, as laid down by that great philoſopher. When this author freely acknowleges that he does not underſtand that general law, which is the foundation of all natural philoſophy, we can very readily believe him; but we are almoſt induced to think him bantering us, when he goes on to aſſure us he will not be bantered into it without reaſon. It is the firſt time we have heard of the Newtonian philoſophy's being inculcated, or making its way by the force of banter. As to Mr Bamfield's reſolution of not ſaying he underſtands when he really does not, he is perfectly in the right; but wherefore he ſhould conclude that *other philoſophers* do ſo, we cannot conceive; unleſs he imagines that no body can underſtand what may appear to him unintelligible. In any caſe, however, it had not been amiſs if he had prudently deferred writing about theſe matters, till he had underſtood them.

Sir Iſaac Newton, in his third general law, affirms, that "To every "action there is always oppoſed an equal reaction; or, the mutual acti- "ons of two bodies upon each other, are always equal, and directed to "contrary parts." Mr. Bamfield takes up the cudgel and brandiſhes it thus: 'Now, as to this mighty law, I freely acknowledge I do not underſtand it, though the foundation of all our philoſophy; neither will I be bantered into it without reaſon, nor ſay, I underſtand it, when I do not, as moſt of our philoſophers do: Nor will I be ſuch a coward as not to oppoſe what I think is abſolutely wrong, or has no meaning, neither any foundation in all nature; nor will I implicitly rely, as moſt do, on the greateſt names, &c.—Many Gentlemen have been ſignifying to me, that Sir Iſaac's laws are indiſputable; but I think far otherwiſe of them; and I here call upon his beſt advocates to contradict me, (and, if they can, they are cowards if they do not) and uſe me as roughly as I deſerve; for I am reſolved, if it is poſſible, to get out the truth, if I openly ſuffer for it. For it is much better for one man to ſuffer, than for the whole world for ever to remain in ignorance. I fear not the laſh of a calm and good mathematician; and as to the unmathematic, I matter not.

'If a Gentleman, becauſe he thinks his learning is ſuperior to all mankind, ſhould impoſe a law on them which they do not underſtand, and are unable of diſputing it with him; and the Impoſer at the ſame time not capable of giving a clear or reaſonable explanation of it himſelf, I imagine it is ſomething ſo unpardonable, ſo malignant to ſociety, of ſo infringing a nature, and *ſo great an impoſition*, as the laws of no nation under Heaven will pretend to juſtify. For my part, I freely acquaint the world, that I have not education enough to find proper or ſatirical words to paint or expoſe ſuch a perſon, if any ſuch there is; and I think, that the eloquence of Cicero and Demoſthenes united, would fall vaſtly ſhort in colouring it.'

Is not this treating Sir Iſaac Newton and his adherents very cavalierly, to call him an unjuſtifiable Impoſtor, and abuſe his Followers, as

Cowards, if they do not puniſh this Accuſer for his inſolence? And yet this Author proceeds, in the ſame extravagant ſtrain, not only to call this principle falſe and ridiculous, but alſo to declare, that Sir Iſaac's invention, as he terms it, of centripetal forces, is equally *falſe* and *impertinent*; the whole being a *mere jeſt* and impoſition on mankind, a bugbear to frighten the unlearned; and, finally, that his whole 'Philoſophy is vain, falſe, and of no uſe or ſignification whatſoever to mankind.'

This is ſuch an uncommon inſtance of dogmatical ſcepticiſm, that we never remember to have met with before; and is, indeed, ſo very bold and daring, that were we not afraid of incurring the ridicule of engaging with a mere Quixote, we ſhould comply, in ſome degree, with this Writer's challenge, and, tho' it certainly would require all thoſe ſatirical abilities which he imputes to Cicero and Demoſthenes, to do him juſtice, we ſhould be very ready to give him part of the chaſtiſement he deſerves. It is impoſſible, indeed, for us to reflect on the obligations mankind lie under to ſuch illuſtrious characters as Sir Iſaac Newton, without feeling our indignation riſe, at ſeeing perſons, actually *compos mentis*, ſhew ſuch a ſcandalous diſregard to his memory. We are far from wiſhing to propagate the effects of prejudice, or to eſtabliſh the authority of any *ipſe dixit* whatever. On the contrary, we think the miſtakes and errors of the greateſt men the moſt dangerous, and ſhould with a proportionate pleaſure, ſee them properly expoſed and corrected; but tho' we might, with Æſop, bear to ſee a lion attacked by a lion, it were too much to ſee him inſultingly kicked by an aſs.

SERMONS.

1. THE *Nature of Compliances, civil and religious*, preached before the univerſity of Cambridge. By T. Mainwaring, Fellow of St. John's college. Beecroft, &c.

2. *The Plan of Divine Revelation juſtified, in anſwer to the Objections of Unbelievers*,—before the univerſity of Oxford, at Chriſt church, on Chriſtmas-day, 1763. By John Rawlins, A. M. of Chriſt-church, Rector of Haſelton in Glocceſterſhire, and Miniſter of Badſey and Wickamford in Worceſterſhire. Fletcher.

3. *On the Licentiouſneſs of the Tongue*,—a Diſcourſe, by William Cooper, A. M. Rector of Kirby-Wiſk in Yorkſhire, and late Fellow of Trinity college, Cambridge. 4to. 1 s. Richardſon.

4. On the Death of the late Rev. Mr. Edward Godwin,—at Little St. Hellens, April 8, 1764. By William Langford, D. D. Waugh.

5. *The Uſe of Reaſon and Reflection*[*] *on religious Subjects*. 8vo. 6 d. Fletcher.

6. At the anniverſary Meeting of the Governors of the Magdalen Charity, April 5, 1764, at St. Anne's, Soho. By Deniſon Cumberland, Lord Biſhop of Clonfert. Walter.

[*] We are left to gueſs why 'this Child of Reaſon appears in the world deſtitute of any parent;' but whatever was the cauſe, we hope it will not be left to periſh, like an unhappy and friendleſs orphan; as it ſeems to be the legitimate offspring of good ſenſe and genuine piety.

THE

MONTHLY REVIEW,

For MAY, 1764.

The Republic of Plato. In Ten Books. Tranſlated from the Greek, By H. Spens, D. D. With a preliminary Diſcourſe concerning the Philoſophy of the Antients, by the Tranſlator. 4to. Glaſgow printed, and ſold by Becket in London. Price 9 s. ſmall Paper—and 12 s. large Paper, in Boards.

IT was a good anſwer to a vain Frenchman, who was extolling the literary merit of his countrymen, that—“ There were but two ſubjects worthy to employ the thoughts of a ſenſible man, namely, Religion and Government; and that, concerning thoſe, they *dared not ſpeak their minds.*”

Perhaps no people upon earth ever publicly treated theſe ſubjects with a freedom equal to our own; and we may be allowed to boaſt, that the beſt treatiſes on each, and eſpecially on Government, have been written in the Engliſh language.

When we conſider how very obvious the firſt principles of Government are, it ſeems aſtoniſhing that men ſhould ever differ about points ſo clear. But partial intereſt will pervert the beſt judgments, or, at leaſt, make them attempt to pervert the judgments of others. Thus it happens in Politics as in Morality, they are often the beſt patterns to imitate, who ſay leaſt on the ſubject: and ſome of the little Cantons in Switzerland *enjoy* political freedom and felicity, while the reſt of Europe are *writing about it.*

With regard to Plato's Republic, it has, almoſt univerſall been condemned as viſionary: and, indeed, conſidered as regular plan of government, it may be juſtly deemed imprac cable, in a variety of inſtances. Plato himſelf ſeems to deſpai, of political perfection, for he obſerves, that the human race will never be free from miſeries, until they who are true Philoſophers become Rulers, or till the Rulers become true Philoſophers.—Events which, he muſt have been ſenſible, were very unlikely ever to take place.

Nevertheleſs, this Republic abounds with ſome moſt admirable reflections, which are applicable at all times, and in all States: and though all the regulations which he propoſes cannot be adopted, yet it would be happy for mankind, if ſo many of them as may be were reduced to practice.

We could wiſh, that the ſpace alloted for other articles, would allow us to give more room to this: but as we are circumſcribed, we muſt be content to offer our Readers a ſhort view of the general ſcope of the work, which may be beſt preſented in the words of a moſt ſenſible and excellent Diſcourſe which Mr. Spens has prefixed to his Tranſlation.

'The ſubject matter of the Diſcourſe is, Juſtice or Virtue; whoſe nature, as the Dialogue proceeds, is gradually diſplayed, together with its intrinſic excellence, independent of all external advantages, nay even when loaded with the greateſt indignities; and finally, its rewards and triumphs, as well in this, as in a future ſtate are exhibited.

'The converſation is carried on, with freedom, in the moſt natural and eaſy manner; and various important ſubjects are occaſionally introduced, according as they happen to have affinity with the principal deſign.

'Plato illuſtrates the nature of juſtice in the individual, by giving a repreſentation of it in a community, and ſhews that the ſeveral orders in ſociety correſpond to the ſeveral powers of the mind, and the different conſtitutions of civil government perfectly correſpond to the ſeveral ſpecies of government in the individual.

'Hence, the juſteſt maxims of civil government come to be interſperſed in this Dialogue, and principles are here laid down, diametrically oppoſite to thoſe of tyranny and arbitrary power. For inſtance, that Kings and Governors, being eſtabliſhed for the good of the people, ought to make it their principal ſtudy to promote this end. That the minds of thoſe who are to govern muſt be indelibly tinctured with juſt ſentiments of religion, and the laws: that they muſt, from their earlieſt years, be formed by the beſt precepts and examples: that they muſt be tried and proved, both by terrors and pleaſures: that their natural ſagacity muſt be cultivated, and ripened by experience: and that it behoves them thoroughly to underſtand the nature of juſtice, and to riſe in their contemplations to the knowlege of ſupreme intelligence: then, and not till then, according to the maxims eſtabliſhed in this philoſophic Dialogue, are men to enter on the office of Governors; and being inveſted with public authority, the happineſs of the community, and not their own advantage, is to be the principal and conſtant object of their attention. Such are the political principles contained in the Republic, to which we may add, that other celebrated maxim, which our Author hath frequently inculcated, that unleſs Kings become Philoſophers, or Philoſophers be made Kings, the miſeries of States ſhall never have an end.

‘ We have likewiſe in the following Dialogue, a very ſtriking repreſentation given us of tyranny, of the wretchedneſs of the tyrant himſelf, and of the miſery of thoſe over whom he domineers. How judicious this ſentiment is, concerning the tyrant, and the wretchedneſs of his temper, the Roman Hiſtorian acknowleges, whilſt he obſerves, that this very repreſentation which Plato hath given us of a tyrant, was in fact fully verified to the obſervation of mankind, in the character of the Emperor Tiberius.

‘ Beſides the moſt ſtriking view of tyranny, our Author farther gives us an account of ſeveral other kinds of Government, of their reſpective lineage and ſucceſſion, of the order in which they riſe one out of another, and of the character and manner peculiar to each.

‘ He deſcribes at large that form of Government which he eſteems the beſt, where Kings are Philoſophers. But as every thing here is liable to degeneracy and corruption, this perfect form of Government ſoon degenerates into what, he ſays, reſembles the Spartan model; where the ambition of being in the Magiſtracy, is greater than that of deſerving it; and where the laws are regarded rather from the principle of fear than love. This again degenerates into Oligarchy; where the Magiſtracies and high offices of State, are engroſſed by the rich and opulent, who lord it over their fellow Citizens.

‘ This arbitrary rule of the few, makes a tranſition into another form, ſtill more corrupted and depraved, and introduces Democracy, like a monſter with innumerable heads. The inſolence and wanton humours of the many, break down all the bulwarks of public ſafety, and the diſorders of the State are continually increaſed, through a licentious impunity.

‘ Laſt of all, from a fond deſire to eſcape from the evils in which Democracy involves the commonwealth, is derived the origin of tyranny; where the ſole power is blindly and laviſhly conferred on an individual alone. This our Author conſiders as the laſt and the greateſt degeneracy of Government; agreeably to this, he deſcribes the unjuſt and tyrannical temper to be, of all others, the moſt wretched and compleatly miſerable.'

Beſides the judicious reflections concerning the various kinds of civil Government, the Republic, he obſerves, alſo contains many excellent remarks on Education: and we will add, that to an accurate Obſerver it affords a thorough inſight into human nature, as the various paſſions and propenſities of mankind, are throughout delineated in the moſt juſt and glowing colours.

With reſpect to the tranſlation, it has undoubted merit: but it is to be wiſhed, that the Tranſlator had taken greater liberties, and ſtudied to make it more palatable to an Engliſh Reader. He himſelf very judiciouſly premiſes, that 'to ſuperficial and impatient Readers, the copious manner of Plato's Dialogue may poſſibly appear oftentimes tedious;' and we fear that by adhering, perhaps, too faithfully to the original, this objection remains in its full force. The very frequent and needleſs repetition of '*ſaid he*,' and '*ſaid I*,' with the other innumerable expletives with which the Dialogue is clogged, cannot fail to make it tireſome and diſguſting in many inſtances. We muſt obſerve likewiſe, that there are ſome peculiarities of expreſſion which had been better avoided, ſuch as *Pled—improven—naughty—miſfortunate—mercat*, &c. It is true, a Grammarian might be puzzled to aſſign any good reaſon, why *pled* ſhould not be as commonly uſed for the Preterperfect Tenſe of *plead*, as *led* is for the Preterperfect of *lead*; but it is not agreeable to the eſtabliſhed idiom of our language: and if we give way to innovations of this kind, our language, which ſeemed, ſome years ago, to have been pretty well fixed, may, in a few years, become wholly unintelligible: therefore it is more prudent, perhaps, to diſpenſe with ſome inaccuracies, than to rectify them at ſuch a hazard.

Theſe peculiarities are the more extraordinary, as the preface is wholly free from them, and written in a ſtyle at once nervous, correct, and expreſſive. In ſhort, we are bold to ſay, that the preface alone is worth the purchaſe of the book to a curious Reader. He will there find, not only an accurate epitome of Plato's Republic, but a general delineation of the characters, manners, and philoſophy of the ancient Grecians, illuſtrated by many judicious and pertinent reflections.

In the concluſion of the preface, the Reverend Writer makes mention of two French tranſlations of Plato's Republic: the *latter** of which (printed at Paris, in 1762) he generouſly allows to be ſo elegant and natural, that nothing can exceed it. He likewiſe, with becoming candour, pays a reſpectful tribute to the merit of the learned Sydenham, who is now publiſhing a tranſlation of Plato's works: the ſeveral parts of which, ſo far as that Gentleman hath yet proceeded in the work, and as they ſucceſſively appeared in print, have been duly mentioned in our Review.

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* By the *former*, we ſuppoſe our Author means the tranſlation of M. de la Pillonnierre, which was ſo highly commended by the celebrated M. de Fontenelle.

BRITISH ZOOLOGY. *Part the Second.* Folio, Imperial Paper, 2l. 2s. Walter, &c.

OUR Readers may remember, that we lately gave them ſome account of the firſt part of this noble and truly entertaining work; ſee Review* for November laſt, p. 334, ſeq. We are ſincerely glad to find, that the Gentlemen who have, on ſuch laudable motives, undertaken it, are encouraged to proceed:—although their method of publication is not altogether ſo regular as might have been wiſhed. The Editors have, in this ſecond part, given the Deſcriptions of a number of Quadrupeds, the Figures of which do not yet appear; and we have here alſo about thirty Engravings of the Winged Tribe, the Natural Hiſtory of which is not yet given. But this diſorder, and theſe omiſſions, (ariſing from no other cauſe than the diſtance of ſome of the Editors, as we gather from their Advertiſement, and the buſineſs of others, which unavoidably cauſed delays, &c.) will be rectified, and ſupplied, in the third and fourth Parts: when, no doubt, the whole will be reduced into proper ſyſtematic order.—The *third* Part, we learn, is already in great forwardneſs; and the whole will, we are perſuaded, prove an ornament and an honour to the country which has produced it.

We are ſorry that the nature of our work will not allow us to give our Readers a ſpecimen of the Engravings, and of the Colouring of the Plates; but of the Deſcriptions a ſpecimen may be expected; and the following account of the Horſe is therefore extracted.

'The breed of Horſes in Great Britain is as mixed as that of its inhabitants: the frequent introduction of foreign Horſes, has given us a variety that no ſingle country can boaſt of: moſt other kingdoms produce only one kind, while ours, by a judicious mixture of the ſeveral ſpecies, by the happy difference of our ſoils, and by our ſuperior ſkill in management, may triumph over the reſt of Europe, in having brought each quality of this noble animal to the higheſt perfection.

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* See alſo Review for December laſt, p. 79, *Letter to the Reviewers*, on this ſubject.

‘ In the Annals of Newmarket may be found inſtances of Horſes that have literally outſtripped the wind, as the celebrated M. Condamine has lately ſhewn, in his remarks on thoſe of Great Britain. Childers is an amazing inſtance of rapidity, his ſpeed having been more than once exerted equal to eighty-two feet and a half in a ſecond, or near a mile in a minute: the ſame Horſe has alſo run the round courſe at Newmarket, (which is about four hundred yards leſs than four miles) in ſix minutes and forty ſeconds; in which caſe, his fleetneſs is to that of the ſwifteſt Barb, as four to three.

‘ Horſes of this kind derive their origin from Arabia; the ſeat of the pureſt and moſt generous breed.

‘ The ſpecies uſed in hunting, is a happy combination of the former with others ſuperior in ſtrength, but inferior in point of ſpeed and lineage, a union of both is neceſſary; for the fatigues of the chace muſt be ſupported by the ſpirit of the one, as well as by the vigour of the other.

‘ No country can bring a parallel to the ſtrength and ſize of our Horſes deſtined for the draught; or to the activity and ſtrength united of thoſe that form our cavalry.

‘ In our capital there are inſtances of ſingle Horſes that are able to draw on a plain, for a ſmall ſpace, the weight of three tuns; but could with eaſe, and for a continuance, draw half that weight. The Pack horſes of Yorkſhire, employed in conveying the manufacture of that country, to the moſt remote parts of the kingdom, uſually carry a burden of four hundred and twenty pounds; and that indifferently over the higheſt hills of the North, as well as the moſt level roads: but the moſt remarkable proof of the ſtrength of our Britiſh Horſes is to be drawn from that of our Mill-horſes; ſome of theſe will carry at one load thirteen meaſures, which, at a moderate computation of ſeventy pounds each, will amount to nine hundred and ten; a weight ſuperior to that which the leſſer variety of camels will bear: this will appear leſs ſurprizing, as theſe Horſes are by degrees accuſtomed to the weight; and the diſtance they travel, no greater than to and from the adjacent hamlets.

‘ Our cavalry, in the late campaigns, gave frequent proofs of their ſuperiority over thoſe of our allies, as well as thoſe of the French; the battle of Warburg is a memorable inſtance of their ſtrength and activity: the enemy was broke through by the impetuous charge of our ſquadrons; while the German Horſes, from their great weight, and inactive make, were unable to ſecond our efforts; though thoſe troops were actuated by the nobleſt ardour.

‘ The preſent cavalry of this iſland only ſupports its ancient glory; it was eminent in the earlieſt times: our ſcythed chariots, and the activity and good diſcipline of our Horſes, even ſtruck terror into Cæſar's legions: it is now impoſſible to trace out this ſpecies; for thoſe which exiſt among the Indigenæ of Great Britain, ſuch as the little Horſes of Wales and Cornwal, the Hobbies of Ireland, and the Shelties of Scotland, though admirably well adapted to the uſes of thoſe countries, could never have been equal to the work of war. Thoſe we employ for that purpoſe, or for the draught, are an offspring of the German or Flemiſh breed, meliorated by our ſoil, and a judicious culture.

‘ The increaſe of our inhabitants, and the extent of our manufactures, together with the neglect of internal navigation to convey thoſe manufactures, multiplied the number of our Horſes: an exceſs of wealth, before unknown in theſe iſlands, increaſed the luxury of carriages, and added to the neceſſity of an extraordinary culture of theſe animals: their high reputation abroad, has alſo made them a branch of commerce, and proved another cauſe of their vaſt increaſe.

‘ As no kingdom can boaſt of parallel circumſtances, ſo none can vie with us in the number of theſe noble quadrupeds; it would be extremely difficult to gueſs at the exact amount of them, or to form a periodical account of their increaſe. We find that in the beginning of Queen Elizabeth's reign, the whole kingdom could not ſupply two thouſand Horſes to form our cavalry: and even in the year 1588, when the nation was in the moſt imminent danger from the Spaniſh invaſion, all the cavalry which the nation could then furniſh, amounted only to three thouſand: but ſuch is their preſent increaſe, that in the late war, the number employed was 13,575; and ſuch is our improvement in the breed of Horſes, that moſt of thoſe which are uſed in our waggons and carriages of different kinds, might be applied to the ſame purpoſe; of thoſe our capital alone employs near twenty-two thouſand.

‘ The learned M. Buffon has almoſt exhauſted the ſubject of the natural hiſtory of the Horſe, and the other domeſtic animals; and left very little for after Writers to add. We may obſerve, that this moſt noble and uſeful quadruped is endowed with every quality that can make it ſubſervient to the uſes mankind; and thoſe qualities appear in a more exalted, or leſs degree, in proportion to our various neceſſities.

‘ Undaunted courage, added to a docility half reaſoning, given to ſome, which fits them for military ſervices. The ſpirit and emulation ſo apparent in others, furniſhes us with that ſpecies which is admirably adapted for the courſe; or, the more noble and generous pleaſure of the chace. Patience and perſeverance appear ſtrongly in that moſt uſeful kind deſtined to bear the burdens we impoſe on them, or are employed in the ſlavery of the draught.

'Though endowed with vaſt ſtrength, and great powers, they very rarely exert either to their Maſter's prejudice; but, on the contrary, will endure fatigues, even to death, for our benefit. Providence has implanted in them a benevolent diſpoſition, and a fear of the human race, together with a certain conſciouſneſs of the ſervices we can render them. Moſt of the hoofed quadrupeds are domeſtic, becauſe neceſſity compels them to ſeek our protection: wild beaſts are provided with feet and claws, adapted to the forming dens and retreats from the inclemency of the weather; but the former, deſtitute of theſe advantages, are obliged to run to us for artificial ſhelter, and harveſted proviſion; as Nature, in theſe climates, does not throughout the year ſupply them with neceſſary food.

'But ſtill, many of our tame animals muſt by accident endure the rigour of the ſeaſon: to prevent which inconvenience, their feet (for the extremities ſuffer firſt by cold) are protected by ſtrong hoofs of a horny ſubſtance.

'The tail too is guarded with long buſhy hair, that protects it in both extremes of weather; during the ſummer, it ſerves by its pliancy and agility, to bruſh off the ſwarms of inſects which are perpetually attempting either to ſting them, or to depoſit their eggs in their rectum; the ſame length of hair contributes to guard them from the cold in winter.

'Thus is the Horſe provided againſt the two greateſt evils he is ſubject to from the ſeaſons. His natural diſeaſes are few; but our ill uſage, or neglect, or what is very frequent, our over care of him, bring on a numerous train, which are often fatal. Among the diſtempers he is naturally ſubject to, are the worms, the bots, and the ſtone: the ſpecies of worms that infeſt him, are the Lumbrici, and Aſcarides; both theſe reſemble thoſe formed in human bodies, only larger. The bots are the erucæ, or caterpillars of the oeſtrus, or gad-fly: theſe are found both in the rectum, and in the ſtomach; and when in the latter, bring on convulſions, that often terminate in death.

'The ſtone is a diſeaſe the Horſe is not frequently ſubject to; yet we have ſeen two examples of it; the one in a Horſe near High-Wycombe, that voided ſixteen calculi, each of an inch and a half diameter; the other, was of a ſtone taken out of the bladder of a Horſe, and depoſited in the cabinet of the late Dr. Mead, weighing eleven ounces. Theſe ſtones are formed of ſeveral cruſts, each very ſmooth and gloſſy; their form triangular, but their edges rounded, as if by colliſion againſt each other.

'The all-wiſe Creator hath finely limited the ſeveral ſervices of domeſtic animals towards the human race; and ordered that the parts of ſuch, which in their lives have been the moſt uſeful, ſhould after death contribute the leaſt to our benefit. The only uſes that the exuviæ of the Horſe can be applied to, are for collars, traces, and other parts of the harneſs; and thus, even after death, he preſerves ſome analogy with his former employ. The hair of the mane is of uſe in making wigs; of the tail, in making the bottoms of chairs, floor-cloths, and cords; and to the Angler in making lines.'

The Reader who is deſirous of a more particular view of the natural Hiſtory of the Horſe, may conſult Mr. Buffon's admirable work: from which the account of this noble animal has been lately extracted, and tranſlated into Engliſh, with the addition of the natural hiſtory of the Ox, Aſs, Sheep, Swine, &c. in one volume octavo: ſee Review, vol. XXVII. p. 41.

Short Obſervations on the Principles and Moving Powers aſſumed by the preſent Syſtem of Philoſophy. By an Impartial Enquirer. 8vo. 1s. 6d. Nicoll.

THE deſign of this Impartial Enquirer, in the Obſervations here publiſhed, is evidently to invalidate and explode ſeveral of thoſe principles that are generally adopted in the preſent buſineſs of, what he calls, *world-making*. We readily give this Writer credit for the ſatire couched in that term; for certainly a mighty pretty buſineſs it is that ſome Philoſophers have engaged in, when they undertook, with ſuch indeterminate materials as mere Matter and Motion, to conſtruct another univerſe that ſhould reſemble the preſent. Our Author ſhould reflect, however, that it is a much eaſier matter to pull down a ſyſtem, than to build one up: an Architect may alſo diſc great deal of ingenuity in the plan and execution of a ſt whoſe foundation may be unſtable, and materials w There is, doubtleſs, great merit in detecting thoſe erro have crept into the theory or practice of any art or ſcience we ſhould be cautious of making wanton attacks on g

and popular ſyſtems, merely becauſe there are
caſes to which the principles of thoſe ſyſtems d
be applicable. If modern Philoſophers, runnin
poſite extreme of the antients, have generalized
much, and affected a greater ſimplicity of cau
prevails in nature; it is ſtill certain, that ſimpl
vourite attribute. Before we affirm any thing, t
an exception to a general rule, we ſhould take
certain it is a real, and not an apparent one;
frequently happened, the ſuppoſed exception ſh
turn out the ſtrongeſt confirmation of the rule itſ

We thought it neceſſary to throw out theſe
before we entered on the examination of our Aut
we conceive he hath not ſufficiently attended to
them in the fabrication of his pamphlet.

The Writer hath arranged his Obſervations und
or ſections; in the firſt of which, he inſiſts on t
and inconcluſiveneſs of *natural Theology*, becauſe
guments can be deduced from phyſical knowlege,
materials or frame of the univerſe to be an *effect*
words, to have had a beginning; no experimen
tions to be made in natural philoſophy, aſſuring
is a Supreme Being abſolutely diſtinguiſhed from
mating, we ſuppoſe, that for this knowlege we
the Scriptures.

In ſection the ſecond, the Author treats of *Sp*
aſſerts to be a mere negation, without any poſitiv
its own; alleging, it is unfair to aſcribe to it a
the ideas of which Matter only can excite. In t
Author throws out ſome very pertinent reflec
infinite diviſibility of matter; by which, he ſays,
can only mean the diviſibility of the ſpace which
pies, tho' at the ſame time they teach, that Space
or inſeparable, which comes much to the ſame
this head, however, we muſt take the liberty to
there is a wide difference between what Philoſoph
the diviſibility of bodies, and what Mathematician
diviſibility of matter. The former may be juſtly
rability, and is confeſſedly finite, regarding the in
ing ſubſtance of particular bodies; the latter infi
ing the general extenſion of all body.

In ſection the third are conſidered, the Properti

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[*] Our Author would do better to ſtudy Philoſoph
than the meaning of moſt Philoſophers.

In laying down which, our Philoſopher goes on, ———, juſt as other Philoſophers have done before him. Thus, taking it for granted firſt, that bodies are compounded of perfectly ſolid, impenetrable, and conſequently indiviſible, particles of Matter, he very methodically and ſagaciouſly proceeds, ſecondly, to tell us, that whatever is *material*, muſt have ſize and extenſion; and, thirdly, that it muſt have alſo figure and ſhape. We ſhould be glad, however, to ſee ſome good philoſophical reaſon given, for admitting, firſt of all, that the primary elements of bodies are perfectly ſolid and impenetrable; it were ſuperfluous to tell us, that if they are ſo, they muſt neceſſarily have dimenſions, and figure. Our Author, indeed, affirms, that ‘ if figure or ſhape were not the property of every the ſmalleſt unit of matter, any collection of ſuch units could not acquire that property by combination or coheſion.’ Now, if by ‘ any *collection* of them by *combination* or *coheſion*,’ he means a collection of them by mere local appoſition, he is certainly right: but it is evident, bodies are not ſo formed; if they were, there would be no ſpecific difference between them, the primary atoms being confeſſedly homogeneous. There is ſomething more then in the modification of palpable bodies, than mere appoſition of parts; nor can their coheſion, or reſiſtance, be accounted for on that principle, let thoſe parts be ever ſo ſolid or impenetrable. To infer, therefore, that ſuch bodies owe their having figure or ſhape to the primary atoms having figure and ſhape, is an inconcluſive and falſe deduction. Our Author might as well ſay, that gunpowder could not poſſeſs its known and wonderful properties, unleſs every particle of which it is compoſed, ſeparately poſſeſſed the ſame. It may ſeem difficult to conceive, how hardneſs and figure of bodies ſhould be effected by elements without dimenſions or ſolidity; and yet it may be eaſily rendered obvious to intelligent minds: at leaſt this we are certain of, that no valid argument can be brought from the properties of palpable bodies, to prove that their primary elements are ſolid and impenetrable.

Section the fourth, treats of the *Vis inertiæ* of Bodies: on which ſubject he obſerves, that ‘ Matter is indifferent to continue in motion or in reſt; and that a body will reſt for ever, unleſs diſturbed by ſome impulſe.’ Now, we are ſo far perſuaded that a ſtate of reſt is unnatural to body, that we beli if the motion of bodies, and of their component parts, totally ſtopt, it would prove the total diſſolution of the m univerſe. Particular bodies may be, and are apparently, ferent to *relative* motion or reſt; but till we know, or have ſon to think, there is a body in nature that is *abſolutely* at r

it is idle to talk of the *vis inertiæ*, or the abſolu
the motion, or reſt, of matter in general.

In the fifth and ſixth ſections, our Philoſop
ſecond and third general laws of motion, or
as they are laid down by Sir Iſaac Newton.
ſome very ſhrewd and juſt reflections on the o
propriety of the terms and axioms of our preſe
loſophy: he is miſtaken, however, in conceiv
erroneous when properly expreſſed and applied.
this appear in a few words. ‘ Matter, ſays he
ſelf no *momentum* of any kind, it can give no
impreſſion upon it, nor can it continue to exe
that impreſſion.’ Hence he infers, that ‘ in a
ſtate, matter can exert no reſiſtance to change t
conſequence, an atom of matter would have as
moving matter the ſize of a planet, as the latte
moving the former, as neither of them can poſ
reſiſtance to motion, or tendency to it, long
moved by ſome power acting upon them.’ Tak
therefore, from bodies, and, according to our
would they be from poſſeſſing any *vis inertiæ*, o
known and experienced laws of motion, that th
no reſiſtance to each other at all.

It is very certain, that we make the ſpecific g
the criterion of their quantity of matter, and fi
mentum of bodies, moving with equal velocity, is
tionate to their weight or quantity. But it is
that in the laws of motion, to which this criter
the bodies, made uſe of in the experiments by w
were diſcovered, and confirmed, are ſuppoſed to
lid, impenetrable, and unelaſtic, as our Auth
primary atoms to be. So that, ſuppoſing gravit
acting on ſuch bodies, and acting on them propor
magnitude, the criterion by which we judge ma
one, without gravity's being the cauſe of the *vi*
conſtitutes the momentum of bodies. Thus the
compreſſed air always follows the proportion of i
it is by no means the cauſe of that weight. Can
riouſly imagine, that if bodies were deprived of
they would have no *vis inertiæ* or reſiſtance,
daily ſee innumerable experiments to the con
billiard table; where the action of gravity, bei
line perpendicular to that of the reciprocal actio
it hath no effect whatever on their momentum,
each other. Our Author's not being able to co

dies became poſſeſſed of their *vis inertiæ*, ought by no means to induce him to deny its exiſtence. It is, indeed, extremely difficult, if not impoſſible, to account for this property of matter on the ſuppoſition of its being perfectly ſolid and impenetrable.

This Writer talks of bodies being put in motion by *impulſe*, and a power *acting on* them; and yet, in the beginning of his fifth ſection, he ſays, we neither 'have, nor can have, any other idea of *power**, but that it is matter in motion, or exerting a niſus to motion.' But if power be only matter in motion, this kind of impulſe and action is nothing but the ſimple communication of motion from one body to another, and we are at a loſs to conceive, how matter came firſt to move, or how it is impelled to move, by the power of gravity. Is the force of gravity, to which our Author attributes the momentum of bodies, nothing but matter and motion? As to a *niſus*, or tendency to motion, it is by no means applicable to a perfectly ſolid, individual body; this muſt be either in motion or at reſt, nor can it have a tendency to move but in ſome one direction, which cannot poſſibly be determined by any thing within itſelf. As to the niſus to motion, and the *vis inertiæ* of compound bodies, it is the effect of the actual motion, percuſſion, and re-percuſſion of their conſtituent parts. A niſus to paſſiveneſs may, as our Author obſerves, be a contradiction in terms; but tho' ſuch terms have been inaccurately or falſely applied, it does not alter the ſtate of the things intended by them. If the ſurfaces of two bodies ſhould come in contact, and the motion of the conſtituent parts of each tend, with equal force, contrary ways, theſe two bodies may, with as much propriety, be ſaid to have a niſus to reſt, as they would be ſaid to have a niſus to motion, if their motion in contact ſhould be unequal; in which caſe that niſus would take effect in the direction of leaſt reſiſtance.

With regard to what this Writer advances, reſpecting the fallacy of the moſt univerſal law of nature, viz. the equality of action and re-action, he is miſled by not making a diſtinction between the phyſical action of the primary elements of matter, and the motion, or mechanical action, of compound bodies. He hath fallen into this error, however, in common with ſome reſpectable Writers†, who have greatly bewildered themſelves and their Readers, in treating of this ſubject, for want of making ſuch neceſſary diſtinction.

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* Mr. Locke is of opinion, that we may have as clear an idea of power, in the abſtract, as of ſubſtance; which is undoubtedly true; as our Author may find on mature reflection.

† See Eſſays phyſical and literary of the Edinburgh Society, vol. I.

In ſection the ſeventh, eighth, ninth, and
ſopher treats of the centripetal and centrifug
joint influence of gravitation and projection,
revolutions of the planets. He endeavours h
the planets could not move in their orbits, as
the principles commonly received. His argum
fallacious, becauſe he doth not take into conſi
in which gravity acts on moving bodies. Tha
petal and centrifugal forces are the effect of m
there is no doubt; but the way to diſcover that
is not to ſpend our time in cavilling at its kno
the miſnomer of them.

In the eleventh or laſt ſection, the Author
Lemma of Sir Iſaac Newton's Principia, to ſ
der to accommodate mathematics to the ſuppoſ
jection and gravitation, he fairly and expreſsly
trine of infinite diviſibility, in other reſpects m
ſelf, and all the Mathematicians. But, havin
tended this article, we muſt refer our Readers
information they require, to the work itſelf.

An Eſſay on Painting. Written in Italian,
rotti, F. R. S. F. S. A. 12mo. 3s. Davi

TO form a criterion of the exertions of ge
the apparently vague determinations of T
ſtandard, is a taſk at once ſo ſeductive in the
ſo difficult in execution, that it is not to be
many attempts of this kind have been made wi
It is an eaſy thing to degrade a ſcience into an a
effected by the proſtitution of both to the ve
ends of commercial traffic: but it is a very ar
deed, to erect an art into a ſcience. The con
the arts and ſciences, however certain in its exi
ſo difficult to trace, that we are frequently obli
ſhort of the object of our enquiry, contented to
liſſimi capricci of the Artiſt, for want of capacity
latent principles of his art. The truth of this ob
ver more ſenſibly experienced, than in converſing
ſeurs and Profeſſors in the beautiful and elegant
It is very poſſible for a Genius purely imitative,
great degree of perfection in this art; but a Geni
tative, is ſo very ſuſceptible of the effects of
cannot attend to the inveſtigation of their cauſes.

Artiſt hath ſucceeded to admiration in painting a Venus, who never dreamt about drawing the line, or forming the analyſis, of beauty. In ſpite, however, of the ridicule that hath been caſt on all attempts, that have hitherto been made to eſtabliſh a criterion in the fine arts, the practicability of it ſeems every day more apparent: at leaſt the abſurdity of attributing the ſtriking effects of the grand or beautiful to an impertinent *je ne ſcai quoi*, ſeems going out of date, and to be as juſtly exploded, as the more pedantic, and equally abſurd, method of deciding all matters of taſte, indiſcriminately with a *de guſtibus non eſt diſputandum*. It would, indeed, be ſomething ſtrange if that philoſophic ſpirit, which hath of late years diffuſed itſelf into almoſt every branch of ſcience, as well moral as phyſical, ſhould not exert ſome influence in favour of the polite arts. The Eſſay before us is, in fact, a proof that it really has: the noble and ingenious Author having treated his ſubject with the ſame philoſophical ſpirit and preciſion, that he might have uſed in ſolving a metaphyſical problem. To this end, he hath divided his ſubject into the following parts, conſidering each in a diſtinct ſection of his work, viz. Of the firſt Education of a Painter—Of Anatomy—Of Perſpective—Of Symmetry—Of Colouring—Of the Camera Obſcura—Of Drapery—Of Landſcape and Architecture—Of the Coſtume—Of Invention—Of Diſpoſition—Of the Expreſſion of the Paſſions—Of proper Books for a Painter—Of a Friend—Of the Importance of the public Judgment—Of the Criticiſm neceſſary to a Painter—Of the Painter's Balance—Of Imitation—Of the Recreations of a Painter—Of the fortunate condition of a Painter.

Under theſe heads are explained the theory and practice of the art; together with the ſeveral criteria neceſſary to form the Connoiſſeur and the Painter: in laying down which, the Author hath given remarkable indications of his diſtinguiſhed taſte and judgment, as well as of his great knowlege both of Paintings and Painters; making many very juſt and ſtriking obſervations on the merit of the one, and the genius of the other. We cannot help regretting, however, that he hath not omitted ſeveral puerilities which diſgrace his work, and with which almoſt all books that have been written about theſe Artiſts and their Art, ſo much abound. It is beneath an Algarotti to think a Painter could reap extraordinary honour in deceiving the ſenſes of brute animals, in preference to thoſe of men. He ſhould have left, therefore, all ſuch idle ſtories to Life-writers, and Anecdote-hunters, in whoſe works they would have figured with much more propriety. The leaſt exceptionable, and moſt popular ſection of this Eſſay, is that on the Importance of the public

Judgment; which we ſhall, therefore, quote a
the entertainment of our Readers.

' It is requiſite a Painter ſhould firmly believ
no better Judges of his art, than men of true
Public. Wo to thoſe works of art (ſays a gr
eagle in the regions of knowlege) which can
Artiſts. Baldinucci gives us a pleaſant inſtance
of a Florentine Painter in this reſpect. Being
tleman, who came to ſee one of his pieces, th
would not admit that attitude, but looked as if
mediately made him an offer of his crayon, def
ter what he thought amiſs in it. But the Gen
himſelf, by ſaying, "How ſhould I be able to
not of the profeſſion?" The Painter, who ſto
this anſwer, replied, "What right have you t
the works of thoſe who are?" As though a
able to deſign a hand like Peſareſe, to know if
ſigning one, has crippled it or not*. There a
deal more ſenſe in the conduct of that Venetia
when any honeſt mechanic happened to have bu
never miſſed the opportunity of taking his opin
the pieces he was then about; and, on the goo
him, that he was no Judge of Painting, immed
what he had been doing, and began it anew. T
are not acquainted with the niceties of an art, a
a figure is free or cramped in its motions, if the
is lively enough, if its drapery ſits well, if it op
preſſes what it ought to operate and expreſs. In
no man, who, without entering into the niceties
things, may not form a right judgment concer
ſentation of thoſe, which he himſelf has a pro
by having them conſtantly before his eyes: nay,

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* ' That ſaying of Donatellus to Philip, "Here
do it yourſelf," will not always hold good; for the p
is addreſſed, may reply, "Though I cannot do better
when you do wrong." There is to this purpoſe a m
ſage in Dionyſius Halicarnaſſenſis, where he gives hi
hiſtory of Thucidydes. His words are: "But though
ſeſſed of the exquiſite and lively genius of Thucydides
Writers, we may yet claim ſome ſhare of their judgme
ver deemed unlawful for inferior Artiſts, nor even thoſe
long to the profeſſion, to criticiſe the works of an Ap
or a Protogenes; of a Phidias, a Polictetus, or a Miro
happens, that the moſt illiterate perſons, in their jud
immediately ſubject to the ſenſes, ſhew themſelves no
the moſt learned.' Carlo Dati

ment, perhaps, than the Artiſt himſelf, who has his own favourite modes of attitude, drapery, and colouring; who has contracted a certain habit of ſeeing in the ſame ſtyle that he works, and in all he does aims ſo conſtantly at ſome peculiar form, as to blame every thing that differs from it. Painters, excluſive of that envy which ſometimes blinds them, judge oftener according to Paolo or Guercino, as Writers do, according to Boccaccio and Davanzati, than according to nature and truth. But it is not ſo with men of true taſte, and the Public, equally ſtrangers to ſchool prejudice. It is certain, that the Tarpa, without whoſe approbation no Poets could gain admittance into the library of Apollo Palatinus, was himſelf no Poet. Nor was the audience an audience of Poets, which, in the French theatre, had taſte enough to give the Armida, Miſantrope, and Athalia the preference over all their other dramatic performances.

'The Academies of Painting, even thoſe compoſed of Artiſts, are very ſubject to give falſe judgment, and the rather, as the heads of them have often obtained that honour by favour and intrigue, which, even in times deemed the happieſt for the polite arts, were often ſufficient to raiſe men of no merit, above the heads of the moſt deſerving. And to this, no doubt, it is owing, that the numerous ſocieties of that kind, founded of late by the liberality of Princes in Italy, Germany, and France, for the improvement of Painting, have not produced a ſingle Pupil comparable with any of the ancient Maſters. Thoſe great men did not, in ſtudying the art, ſervilely aim to pleaſe the Director of an academy, in hopes of obtaining his recommendation and intereſt, as is now the caſe. They did not give themſelves up as ſlaves to follow blindly his favourite ſtyle; but, true to their natural genius, they applied themſelves to ſuch things as beſt ſuited it, without running any riſk of ſpoiling their fortune; and painted, not to flatter a Maſter, but to pleaſe mankind. It is but lately they diſcovered in France, how much this art ſuffered by being under the dictature, or rather tyranny, of a Director, who, in a few years, had diffuſed his own particular manner into the works of the youth under his care, and infected with it the whole ſchool. And to this diſcovery, in all probability, is owing the wiſe method they have ſince taken, of expoſing the works of their Academiſts in public, to the open day, in which, to uſe the words of a Maſter, the ſmalleſt blemiſh becomes viſible; that is, to a judgment, to which Phidias, Apelles, Tintoret, and many others of the moſt famous Maſters, ancient and modern, ſubmitted theirs. True it is, that either through the novelty of a ſubject, or the tricks of thoſe who exhibit it, the multitude is ſometimes liable to be miſtaken.

But free from partiality, and guided by a certain natural good ſenſe, as well as by the authority of good Judges, they at laſt come to ſet a juſt value upon the ſeveral works of an Artiſt; and, without knowing any thing of the contraſt between light and ſhade, richneſs of colouring, beauty of attitude, or of the manner in which this or that effect is produced; in ſhort, without knowing any thing of the niceties of the art, they judge, and from their judgment there lies no appeal, as well of the parts as of the whole of a piece. It was this opinion of the multitude that encouraged Titian to follow the paths of Giorgione and Nature; that ſolemnly belied, and turned to their ſhame, the judgment, which certain Canons, aſſembled in chapter, had pronounced concerning a piece of Vandycke's; that placed the Communion of St. Jerome on a footing with the Transfiguration of Raphael, in ſpite of the clamour firſt raiſed by the rivals of Domenichino againſt that ineſtimable performance. The multitude, in a word, who, properly ſpeaking, are the firſt Maſters of a Painter, are likewiſe, and it is but juſt they ſhould be ſo, his ſovereign Judges.'

This little work is dedicated, by the Author, to the Society inſtituted in London, for promoting Arts, Manufactures, and Commerce; under whoſe diſtinguiſhed patronage, he ſays, it is hardly poſſible that the elegant art of which it treats, ſhould not ſoon flouriſh in London, as it hath long done in the milder climates of Parma, Venice, and Rome.

We wiſh we could ſay any thing in favour of the tranſlation; but this is, indeed, very unworthy of the original.

A Trip to the Moon, containing an Account of the Iſland of Noibla, its Inhabitants, religious and political Cuſtoms, &c. By Sir Humphrey Lunatic, Bart. 12mo. 2s. Crowder, &c.

THIS honeſt Traveller, who has made the tour of the Moon, has as much right to publiſh his peregrinations, as thoſe whoſe humbler ambition has been contented with wandering over the terreſtrial globe. The credibility too of his relations may ſtand in competition with that of Travellers in general; but the remarks he has made on the laws, the manners, and cuſtoms of the people he viſited, and the uſeful knowlege he has imported, for the benefit of his country, give him a ſuperiority to many of his itinerant brethren.

Like a genuine Lunatic, indeed, he is unequal; being ſometimes meanly trifling, and at others whimſically extravagant.—

But then, unlike the general run of Noveliſts, he is poſſeſſed of a lively imagination; a competent judgment of human life and manners; and, if not of an elegance, at leaſt of an affluence of language. His book certainly deſerves to be read with attention; for it contains juſt and ſalutary ſatire, pertinent reflections, and agreeable pictures: it is true, ſome of the ſchemes he propoſes for amending certain cuſtoms that prevail among us, are altogether Utopian, but the very contemplation of more perfect plans may have its uſe, as it muſt naturally excite us to make all poſſible improvements in thoſe we are obliged to follow.

His account of the political principles of two of the Lunatic family, viz. Sir Whimſical Lunatic, and Sir Humphry, the Author's father, conveys a juſt ſatire on pretended Patriotiſm —In the character of Sir Whimſical, we ſee how frequently the human mind miſtakes the principles by which it is actuated, and how much, in general, it is influenced by external circumſtances: in that of Sir Humphry, we behold the vanity of political zeal, buſtling to no end, and diſturbing the path of life with painful inſignificance.

The Author, when in the lunar world, could not but meet with his friend Biſhop Wilkins. He finds the Prelate in a diſtinguiſhed ſituation, and from him receives an account of many conſiderable perſons who had been removed from this our globe into that region. The allotments of Peter the Great of Muſcovy, Alexander the Great, and Charles XII. of Sweden; Henry the VIIIth, Queen Elizabeth, Oliver Cromwell, Charles the ſecond of England, Lewis the fourteenth, Cardinal Wolſey, and Cecil Lord Burleigh, are characteriſtic and entertaining. The ſpeech of Cromwell, in particular, is maſterly and ingenious; but the Author is, perhaps, a little out in his obſervation, that Henry the eighth ſhould carry with him the ſpirit of religious reformation—It is certain that Monarch had no real regard for religion; and, though he defended the Romiſh faith, and afterwards introduced the Lutheran ſcheme, vanity was his motive in the former, and revenge in the latter.

We ſhall diſmiſs this article with a ſhort ſpecimen of the Author's manner: being a droll account of a trial between Beau Naſh and old Cato, before the principal Magiſtrate in the iſland of Noibla. Thus Naſh opens his cauſe:

" May it pleaſe you, I was eſteemed upon earth a very conſiderable perſonage; it is true I am in the Moon at preſent; but no matter for that, I was Maſter of the Ceremonies at a place called Bath: indeed they uſed to ſtile me King of it; and, tho' I am no Citizen here, I ruled all the Citizens there; nay, ſcolded Ladies, cut jokes upon Lords, directed balls, beſpoke plays, and did—in ſhort I did what I pleaſed: the corporation idolized, the long-rooms reverenced, the coffee-houſes adored me: I had my ſtatue ſet up in the pump-room, not a good likeneſs; but no matter for that.—I was always a great enemy to quarrels, and therefore never ſuffered a ſword to be drawn in my territories; ſo not knowing there would be any occaſion for ſuch implements in another world, I came hither quite unprovided; which this grim old Roman being acquainted with, took the advantage of ſuperior ſtrength, and yeſterday pulled me by the noſe all round the Salmina Ruvenal, ſpurring me on, every ſix or eight yards, with a ſevere kick, which I think very ungentleman-like treatment, and I hope you will think ſo too, that he may be corrected for it."

'The familiar nothingneſs of this ſpeech, occaſioned a general ſmile through the audience, and I obſerved that even the Namredal had ſome difficulty to command his muſcles; however, reaſon and the dignity of his office checking other feelings, he took occaſion to remark, that neither of the Parties being naturalized, nor any law provided in Noibla, againſt ſuch violent proceedings, the juſtice to be adapted in this caſe, muſt lie entirely upon his judgment, which he would adminiſter with all poſſible impartiality: for this purpoſe he deſired the Defendant to offer his negative, or palliation.

'The accuſed, who was no leſs than the great Cato, delivered himſelf to the following effect: "Sage Son of Juſtice and Law! to be Competitor or Diſputant with ſuch a Thing as now ſtands before me, is puniſhment equal to the higheſt crime; yet unworthy, and far beneath my notice as he is, I ſhall enter into an account of my conduct, which has diſcovered no fault but that of too much mildneſs.

"This ſelf-blown bubble has, in tracing himſelf, ſufficiently ſhewn his emptineſs and inſignificance; nor will it avail much to ſet the paltry portrait in more glaring colours, than that he ſpent a life of fourſcore years in a motley mixture of vice, idleneſs, foppery, and ridiculous authority; the jeſt of ſenſible men, the companion of ſharpers, and terror of dancing girls; laughed at in youth, and deſpiſed in age.

"How different from this the race I ran? My early years employed in the cultivation of my mind; thoſe of ripened manhood worn, as I may ſay, in ſtemming the torrent of faction;—there view a ſkipping child of folly—here behold a diſintereſted ſon of Liberty;—and ſhall—Oh Heavens—this inſect, not two degrees above mere inſtinct, becauſe we are met in a region where juſt diſtinctions ceaſe, dare to mate himſelf with

Cato unchaſtiſed? No, let it not be ſaid. Rouſed by his biting taunts, I own I did treat him in the manner he has ſet forth; nor can I think unjuſtly; yet if fortune, which has purſued me even hither with her frowns, continues to torment me, I cannot avoid her malice, and therefore muſt endure it."

'This reply being concluded, in which may be diſcovered as much of ſtoical pride, as the other ſhewed of foppiſh ſelf-ſufficiency, the Namredal diſcuſſed their caſe in the following manner:

"It is amazing, that in this region of tranquillity, neither example nor the fear of diſgrace, which is the moſt poignant ſting of all puniſhment, can reduce ſublunars from that turbulent ſpirit ſo prevalent amongſt them.——You, Naſh, continues he, who boaſt of having been ſo many years Conductor of public manners, ought to know better, than to break untimely jeſts upon a man ſo much more eminent than you ever could pretend to be; notwithſtanding thoſe who think themſelves Wits on earth, may indulge a ſuppoſed privilege of caſting their darts indiſcriminately round, we never can ſuffer it here, unleſs in form of legal puniſhment, ſince it is repugnant both to reaſon and humanity; I ſhall therefore enjoin you to obſerve an abſolute ſilence for one Rayamon, never hereafter, on any pretence, to utter a falſity, and to be clothed all the while of your ſilence in a coarſe garment, the direct contraſt to that you ſeem ſo fond of."—Here the Beau groaned deeply, and begged for his white hat; but even that was denied him; which ſeemed to have ſtill a more ſenſible effect; while Cato confeſſed a kind of cynical joy at ſo ridiculous a diſtreſs; but, as the enjoyments of ill nature ever ſhould be, it was of very ſhort continuance; for when he thought himſelf juſtified in his antagoniſt's ſentence, the Namredal opened his eyes, and mortified his pride thus:

"Think not, Cato, that the conviction of him exculpates you; though you did receive ſome ſlight offence, yet I know not any rational ſyſtem that unites the ſeveral characters of Complainant, Judge, and Executioner: beſides, there is in your defence ſomewhat as blameable as in the former part of your conduct. Your Accuſer ſets forth his own character juſtly, without throwing any ſarcaſms upon yours; he betrayed pride; but then it is of the inoffenſive kind.—On the contrary, you have endeavoured to mount yourſelf on his poor ruins; you have carefully diminiſhed him, and oſtentatiouſly magnified yourſelf; though a man of your reflection muſt know, that the greateſt merit vaniſhes before ſelf-praiſe, like chaff before the wind: beſides, you have enviouſly ſuppreſſed one moſt amiable part of his character, an induſtrious, unlimited diſpoſition to

Charity, which muſt have reached your ears, as
points relating to him.—You boaſt of Philoſoph
it, that ſo armed, you could not reſtrain yourſe
and ſuffer his inſignificance to paſs unheeded? I
of ungovernable pride, which intoxicated you
viſibly prevails, tho' you have ſo often felt its b
this caſe I cannot avoid paſſing upon you the
tence: That, after Naſh has performed his pen
be obliged to keep him company for two Rayamo
my authority, he may talk as much, as loud, as
as keen a ridicule as he pleaſes, being at liberty or
ta to claim the aſſiſtance of his aſſociates Cibber a

'These names made the Stoic ſhudder; but
matter was unavoidable, he collected what reſol
to carry off appearances, and flounced out of Co
of ineffable contempt, while Cæſar and Pompey,
liſtening from a corner to the whole tranſaction,
mirth very freely on this occaſion.'

Towards the end of this volume we find ſome
tions for the uſe of the Ladies, which recommen
peruſal, we here take leave of our ſenſible an
Lunatic.

An Enquiry into the Human Mind, on the Princip Senſe. By Thomas Reid, D. D. Profeſſor ot King's College, Aberdeen. 8vo. 7 s. bound.

EVERY Enquiry into the conſtitution o
mind, if conducted with modeſty, and in
method, viz. that of experiment and obſervation,
titled to a candid and attentive examination. Th
perſons, indeed, who treat whatever is called Met
great contempt; who look upon all ſuch reſearches
amuſe the wiſe, and to be the ſerious ſtudy of th
this contempt reſts on no juſt foundation; nay,
unreaſonable. For ſurely it will never be denied,
of man is a very noble and curious part of the divi
ſhip; that its powers of reaſon, its moral facult
inſtincts, its benevolent propenſions, in a word,
bric opens to our view a peculiar and ſurprizing f
dom. Several of its powers and faculties are eaſily
from each other; and the finer and more philoſop
tions, tho' difficult to be comprehended, are no

certain, than thoſe that are obvious. There is a truth and falſhood, therefore, in all propoſitions on this ſubject; and Philoſophy, if cultivated with care, and encouraged by the favourable regard of the public, may, no doubt, carry its reſearches ſtill farther than it has hitherto done, and diſcover, at leaſt in ſome meaſure, the ſecret ſprings by which the human Mind is actuated in its operations. It follows then, that this ſubject is highly worthy of our attention on its own account; but this is not all: even thoſe arts and profeſſions which have life and action for their object, derive many advantages from an exact ſcrutiny into the powers and faculties of the human Mind. A ſpirit of accuracy carries all of them nearer their perfection, and renders them more ſubſervient to the intereſts of ſociety. Were there nothing, indeed, to recommend ſuch ſtudies, but the gratification of an innocent curioſity, even this ought not to be deſpiſed: for ſurely the moſt delightful path of life, is that which leads through the fields of ſcience and learning; he, therefore, who either removes any obſtructions in this way, or opens any new proſpect, adds to the number of thoſe few ſafe and harmleſs pleaſures which are beſtowed upon us; and ought, in that reſpect, to be eſteemed a benefactor to the human race.

Thus much we thought neceſſary to ſay in vindication of metaphyſical enquiries; we now proceed to the work before us, wherein the Author takes a ſurvey of one little corner of the human Mind, as he expreſſes it,—that corner which ſeems to be moſt expoſed to vulgar obſervation, and to be moſt eaſily comprehended. Whether he has delineated it juſtly or not, we ſhall not take upon us to determine; every competent judge, however, muſt neceſſarily allow, and every candid judge will readily allow, that he has thrown new light on the philoſophy of the human Mind, and given many proofs of uncommon acuteneſs and penetration. His manner of writing too, is much more agreeable and entertaining than that of the generality of Metaphyſicians; he ridicules the ſceptical ſyſtems with ſo much ſpirit and humour, that many parts of his performance may be read with pleaſure, by thoſe who have but a ſuperficial knowlege of his ſubject. As he combats ſeveral opinions that are generally received, he will probably, at firſt, have but few admirers; be this, however, as it may, no perſon, who has not paid a very careful and diligent attention to the operations of his own mind, can poſſibly be a competent judge of his performance.

What he propoſes is, to juſtify the common ſenſe of mankind, againſt the ſceptical ſubtleties which, in this age, have endeavoured to put it out of countenance; a very la
attempt, and in which every friend to truth muſt wiſh

ceſs. He tells us, in his dedication, that he never thought of calling in queſtion the principles commonly received with regard to the Human Underſtanding, until the *Treatiſe of Human Nature* was publiſhed, in the year 1739. The ingenious Author of that treatiſe, upon the principles of Locke, who was no Sceptic, has built a ſyſtem of Scepticiſm, which leaves no ground to believe any one thing rather than its contrary. His reaſoning appeared to our Author to be juſt: there was a neceſſity, therefore, to call in queſtion the principles upon which it was founded, or to admit the concluſion.

‘ But can any ingenuous mind, (ſays he) admit this ſceptical ſyſtem without reluctance? I truly could not, my Lord: for I am perſuaded, that abſolute ſcepticiſm is not more deſtructive of the faith of a Chriſtian, than of the ſcience of a Philoſopher, and of the prudence of a man of common underſtanding. I am perſuaded, that the unjuſt *live by faith* as well as the *juſt*; that, if all belief could be laid aſide, piety, patriotiſm, friendſhip, parental affection, and private virtue, would appear as ridiculous as knight-errantry; and that the purſuits of pleaſure, of ambition, and of avarice, muſt be grounded upon belief, as well as thoſe that are honourable and virtuous.

‘ The day-labourer toils at his work, in the belief that he ſhall receive his wages at night; and if he had not this belief, he would not toil. We may venture to ſay, that even the Author of this ſceptical ſyſtem, wrote it in the belief that it ſhould be read and regarded. I hope he wrote it in the belief alſo, that it would be uſeful to mankind: and, perhaps, it may prove ſo at laſt. For I conceive the ſceptical Writers to be a ſet of men, whoſe buſineſs it is, to pick holes in the fabric of knowlege, wherever it is weak and faulty; and when theſe places are properly repaired, the whole building becomes more firm and ſolid than it was formerly.

‘ For my own ſatisfaction, I entered into a ſerious examination of the principles upon which this ſceptical ſyſtem is built; and was not a little ſurprized to find, that it leans with its whole weight upon a hypotheſis, which is ancient indeed, and hath been very generally received by Philoſophers, but of which I could find no ſolid proof. The hypotheſis I mean is, That nothing is perceived but what is in the mind which perceives it: That we do not really perceive things that are external, but only certain images and pictures of them imprinted upon the Mind, which are called *impreſſions* and *ideas*.

‘ If this be true; ſuppoſing certain impreſſions and ideas to exiſt *preſently* in my Mind, I cannot, from their exiſtence, infer ſer the exiſtence of any thing elſe; my impreſſions and ideas are the only exiſtences of which I can have any knowlege or conception: and they are ſuch fleeting and tranſitory Beings, that they can have no exiſtence at all, any longer than I am conſcious of them. So that, upon this hypotheſis, the whole univerſe about me, bodies and ſpirits, ſun, moon, ſtars, and earth, friends and relations, all things without exception, which I imagined to have a permanent exiſtence whether I thought of them or not, vaniſh at once;

And, like the baſeleſs fabric of a viſion,
Leave not a track behind.

‘ I thought it unreaſonable, my Lord, upon the authority of Philoſophers, to admit a hypotheſis which, in my opinion, overturns all philoſophy, all religion and virtue, and all common ſenſe: and finding that all the ſyſtems concerning the Human Underſtanding, which I was acquainted with, were built upon this hypotheſis, I reſolved to enquire into this ſubject anew, without regard to any hypotheſis.

‘ What I now humbly preſent to your Lordſhip, is the fruit of this enquiry, ſo far only as it regards the five ſenſes. In which I claim no other merit, than that of having given great attention to the operations of my own mind, and of having expreſſed, with all the perſpicuity I was able, what, I conceive, every man who gives the ſame attention, will feel and perceive. The productions of imagination, require a genius which ſoars above the common rank; but the treaſures of knowlege are commonly buried deep, and may be reached by thoſe Drudges who can dig with labour and patience, though they have not wings to fly. The experiments that were to be made in this inveſtigation ſuited me, as they required no other expence, but that of time and attention, which I could beſtow. The leiſure of an academical life, diſengaged from the purſuits of intereſt and ambition; the duty of my profeſſion, which obliged me to give prelections on theſe ſubjects to the youth; and an early inclination to ſpeculations of this kind, have enabled me, as I flatter myſelf, to give a more minute attention to the ſubject of this enquiry, than has been given before.’

Dr. Reid introduces his work with ſome very pertinent reflections on the importance of his ſubject, the means of proſecuting it, and the impediments to our knowlege of the Mind. He obſerves, very juſtly, that if the original perceptions and notions of the Mind were to make their appearance ſingle and unmixed, as we firſt received them from the hand of Nature, one accuſtomed to reflection would find no great difficulty in tracing them; but before we are capable of reflection they are ſo mixed, compounded,

pounded, and decompounded, by habits, aſſociations, and abſtractions, that it is hard to know what they were originally. The Mind in this reſpect, we are told, may be compared to an Apothecary or Chymiſt; whoſe materials, indeed, are furniſhed by Nature, but, for the purpoſes of his art, he mixes, compounds, diſſolves, evaporates, and ſublimes them, till they put on a quite different appearance; ſo that it is very difficult to know what they were at firſt, and much more to bring them back to their original and natural form. And this work of the Mind is not carried on by deliberate acts of mature reaſon, which we might recollect, but by means of inſtincts, habits, aſſociations, and other principles, which operate before we come to the uſe of reaſon; ſo that it is extremely difficult for the mind to return upon its own footſteps, and trace back thoſe operations which have employed it ſince it firſt began to think and act.

‘ Could we obtain a diſtinct and full hiſtory, (ſays our Author) of all that hath paſſed in the mind of a child from the beginning of life and ſenſation, till it grows up to the uſe of reaſon; how its infant faculties began to work, and how they brought forth and ripened all the various notions, opinions, and ſentiments, which we find in ourſelves when we come to be capable of reflection; this would be a treaſure of natural hiſtory, which would probably give more light into the human faculties, than all the ſyſtems of Philoſophers about them ſince the beginning of the world. But it is in vain to wiſh for what Nature has not put within the reach of our power. Reflection, the only inſtrument by which we can diſcern the powers of the Mind, comes too late to obſerve the progreſs of Nature in raiſing them from their infancy to perfection.

‘ It muſt therefore require great caution, and great application of mind, for a man that is grown up in all the prejudices of education, faſhion, and philoſophy, to unravel his notions and opinions, till he finds out the ſimple and original principles of his conſtitution, of which no account can be given but the will of our Maker. This may be truly called an *analyſis* of the human faculties; and till this is performed, it is in vain we expect any juſt ſyſtem of the Mind; that is, an enumeration of the original powers and laws of our conſtitution, and an explication from them of the various phenomena of human nature.

‘ Succeſs, in an enquiry of this kind, it is not in human power to command; but, perhaps, it is poſſible, by caution and humility, to avoid error and deluſion. The labyrinth may be too intricate, and the thread too fine, to be traced through all its windings; but if we ſtop where we can trace it no farther, and ſecure the ground we have gained, there is no harm done; a quicker eye may in time trace it farther.

'It is genius, and not the want of it, that adulterates philoſophy, and fills it with error and falſe theory. A creative imagination diſdains the mean offices of digging for a foundation, of removing rubbiſh, and carrying materials; leaving theſe ſervile employments to the drudges in ſcience, it plans a deſign, and raiſes a fabric. Invention ſupplies materials where they are wanting, and fancy adds colouring, and every befitting ornament. The work pleaſes the eye, and wants nothing but ſolidity and a good foundation. It ſeems even to vie with the works of nature, till the envious blaſt of ſome ſucceeding Architect blows it into rubbiſh, and builds as goodly a fabric of his own in its place. Happily for the preſent age the Caſtle-builders employ themſelves more in romance than in philoſophy. That is undoubtedly their province, and in thoſe regions the offſpring of fancy is legitimate, but in philoſophy it is all ſpurious.'

Our philoſophy concerning the human Mind, he goes on to obſerve, is but in a very low ſtate; there being no principles with regard to it, ſettled with that perſpicuity and evidence, which attends the principles of mechanics, aſtronomy, and optics. When we turn our attention inward, and conſider the phenomena of human thoughts, opinions, and perceptions, and endeavour to trace them to the general laws and the firſt principles of our conſtitution, we are immediately involved in darkneſs and perplexity. And if common ſenſe, or the principles of education, happen not to be ſtubborn, it is odds but we terminate in abſolute ſcepticiſm.

He produces ſeveral inſtances to ſhew, that our philoſophy concerning the Mind, is very fruitful in creating doubts, but very unhappy in reſolving them. Des Cartes, Malbranche, and Locke, have all employed their genius and ſkill, to prove the exiſtence of a material world; and with very bad ſucceſs. Poor untaught mortals believe undoubtedly, that there is a ſun, moon, and ſtars; an earth, which we inhabit; country, friends, and relations, which we enjoy; land, houſes, and moveables, which we poſſeſs. But Philoſophers, pitying the credulity of the vulgar, reſolve to have no faith but what is founded upon reaſon. They apply to philoſophy, to furniſh them with reaſons for the belief of thoſe things, which all mankind have believed, without being able to give any reaſon for it. And ſurely one would expect, that in matters of ſuch importance, the proof would not be difficult: but it is the moſt difficult thing in the world. For theſe three great men, with the ſtrongeſt inclination,

clination, have not been able, from all the
ſophy, to draw one argument, that is fit to c
can reaſon, of the exiſtence of any one thin

'Admired philoſophy! (ſays our Author)
parent of wiſdom and knowlege! if thou ar
haſt not yet ariſen upon the human Mind, n
more of thy rays, than are ſufficient to ſhed
upon the human faculties, and to diſturb that
which happier mortals enjoy, who never appr
nor felt thine influence! But if, indeed, th
to diſpel thoſe clouds and phantoms which th
or created, withdraw this penurious and mal
ſpiſe philoſophy, and renounce its guidance:
with common ſenſe.'

Inſtead of blaming the Philoſophers above-
ever, for the defects and blemiſhes of their ſy
honours their memories; as the firſt diſcovere
philoſophy formerly unknown. They have o
future diſcoveries, and are juſtly entitled to a
merit of them. They have removed an infi
and rubbiſh, collected in the ages of ſcholaſtic
had obſtructed the way; have put us in the
that of experience and accurate reflection; ha
avoid the ſnares of ambiguous and ill-defined wo
and thought with a diſtinctneſs and perſpicui
known; and have made many openings that
diſcovery of truths which they did not reach,
tion of errors in which they were involuntarily

The defects and blemiſhes in the received p
cerning the Mind, which have moſt expoſed it
and ridicule of ſenſible men, have chiefly, we
owing to this: that the votaries of this philoſop
tural prejudice in her favour, have endeavoured
juriſdiction beyond its juſt limits, and to call to
tates of common ſenſe, which diſdain the trial
and diſown its authority; neither claim its aid
attacks.

In this unequal conteſt betwixt common ſenſe a
the latter, Dr. Reid ſays, will always come off
honour and loſs; nor can ſhe ever thrive till t
dropped, and a cordial friendſhip reſtored: for i
mon ſenſe holds nothing of philoſophy, nor needs
on the other hand, philoſophy has no other root
ciples of common ſenſe; it grows out of them,

nouriſhment from them: ſevered from this root, its honours wither, its ſap is dried up, it dies and rots.

The above-mentioned Philoſophers of the laſt age, he farther obſerves, did not attend to the preſerving this union and ſubordination ſo carefully as the honour and intereſt of philoſophy required: but thoſe of the preſent, have waged open war with common ſenſe, and hope to make a compleat conqueſt of it, by the ſubtleties of philoſophy; an attempt no leſs audacious and vain, than that of the Giants to dethrone Almighty Jove.

After making ſome remarks on Biſhop Berkeley's notions, the treatiſe of human nature, and ſcepticiſm, our Author enters on his taſk, and ſets out with obſerving, that it is ſo difficult to unravel the operations of the human underſtanding, and to reduce them to their firſt principles, that we cannot expect to ſucceed in the attempt, but by beginning with the ſimpleſt, and proceeding by very cautious ſteps to the more complex. The five external ſenſes, he ſays, may, for this reaſon, claim to be the firſt conſidered in an analyſis of the human faculties. And the ſame reaſon ought to determine us to make a choice even among the ſenſes, and to give the precedence, not to the nobleſt, or moſt uſeful, but to the ſimpleſt, and that whoſe objects are leaſt in danger of being miſtaken for other things. In this view, an analyſis of our ſenſations may be carried on with moſt eaſe and diſtinctneſs, he imagines, by taking them in this order; Smelling, Taſting, Hearing, Touch, and, laſt of all, Seeing.

All animal and vegetable bodies, we are told, and probably all or moſt other bodies, while expoſed to the air, are continually ſending forth effluvia of a vaſt ſubtlety, not only in their ſtate of life and growth, but in the ſtates of fermentation and putrefaction. By means of theſe effluvia all bodies are ſmelled; the *membrana pituitaria*, and the olfactory nerves, which are diſtributed to the villous parts of this membrane, are the organs deſtined by nature to this ſenſe: ſo that when a body emits no effluvia, or when the pituitary membrane or olfactory nerves are rendered unfit to perform their office, it cannot be ſmelled.

Yet, notwithſtanding this, it is evident, our Author ſays, that neither the organ of ſmell, nor the medium, nor any motions we can conceive excited in the membrane above-mentioned, or in the nerve or animal ſpirits, do in the leaſt reſemble the ſenſation of ſmelling: nor could that ſenſation of itſelf ever have led us to think of nerves, animal ſpirits, or effluvia.

'Having premiſed theſe things, continues he, with regard to the medium and organ of this ſenſe, let us now attend carefully to what the Mind is conſcious of when we ſmell a roſe or a lily; and ſince our language affords no other name for this ſenſation, we ſhall call it a *ſmell* or *odour*, carefully excluding from the meaning of thoſe names every thing but the ſenſation itſelf, at leaſt till we have examined it.

‘ Suppoſe a perſon who never had this ſenſe before, to receive it all at once, and to ſmell a roſe; can he perceive any ſimilitude or agreement between the ſmell and the roſe? or, indeed, between it and any other object whatſoever? Certainly he cannot. He finds himſelf affected in a new way, he knows not why, or from what cauſe. Like a man that feels ſome pain or pleaſure formerly unknown to him, he is conſcious that he is not the cauſe of it himſelf; but cannot, from the nature of the thing, determine whether it is cauſed by body or ſpirit, by ſomething near, or by ſomething at a diſtance. It has no ſimilitude to any thing elſe, ſo as to admit of a compariſon; and therefore he can conclude nothing from it, unleſs, perhaps, that there muſt be ſome unknown cauſe of it.

‘ It is evidently ridiculous to aſcribe to it figure, colour, extenſion, or any other quality of bodies. He cannot give it a place, any more than he can give a place to melancholy or joy: nor can he conceive it to have any exiſtence, but when it is ſmelled. So that it appears to be a ſimple and original affection or feeling of the mind, altogether inexplicable and unaccountable. It is, indeed, impoſſible that it can be in any body: it is a ſenſation, and a ſenſation can only be in a ſentient thing.—

‘ So far have we conſidered this ſenſation abſtractly. Let us next compare it with other things to which it bears ſome relation. And firſt I ſhall compare this ſenſation with the remembrance, and the imagination of it.

‘ I can think of the ſmell of a roſe when I do not ſmell it; and it is poſſible that when I think of it, there is neither roſe nor ſmell any where exiſting. But when I ſmell it, I am neceſſarily determined to believe, that the ſenſation really exiſts. This is common to all ſenſations, that as they cannot exiſt but in being perceived, ſo they cannot be perceived but they muſt exiſt. I could as eaſily doubt of my own exiſtence, as of the exiſtence of my ſenſations. Even thoſe profound Philoſophers who have endeavoured to diſprove their own exiſtence, have yet left their ſenſations to ſtand upon their own bottom, ſtript of a ſubject, rather than call in queſtion the reality of their exiſtence.

‘ Here then a ſenſation, a ſmell for inſtance, may be preſented to the mind three different ways: it may be ſmelled, it may be remembered, it may be imagined or thought of. In the firſt caſe, it is neceſſarily accompanied with a belief of its preſent exiſtence; in the ſecond, it is neceſſarily accompanied with a belief of its paſt exiſtence; and in the laſt, it is not accompanied with belief at all, but is, what the Logicians call, *a ſimple apprehenſion*.

'Why ſenſation ſhould compel our belief of the preſent exiſtence of the thing, memory, a belief of its paſt exiſtence, and imagination no belief at all, is what I believe no Philoſopher can give a ſhadow of reaſon for, but that ſuch is the nature of theſe operations: they are all ſimple and original, and therefore inexplicable acts of the mind.

'Suppoſe that once, and only once, I ſmelled a tuberoſe in a certain room where it grew in a pot, and gave a very grateful perfume. Next day I relate what I ſaw and ſmelled. When I attend as carefully as I can to what paſſes in my mind in this caſe, it appears evident, that the very thing I ſaw yeſterday, and the fragrance I ſmelled, are now the immediate objects of my mind when I remember it. Farther, I can imagine this pot and flower tranſported to the room where I now ſit, and yielding the ſame perfume. Here likewiſe it appears, that the individual thing which I ſaw and ſmelled, is the object of my imagination.

'Philoſophers, indeed, tell me, that the immediate object of my memory and imagination in this caſe, is not the paſt ſenſation, but an idea of it, an image, phantaſm, or ſpecies of the odour I ſmelled: that this idea *preſently* exiſts in my mind, or in my ſenſorium: and the mind contemplating this preſent idea, finds it a repreſentation of what is paſt, or of what may exiſt; and accordingly calls it memory, or imagination. This is the doctrine of the ideal philoſophy; which we ſhall not now examine, that we may not interrupt the thread of the preſent inveſtigation. Upon the ſtricteſt attention, memory appears to me to have things that are paſt, and not preſent ideas, for its object. We ſhall afterwards examine this ſyſtem of ideas, and endeavour to make it appear, that no ſolid proof has ever been advanced of the exiſtence of ideas; that they are a mere fiction and hypotheſis, contrived to ſolve the phenomena of the human underſtanding; that they do not at all anſwer this end; and that this hypotheſis of ideas or images of things in the mind, or in the ſenſorium, is the parent of thoſe many paradoxes ſo ſhocking to common ſenſe, and of that ſcepticiſm which diſgrace our philoſophy of the mind, and have brought upon it the ridicule and contempt of ſenſible men.

'In the mean time, I beg leave to think with the vulgar,

that when I remember the ſmell of the tuber
ſation which I had yeſterday, and which has
exiſtence, is the immediate object of my mem
imagine it preſent, the ſenſation itſelf, and n
is the object of my imagination. But though
ſenſation, memory, and imagination, be in t
yet theſe acts or operations of the mind are as
eaſily diſtinguiſhable, as ſmell, taſte, and ſoun
ous of a difference in kind between ſenſation
between both and imagination. I find this alſ
tion compels my belief of the preſent exiſten
and memory my belief of its paſt exiſtence.
is the immediate teſtimony of ſenſe; there w
immediate teſtimony of memory. If you aſk
that the ſmell exiſts; I can give no other reaſo
be able to give any other, than that I ſmell it.
I believe that it exiſted yeſterday, I can give
but, that I remember it.

'Senſation and memory, therefore, are ſimp
perfectly diſtinct operations of the mind, and
original principles of belief. Imagination is di
but is no principle of belief. Senſation implies
iſtence of its object; memory its paſt exiſtence
tion views its object naked, and without any be
ence or non-exiſtence, and is, therefore, what
ſimple apprehenſion.'

But here again the ideal ſyſtem comes in our
it teaches us, that the firſt operation of the mind
is ſimple apprehenſion; that is, the bare concep
without any belief about it; and that after we
apprehenſions, by comparing them together, we
ments or diſagreements between them; and that
of the agreement or diſagreement of ideas,
call belief, judgment, or knowlege. Now this
to be all fiction, without any foundation in natur
knowleged by all, that ſenſation muſt go before
imagination; and hence it neceſſarily follows, w
apprehenſion accompanied with belief and know
before ſimple apprehenſion, at leaſt in the matte
ſpeaking of. So that here, inſtead of ſaying, tha
knowlege is got by putting together and compar
apprehenſions, we ought rather to ſay, that the
henſion is performed by reſolving and analyſing
original judgment.

If it be aſked, what this belief or knowlege is panies ſenſation and memory; the anſwer is, Every man knows what it is, but no man can define it. No man pretends to define ſenſation, or to define conſciouſneſs. And if no Philoſopher had endeavoured to define and explain belief, we had wanted ſome of thoſe paradoxes of the ideal philoſophy, which will always, our Author ſays, appear as incredible to ſenſible men, as any thing that ever enthuſiaſm dreamed, or ſuperſtition ſwallowed.

The belief which accompanies ſenſation and memory, therefore, is a ſimple act of the mind, which cannot be defined. It is in this reſpect like ſeeing and hearing, which can never be ſo defined as to be underſtood by thoſe who have not theſe faculties; and to ſuch as have them, no definition can make theſe operations clearer than they are already. In like manner, every man that has any belief, and he muſt be a curioſity that has none, knows perfectly what belief is, but can never define or explain it. Senſation, memory, and imagination, even where they have the ſame object, are operations, likewiſe, of a different nature, and perfectly diſtinguiſhable by thoſe who are ſound and ſober. A man that is in danger of confounding them, is, indeed, to be pitied; but whatever relief he may find from another art, he can find none from logic or metaphyſics.

It is no leſs a part of the human conſtitution, according to our Author, to believe the preſent exiſtence of our ſenſations, and to believe the paſt exiſtence of what we remember, than it is to believe that twice two make four. The evidence of ſenſe, the evidence of memory, and the evidence of the neceſſary relations of things, are all diſtinct and original kinds of evidence, equally grounded on our conſtitution: none of them is dependent upon, or reſolvable into any of the reſt. To reaſon againſt any of theſe kinds of evidence is abſurd; nay, to reaſon for them is abſurd. They are firſt principles; and ſuch fall not within the province of reaſon, but of common ſenſe.

Having conſidered the relation which the ſenſation of Smelling bears to the remembrance and imagination of it, our Author proceeds to conſider, what relation it bears to a Mind, or ſentient principle. It is certain, no man can conceive or believe ſmelling to exiſt of itſelf, without a mind, or ſomething that has the power of ſmelling, of which it is called a ſenſation, an operation, or feeling. Yet if any man ſhould demand a proof, that ſenſation cannot be without a mind, or ſentient being, Dr. Reid confeſſes that he can give none; and to pretend to prove it, ſeems to him almoſt as abſurd as to deny it.

‘ This might have been ſaid (continues he) without any apology, before the *Treatiſe of human Nature* appeared in the world. For, till that time, no man, as far as I know, ever thought either of calling in queſtion that principle, or of giving a reaſon for his belief of it. Whether thinking beings were of an ethereal or igneous nature, whether material or immaterial, was variouſly diſputed; but that thinking is an operation of ſome kind of being or other, was always taken for granted, as a principle that could not poſſibly admit of doubt.

‘ However, ſince the Author above-mentioned, who is undoubtedly one of the moſt acute Metaphyſicians that this or any age hath produced, hath treated it as a vulgar prejudice, and maintained, that the mind is only a ſucceſſion of ideas and impreſſions, without any ſubject; his opinion, however contrary to the common apprehenſions of mankind, deſerves reſpect. I beg, therefore, once for all, that no offence may be taken at charging this, or other metaphyſical notions with abſurdity, or with being contrary to the common ſenſe of mankind. No diſparagement is meant to the underſtandings of the Authors or Maintainers of ſuch opinions. Indeed, they commonly proceed, not from defect of underſtanding, but from an exceſs of refinement: the reaſoning that leads to them, often gives new light to the ſubject, and ſhews real genius, and deep penetration in the Author; and the premiſes do more than atone for the concluſion.

‘ If there are certain principles, as I think there are, which the conſtitution of our nature leads us to believe, and which we are under a neceſſity to take for granted in the common concerns of life, without being able to give a reaſon for them; theſe are what we call the principles of common ſenſe; and what is manifeſtly contrary to them, is what we call abſurd.

‘ Indeed, if it is true, and to be received as a principle of philoſophy, that ſenſation and thought may be without a thinking being; it muſt be acknowleged to be the moſt wonderful diſcovery that this or any other age hath produced. The received doctrine of ideas is the principle from which it is deduced, and of which, indeed, it ſeems to be a juſt and natural conſequence. And it is probable, that it would not have been ſo late a diſcovery, but that it is ſo ſhocking and repugnant to the common apprehenſions of mankind, that it required an uncommon degree of philoſophical intrepidity to uſher it into the world. It is a fundamental principle of the ideal ſyſtem, That every object of thought muſt be an impreſſion, or an idea, that is, a faint copy of ſome preceding impreſſion. This is a principle ſo commonly received, that the Author above mentioned, although his whole ſyſtem is built upon it, never offers the leaſt proof of it. It is upon this principle, as a fixed point, that he erects his metaphyſical engines, to overturn heaven and earth, body and ſpirit. And, indeed, in my apprehenſion, it is altogether ſufficient for the purpoſe. For if impreſſions and ideas are the only objects of thought, then heaven and earth, and body and ſpirit, and every thing you pleaſe, muſt ſignify only impreſſions and ideas, or they muſt be words without any meaning. It ſeems, therefore, that this notion, however ſtrange, is cloſely connected with the received doctrine of ideas, and we muſt either admit the concluſion, or call in queſtion the premiſes.

‘ Ideas ſeem to have ſomething in their nature unfriendly to other exiſtences. They were firſt introduced into philoſophy, in the humble character of images, or repreſentatives of things; and in this character they ſeemed not only to be inoffenſive, but to ſerve admirably well for explaining the operations of the human underſtanding. But ſince men began to reaſon clearly and diſtinctly about them, they have, by degrees, ſupplanted their conſtituents, and undermined the exiſtence of every thing but themſelves. Firſt they diſcarded all ſecondary qualities of bodies; and it was found out by their means, that fire is not hot, nor ſnow cold, nor honey ſweet; and, in a word, that heat and cold, ſound, colour, taſte, and ſmell, are nothing but ideas or impreſſions. Biſhop Berkeley advanced them a ſtep higher, and found out, by juſt reaſoning, from the ſame principles, that extenſion, ſolidity, ſpace, figure, and body, are ideas, and that there is nothing in nature but ideas and ſpirits. But the triumph of ideas was compleated by the *Treatiſe of human Nature*, which diſcards ſpirits alſo, and leaves ideas and impreſſions as the ſole exiſtences in the univerſe. What, if at laſt, having nothing elſe to contend with, they ſhould fall foul of one another, and leave no exiſtence in nature at all? This would ſurely bring philoſophy into danger; for what ſhould we have left to talk or to diſpute about?

‘ However hitherto theſe Philoſophers acknowlege the exiſtence of impreſſions and ideas; they acknowlege certain laws of attraction, or rules of precedence, according to which ideas and impreſſions range themſelves in various forms, and ſucceed one another: but that they ſhould belong to a mind, as its proper goods and chattels, this they have found to be a vulgar error. Theſe ideas are as free and independent as the birds of the air, or, as Epicurus's atoms, when they purſued their journey in the vaſt inane. Shall we conceive them like the films of things in the Epicurean ſyſtem?

> *Principio hoc dico, rerum ſimulacra vagari*
> *Multa modis, multis in cunctas undique pa*
> *Tenuia, quæ facile inter ſe junguntur in a*
> *Obvia cum veniunt.*

Or do they rather reſemble Ariſtotle's intelligi
they are ſhot forth from the object, and before
ſtruck upon the paſſive intellect? But why ſh
compare them with any thing, ſince there is no
but themſelves? They make the whole furnit
verſe; ſtarting into exiſtence, or out of it, wit
combining into parcels, which the vulgar call *min*
jng one another by fixed laws, without time, p
of thoſe laws.

'Yet after all, theſe ſelf-exiſtent and indepen
pitifully naked and deſtitute, when left thus al
verſe, and ſeem, upon the whole, to be in a
than they were before. Des Cartes, Malebranch
they made much uſe of ideas, treated them handſo
vided them in decent accommodation; lodging
the pineal gland, or in the pure intellect, or eve
mind. They moreover cloathed them with a c
made them repreſentatives of things, which g
dignity and character. But the *Treatiſe of human*
no leſs indebted to them, ſeems to have made bu
by beſtowing upon them this independent exiſtenc
by they are turned out of houſe and home, and
world, without friend or connection, without
their nakedneſs: and who knows but the whole
may periſh by the indiſcreet zeal of their friends t

'However this may be, it is certainly a moſt a
very, that thought and ideas may be without any
ing: a diſcovery big with conſequences which ca
traced by thoſe deluded mortals who think and reaſ
mon track. We were always apt to imagine, that
poſed a thinker, and love a lover, and treaſon a
this, it ſeems was all a miſtake; and it is found o
may be treaſon without a traytor, and love without
without a legiſlator, and puniſhment without a ſu
ſion without time, and motion without any thin
ſpace in which it may move: or if, in theſe caſes,
lover, the ſufferer, the traitor, it were to be wiſh
Author of this diſcovery had farther condeſcended
us, whether ideas can converſe together, and be u
tions of duty or gratitude to each other; whether t
promiſes [illegible] enter into leagues and covenants,

break them, and be puniſhed for the breach. If one ſet of ideas makes a covenant, another breaks it, and a third is puniſhed for it, there is reaſon to think that juſtice is no natural virtue in this ſyſtem.

‘ It ſeemed very natural to think, that the *Treatiſe of human Nature* required an Author, and a very ingenious one too; but now we learn, that it is only a ſet of ideas which came together, and arranged themſelves by certain aſſociations and attractions.’

Leaving this curious philoſophy to thoſe who have occaſion for it, and can uſe it diſcreetly, as a chamber-exerciſe, our Author proceeds to enquire into the origin of the opinion, that thought muſt have a ſubject, and be the act of ſome thinking being. It is impoſſible, as he obſerves, to trace the origin of it in hiſtory. All languages have it interwoven in their original conſtruction; all nations have at all times believed it; the conſtitution of all laws and governments, as well as the common tranſactions of life, ſuppoſe it; and it is impoſſible for any man to recollect when he came by it. It appears then to be an undeniable fact, that from thought or ſenſation, all mankind, conſtantly and invariably, from the firſt dawning of reflection, do infer a power or faculty of thinking, and a permanent being or mind, to which that faculty belongs; and that we as invariably aſcribe all the various kinds of ſenſation and thought we are conſcious of, to one individual mind or ſelf.

But by what rules of logic we make theſe inferences, it is impoſſible to ſhew; nay, it is impoſſible to ſhew how our ſenſations and thoughts can give us the very notion and conception either of a mind or of a faculty. The faculty of ſmelling is ſomething very different from the actual ſenſation of ſmelling; for the faculty may remain when we have no ſenſation. And the mind is no leſs different from the faculty; for it continues the ſame individual being when that faculty is loſt. Yet this ſenſation ſuggeſts to us both a faculty and a mind; and not only ſuggeſts the notion of them, but creates a belief of their exiſtence; although it is impoſſible to diſcover, by reaſon, any tie or connection between one and the other.—Theſe inferences, therefore, which we draw from our ſenſations, namely, the exiſtence of a mind, and of powers or faculties belonging to it, are judgments of nature; judgments not got by comparing ideas, and perceiving agreements and diſagreements, but immediately inſpired by our conſtitution.

It is the received doctrine of Philoſophers, that our notions of relations can only be got by comparing the related but in the preſent caſe, there ſeems to our Author to be an inſtance to the contrary. It is not by having firſt the notions of mind and ſenſation, and then comparing them together, that we perceive the one to have the relation of a ſubject or ſubſtratum, and the other that of an act or operation: on the contrary, one of the related things, to wit ſenſation, ſuggeſts to us both the correlate and the relation. He uſes the word *ſuggeſtion*, becauſe he knows not one more proper to expreſs a power of the mind, which ſeems entirely, he thinks, to have eſcaped the notice of Philoſophers, and to which we owe many of our ſimple notions which are neither impreſſions nor ideas, as well as many original principles of belief.

He endeavours to illuſtrate, by an example, what he underſtands by this word. We all know, he ſays, that a certain kind of ſound ſuggeſts immediately to the mind, a coach paſſing in the ſtreet; and not only produces the imagination, but the belief, that a coach is paſſing. Yet there is here no comparing of ideas, no perception of agreements or diſagreements, to produce this belief; nor is there the leaſt ſimilitude between the ſound we hear, and the coach we imagine and believe to be paſſing. It is true, that this ſuggeſtion is not natural and original; it is the reſult of experience and habit. But he thinks it evident, that there are natural ſuggeſtions; particularly, that ſenſation ſuggeſts the notion of preſent exiſtence, and the belief that what we perceive or feel, does *preſently* exiſt; that memory ſuggeſts the notion of paſt exiſtence, and the belief that what we remember did exiſt in time paſt; and that our ſenſations and thoughts do alſo ſuggeſt the notion of a mind, and the belief of its exiſtence, and relation to our thoughts. By a like natural principle it is, he ſays, that a beginning of exiſtence, or any change in nature, ſuggeſts to us the notion of a cauſe, and compels our belief of its exiſtence.

Having conſidered ſmell as ſignifying a ſenſation, feeling, or impreſſion upon the mind, (in which ſenſe it can only be in the mind, or ſentient being) our Author goes on to obſerve, that mankind give the name of *ſmell* much more frequently to ſomething which they conceive to be external, and to be a quality of body; they underſtand ſomething by it which does not at all infer a mind; and have not the leaſt difficulty of conceiving odoriferous plants ſpreading their fragrance in the deſerts of Arabia, or in ſome uninhabited iſland, where the human foot never trod. Every ſenſible day-labourer hath as clear a notion of this, and as full a conviction of the poſſibility of it, as he hath of his own exiſtence; and can no more doubt of the one than of the other.

‘ Suppoſe that ſuch a man (ſays he) meets with a modern Philoſopher, and wants to be informed, what ſmell in plants is. The Philoſopher tells him, that there is no ſmell in plants, nor in any thing, but in the mind; that it is impoſſible there can be ſmell but in a mind; and that all this hath been demonſtrated by modern philoſophy. The plain man will, no doubt, be apt to think him merry: but if he finds that he is ſerious, his next concluſion will be, that he is mad; or that philoſophy, like magic, puts men into a new world, and gives them different faculties from common men. And thus philoſophy and common ſenſe are ſet at variance. But who is to blame for it? In my opinion the Philoſopher is to blame. For if he means by ſmell, what the reſt of mankind moſt commonly mean, he is certainly mad. But if he puts a different meaning upon the word, without obſerving it himſelf, or giving warning to others, he abuſes language, and diſgraces philoſophy, without doing any ſervice to truth: as if a man ſhould exchange the meaning of the words *daughter* and *cow*, and then endeavour to prove to his plain neighbour, that his cow is his daughter, and his daughter his cow.

‘ I believe there is not much more wiſdom in many of thoſe paradoxes of the ideal philoſophy, which to plain ſenſible men appear to be palpable abſurdities, but with the Adepts paſs for profound diſcoveries. I reſolve, for my own part, always to pay a great regard to the dictates of common ſenſe, and not to depart from them without abſolute neceſſity: and, therefore, I am apt to think, that there is really ſomething in the roſe or lily, which is by the vulgar called *ſmell*, and which continues to exiſt when it is not ſmelled: and ſhall proceed to enquire what this is; how we come by the notion of it; and what relation this quality or virtue of ſmell hath to the ſenſation, which we have been obliged to call by the ſame name, for want of another.

‘ Let us therefore ſuppoſe, as before, a perſon beginning to exerciſe the ſenſe of ſmelling: a little experience will diſcover to him, that the noſe is the organ of this ſenſe, and that the air, or ſomething in the air, is a medium of it. And finding, by farther experience, that when a roſe is near, he has a certain ſenſation; when it is removed, the ſenſation is gone; he finds a connection in nature betwixt the roſe and this ſenſation. The roſe is conſidered as a cauſe, occaſion, or antecedent, of the ſenſation; the ſenſation as an effect or conſequent of the preſence of the roſe: they are aſſociated in the mind, and conſtantly found conjoined in the imagination.

‘ But here it deſerves our notice, that although the ſenſati
may ſeem more cloſely related to the mind its ſubject, or to

noſe its organ; yet neither of theſe connections operate ſo powerfully upon the imagination, as its connection with the roſe its concomitant. The reaſon of this ſeems to be, that its connection with the mind is more general, and nowiſe diſtinguiſheth it from other ſmells, or even from taſtes, ſounds, and other kinds of ſenſations. The relation it hath to the organ, is likewiſe general, and doth not diſtinguiſh it from other ſmells: but the connection it hath with the roſe is ſpecial, and conſtant; by which means they become almoſt inſeparable in the imagination, in like manner as thunder and lightning, freezing and cold.'

In order to illuſtrate farther how we come to conceive a quality or virtue in the roſe, which we call *ſmell*, and what this ſmell is, our Author obſerves, that the mind begins very early to thirſt after principles which may direct it in the exertion of its powers. The ſmell of a roſe is a certain affection or feeling of the mind; and as it is not conſtant, but comes and goes, we want to know when and where we may expect it, and are uneaſy till we find ſomething, which being preſent, brings this feeling along with it, and being removed, removes it. This, when found, we call the cauſe of it; not in a ſtrict and philoſophical ſenſe, as if the feeling were really effected or produced by that cauſe, but in a popular ſenſe: for the mind is ſatisfied, if there is a conſtant conjunction between them; and ſuch cauſes are in reality nothing elſe but laws of nature. Having found the ſmell thus conſtantly conjoined with the roſe, the mind is at reſt, without enquiring whether this conjunction is owing to a real efficiency or not; that being a philoſophical enquiry, which does not concern human life. But every diſcovery of ſuch a conſtant conjunction is of real importance in life, and makes a ſtrong impreſſion upon the mind.

As it is experience only that diſcovers the connections between natural cauſes and their effects; without enquiring farther, we attribute to the cauſe ſome vague and indiſtinct notion of power or virtue to produce the effect. And in many caſes, the purpoſes of life do not make it neceſſary to give diſtinct names to the cauſe and the effect. Whence it happens, that being cloſely connected in the imagination, although very unlike to each other, one name ſerves for both; and, in common diſcourſe, is moſt frequently applied to that which, of the two, is moſt the object of our attention. This occaſions an ambiguity in many words, which is common to all languages, having the ſame cauſes, and which is apt to be overlooked even by Philoſophers. Our Author produces ſeveral inſtances of ſuch ambiguity, and then proceeds as follows:

' From what hath been ſaid, we may learn, that the ſmell of a roſe ſignifies two things. Firſt, A ſenſation, which can have no exiſtence but when it is perceived, and can only be in a ſentient being or mind. Secondly, It ſignifies ſome power, quality, or virtue, in the roſe, or in effluvia proceeding from it, which hath a permanent exiſtence, independent of the mind, and which, by the conſtitution of nature, produces the ſenſation in us. By the original conſtitution of our nature, we are both led to believe, that there is a permanent cauſe of the ſenſation, and prompted to ſeek after it; and experience determines us to place it in the roſe. The names of all ſmells, taſtes, ſounds, as well as heat and cold, have a like ambiguity in all languages: but it deſerves our attention, that theſe names are but rarely, in common language, uſed to ſignify the ſenſations; for the moſt part, they ſignify the external qualities which are indicated by the ſenſations. The cauſe of which phenomenon I take to be this. Our ſenſations have very different degrees of ſtrength. Some of them are ſo quick and lively, as to give us a great deal either of pleaſure or uneaſineſs: when this is the caſe, we are compelled to attend to the ſenſation itſelf, and to make it an object of thought and diſcourſe; we give it a name, which ſignifies nothing but the ſenſation; and in this caſe we immediately and readily acknowlege, that the thing meant by that name is in the mind only, and not in any thing external. Such are the various kinds of pain, ſickneſs, and the ſenſations of hunger and other appetites. But where the ſenſation is not ſo intereſting as to require to be made an object of thought, our conſtitution leads us to conſider it as a ſign of ſomething external, which hath a conſtant conjunction with it; and having found what it indicates, we give a name to that: the ſenſation, having no proper name, falls in as an acceſſary to the thing ſignified by it, and is confounded under the ſame name. So that the name may, indeed, be applied to the ſenſation, but moſt properly and commonly is applied to the thing indicated by that ſenſation. The ſenſations of ſmell, taſte, ſound, and colour, are of infinitely more importance as ſigns or indications, than they are upon their own account; like the words of a language, wherein we do not attend to the ſound, but to the ſenſe.'

Our Author concludes what he advances upon ſmelling with obſerving, that the relation which the ſenſation of ſmell bears to the memory and imagination of it, and to a mind or ſubject, is common to all our ſenſations, and, indeed, to all the operations of the mind; that the relation it bears to the will, is common to it with all the powers of underſtanding; and tha relation it bears to that quality or virtue of bodies which dicates, is common to it with the ſenſations of taſte, I colour, heat, and cold: ſo that what hath been ſaid of this ſenſe, may eaſily be applied to ſeveral of our ſenſes, and to other operations of the mind; and this, he hopes, will apologize for his dwelling ſo long upon it.

[To be concluded in our next.]

The Works in Verſe and Proſe of William Shenſtone, Eſq; *Moſt of which were never before printed. In Two Volumes, with Decorations.* 8vo. 12s. ſewed. Dodſley.

IT is impoſſible to think of the late Mr. Shenſtone, or of his writings, without that tenderneſs of ſentiment which thoſe writings never fail to inſpire. His Paſtoral Ballad, in four Parts, particularly, has obtained him the univerſal reputation of elegant ſimplicity; but for this he was, poſſibly, as much indebted to love as to genius, ſince thoſe verſes were occaſioned by a tender attachment, in which the heart of the Poet was deeply intereſted. For this we have the authority of his friend and editor Mr. Dodſley, whoſe account of Mr. Shenſtone and his writings, as it is not very diffuſe, we ſhall lay before our Readers, as a proper introduction to our review of theſe poſthumous volumes.

“ A great part of the poetical works of Mr. Shenſtone, particularly his Elegies and Paſtorals, are (as he himſelf expreſſes it) ‘ the exact tranſcripts of the ſituation of his own mind;’ and abound in frequent alluſions to his own place, the beautiful ſcene of his retirement from the world. Excluſively, therefore, of our natural curioſity to be acquainted with the hiſtory of an Author, whoſe works we peruſe with pleaſure, ſome ſhort account of Mr. Shenſtone's perſonal character, and ſituation in life, may not only be agreeable, but abſolutely neceſſary, to the Reader; as it is impoſſible he ſhould enter into the true ſpirit of his writings, if he is entirely ignorant of thoſe circumſtances of his life, which ſometimes ſo greatly influenced his reflections.

“ I could wiſh, however, that this taſk had been allotted to ſome perſon capable of performing it in that maſterly manner which the ſubject ſo well deſerves. To confeſs the truth, it was chiefly to prevent his remains from falling into the hands of any one ſtill leſs qualified to do him juſtice, that I have unwillingly ventured to undertake the publication of them myſelf.

“ Mr. Shenſtone was the eldeſt ſon of a plain uneducated country Gentleman in Shropſhire, who farmed his own eſtate. The father, ſenſible of his ſon's extraordinary capacity, reſolved to give him a learned education, and ſent him a Commoner to Pembroke college in Oxford, deſigning him for the Church: but tho' he had the moſt awful notions of the wiſdom, power, and goodneſs of God, he never could be perſuaded to enter into orders. In his private opinions he adhered to no particular ſect, and hated all religious diſputes. But whatever were his own ſentiments, he always ſhewed great tenderneſs to thoſe who differed from him. Tenderneſs, indeed, in every ſenſe of the word, was his peculiar characteriſtic; his friends, his domeſtics, his poor neighbours, all daily experienced his benevolent turn of mind. Indeed, this virtue in him was often carried to ſuch exceſs, that it ſometimes bordered upon weakneſs: yet if he was convinced that any of thoſe ranked amongſt the number of his friends, had treated him ungenerouſly, he was not eaſily reconciled. He uſed a maxim, however, on ſuch occaſions, which is worthy of being obſerved and imitated; 'I never (ſaid he) will be a revengeful enemy; but I cannot, it is not in my nature, to be half a friend.' He was in his temper quite unſuſpicious; but if ſuſpicion was once awakened in him, it was not laid aſleep again without difficulty.

" He was no Œconomiſt; the generoſity of his temper preventing him from paying a proper regard to the uſe of money: he exceeded therefore the bounds of his paternal fortune, which before he died was conſiderably encumbered. But when one recollects the perfect paradiſe he had raiſed around him, the hoſpitality with which he lived, his great indulgence to his ſervants, his charities to the indigent, and all done with an eſtate not more than three hundred pounds a year, one ſhould rather be led to wonder, that he left any thing behind him, than to blame his want of œconomy. He left, however, more than ſufficient to pay all his debts; and by his will appropriated his whole eſtate for that purpoſe.

" It was, perhaps, from ſome conſiderations on the narrowneſs of his fortune, that he forbore to marry; for he was no enemy to wedlock, had a high opinion of many among the fair ſex, was fond of their ſociety, and no ſtranger to the tendereſt impreſſions. One, which he received in his youth, was with difficulty ſurmounted. The Lady was the ſubject of that ſweet Paſtoral, in four parts, which has been ſo univerſally admired; and which, one would have thought, muſt have ſubdued the loftieſt heart, and ſoftened the moſt obdurate.

" His perſon, as to height, was above the middle ſtature, largely, and rather inelegantly, formed; his face ſeemed pl

till you converſed with him, and then it grew re
his dreſs he was negligent, even to a fault; thou
at the univerſity, he was accounted a Beau. H
hair, which was quite grey very early, in a par
not from any affectation of ſingularity, but fr
had laid down, that without too ſlaviſh a re
every one ſhould dreſs in a manner moſt ſuitable
ſon and figure. In ſhort, his faults were only
thrown in by nature, as it were on purpoſe to p
riſing too much above that level of imperfectio
manity.

"His character as a Writer, will be diſtingu
city with elegance, and genius with correctneſs.
blimity equal to the higheſt attempts; yet fron
of his temper, he choſe rather to amuſe himſelf
ers at the foot of the mount, than to take the tro
ing the more arduous ſteeps of Parnaſſus. Bu
was diſpoſed to riſe, his ſteps, tho' natural, were
ways well ſupported. In the tenderneſs of ele
hath not been excelled; in the ſimplicity of paſ
venture to ſay, he had very few equals. Of g
himſelf, he never failed to engage the hearts o
and amidſt the niceſt attention to the harmony o
he always took care to expreſs with propriety the
an elegant mind. In all his writings, his greateſ
to pleaſe himſelf. I remember a paſſage in one
where, ſpeaking of his love ſongs, he ſays—'So
'ten on occaſions a good deal imaginary, others
'the reaſon there are ſo many is, that I wanted
'good ſong, and could never pleaſe myſelf.' It
dence which occaſioned him to throw aſide many
before he had beſtowed upon them his laſt touches.
preſſed ſeveral on this account; and if among t
have ſelected, there ſhould be diſcovered ſome littl
finiſhing poliſh, I hope it will be attributed to th
of courſe be excuſed: yet I flatter myſelf there
appear ſomething well worthy of having been pre
though I was afraid of inſerting what might injur
ter of my friend, yet as the ſketches of a great M
ways valuable, I was unwilling the public ſhould l
material of ſo accompliſhed a Writer. In this dil
eaſily be conceived, that the taſk I had to perforn
come ſomewhat difficult. How I have acquitted
public muſt judge. Nothing, however, except wh
ready publiſhed, has been admitted without the a
moſt judicious friends; nothing altered without the

His C

concurrence. It is impoſſible to pleaſe every one; but it is hoped no Reader will be ſo unreaſonable, as to imagine, that the Author wrote ſolely for his amuſement: his talents were various; and though it may, perhaps, be allowed, that his excellence chiefly appeared in ſubjects of tenderneſs and ſimplicity, yet he frequently condeſcended to trifle with thoſe of humour and drollery: theſe, indeed, he himſelf in ſome meaſure degraded by the title which he gave them, of Levities: but had they been entirely rejected, the public would have been deprived of ſome Jeux d'Eſprits, excellent in their kind, and Mr. Shenſtone's character as a Writer, would have been but imperfectly exhibited.

" But the talents of Mr. Shenſtone were not confined merely to poetry; his character, as a man of clear judgment, and deep penetration, will beſt appear from his proſe works. It is there we muſt ſearch for the acuteneſs of his underſtanding, and his profound knowlege of the human heart. It is to be lamented, indeed, that ſome things here are unfiniſhed, and can be regarded only as fragments: many are left as ſingle thoughts, but which, like the ſparks of diamonds, ſhew the richneſs of the mine to which they belong; or, like the foot of a Hercules, diſcover the uncommon ſtrength, and extraordinary dimenſions, of that Hero. I have no apprehenſion of incurring blame from any one, for preſerving theſe valuable remains: they will diſcover, to every Reader, the Author's ſentiments on ſeveral important ſubjects. And there can be very few, to whom they will not impart many thoughts, which they would never, perhaps, have been able to draw from the ſource of their own reflections.

' But, I believe, little may be ſaid to recommend the writings of this Gentleman to public attention. His character is already ſufficiently eſtabliſhed. And if he be not injured by the inability of his Editor, there is no doubt but he will ever maintain an eminent ſtation among the beſt of our Engliſh Writers."

The firſt poems that appear in theſe volumes, are Elegies; of which the Reader will obtain the beſt and moſt perfect idea from the following extract of a prefatory Diſcourſe on Elegy, written about twenty years ago, by Mr. Shenſtone, and prefixed to the Elegies here publiſhed.

' The Author of the following Elegies entered on his ſubjects *occaſionally*, as particular incidents in life *ſuggeſted*, or diſpoſitions of mind *recommended* them to his choice. If he deſcribes a rural landſkip, or unfolds the train of ſentime ſpired, he fairly drew his picture from the ſpot; and

ſenſibly the affection he communicates. If h
humble ſhed, his flocks and his fleeces, he does
the ſcene; who having (whether through choi
is not material) retired betimes to country-ſolitud
his happineſs in rural employments, has a right t
ſelf as a real Shepherd. The flocks, the mea
grottos, are *his own*, and the embelliſhment of h
amuſement. As the ſentiments therefore were
ture, and that in the earlier part of his life, he
retain a natural appearance; diffuſing, at leaſt
that amuſement, which he freely acknowleges he
the compoſition of them.

'There will appear, perhaps, a real inconſiſte
ral tenour of the ſeveral Elegies; and the ſubſeq
ſometimes ſeem a recantation of the preceding.
will ſcarcely impute this to overſight; but will all
opinions, as well as tempers, vary; that neith
private, active nor ſpeculative life, are unexcepti
and conſequently that any change of opinion con
may afford an additional beauty to poetry, as it g
ſtriking repreſentation of life.

'If the Author has hazarded, throughout, the
liſh or modern alluſions, he hopes it will not be
entire ignorance, or to the leaſt diſeſteem of the
ing. He has kept the ancient plan and method
though he builds his edifice with the materials of
tion. In other words, through a fondneſs for his
try, he has made uſe of the flowers it produced, t
der to exhibit them to the greater advantage, he ha
ed to weave his garland by the beſt model he coul
what ſucceſs, beyond his own amuſement, muſt be
leſs partial to him than either his acquaintance or h
If any of thoſe ſhould be ſo candid, as to approve
ſubjects he has choſen, and the tenderneſs of ſenti
endeavoured to impreſs, he begs the metre alſo ma
ſuddenly condemned. The public ear, habituated
quicker meaſure, may, perhaps, conſider this as hea
guid; but an objection of that kind may gradually l
if this meaſure ſhould be allowed to ſuit the nature

'If it ſhould happen to be conſidered as an obj
others, that there is too much of a moral caſt diffu
the whole; it is replied, that he endeavoured to
poetry ſo far as not to render this objection too ob
riſk excluding the faſhionable Reader: at the ſame
deviating from a fixed principle, that poetry witho

is but the bloſſom of a fruit-tree. Poetry is, indeed, like that ſpecies of plants, which may bear at once both fruits and bloſſoms, and the tree is by no means in perfection without the former, however it may be embelliſhed by the flowers which ſurround it.'

The candour and good ſenſe ſo viſible in this extract, are equally reſpectable; but the apology for the uſe of the ſtanza of alternate rhyme, might now have been omitted, as cuſtom has, in a great degree, eſtabliſhed the Elegy on that meaſure.

In his elegiac capacity Mr. Shenſtone ſeems to have formed himſelf principally on the tender, the eaſy, and ſweetly plaintive Hammond, whom, if he has not equalled in ſome departments of beauty, he has excelled in others. Hammond is generally more eaſy in his expreſſion, more natural and paſſionate; but then he is frequently leſs elegant, and, from too cloſe a claſſical imitation, infinitely leſs original than Shenſtone. Hammond's Elegies are little more than ſo many Latian noſegays, culled at random out of the gardens of Tibullus; but they are diſpoſed with ſuch native eaſe and propriety, that they have all the appearance of original productions. Mr. Shenſtone's are really ſuch, and have ſo much the more merit and beauty, as they were not tranſplanted, but raiſed by himſelf.

The following impaſſioned Elegy ſeems to have been written under thoſe melancholy influences to which our Author was ſometimes ſubject; or, at leaſt, when the ſenſe of thoſe influences remained ſtrong upon the mind. The expreſſion and imagery, however, are extremely poetical, and the ſentiments are, alas! too true.

ELEGY XI.

He complains how ſoon the pleaſing novelty of life is over.

To Mr. J———.

AH me, my friend! it will not, will not laſt!
This fairy-ſcene, that cheats our youthful eyes!
The charm diſſolves; th' aerial muſic's paſt;
The banquet ceaſes, and the viſion flies.

Where are the ſplendid forms, the rich perfumes,
Where the gay tapers, where the ſpacious dome?
Vaniſh'd the coſtly pearls, the crimſon plumes,
And we, delightleſs, left to wander home!

Vain now are books, the Sage's wiſdom vain!
What has the world to bribe our ſteps aſtray?
Ere Reaſon learns by ſtudy'd laws to reign,
The weaken'd paſſions, ſelf-ſubdued, obey.

Scarce has the ſun ſev'n annual courſes roll'd,
Scarce ſhewn the whole that fortune can
Since, not the Miſer ſo careſs'd his gold,
As I, for what it gave, was heard to ſigh.

On the world's ſtage I wiſh'd ſome ſprightly
To deck my native fleece with tawdry lac
'Twas life, 'twas taſte, and—oh my fooliſh
Subſtantial joy was fix'd in pow'r and plac

And you, ye works of art! allur'd mine eye
The breathing picture, and the living ſton
" Tho' gold, tho' ſplendour, heav'n and fa
" Yet might I call one Titian ſtroke my o

Smit with the charms of fame, whoſe lovely
The wreath, the garland, fire the Poet's pr
I trim'd my lamp, conſum'd the midnight oi
But ſoon the paths of health and fame divi

Oft too I pray'd, 'twas nature form'd the pra
To grace my native ſcenes, my rural home
To ſee my trees expreſs their Planter's care,
And gay, on Attic models, raiſe my dome

But now 'tis o'er, the dear deluſion's o'er!
A ſtagnant breezeleſs air becalms my ſoul:
A fond aſpiring Candidate no more,
I ſcorn the palm, before I reach the goal.

O youth! enchanting ſtage, profuſely bleſt!
Bliſs ev'n obtruſive courts the frolic mind;
Of health neglectful, yet by health careſt;
Careleſs of favour, yet ſecure to find.

Then glows the breaſt, as op'ning roſes fair;
More free, more vivid than the linnet's win
Honeſt as light, tranſparent ev'n as air,
Tender as buds, and laviſh as the ſpring.

Not all the force of manhood's active might,
Nor all the craft to ſubtle age aſſign'd,
Not ſcience ſhall extort that dear delight,
Which gay deluſion gave the tender mind.

Adieu ſoft raptures! tranſports void of care!
Parent of raptures, dear deceit, adieu!
And you, her daughters, pining with deſpair,
Why, why ſo ſoon her fleeting ſteps purſue!

Tedious again to curſe the drizling day!
Again to trace the wint'ry tracts of ſnow!
Or, ſooth'd by vernal airs, again ſurvey
The ſelf-ſame hawthorn's bud, and cowſlips b

O life! how ſoon of ev'ry bliſs forlorn!
We ſtart falſe joys, and urge the devious race
A tender prey; that chears our youthful morn,
Then ſinks untimely, and defrauds the chace

In the ſixteenth Elegy, the Poet introduces a moſt ſtriking and uncommon picture. He exhibits the ſtrongeſt conflict between love and pride, that can poſſibly be imagined, in the perſon of a Lady whoſe affections had been fixed on an inferior object; in conſequence of which her reaſon became the victim of her haughtineſs. Moſt of theſe Elegies convey ſome moral inſtruction, and this cannot be without a proper tendency:

On Sarum's plain I met a wand'ring Fair;
The look of ſorrow, lovely ſtill ſhe bore:
Looſe flow'd the ſoft redundance of her hair,
And, on her brow, a flow'ry wreath ſhe wore.

Oft ſtooping as ſhe ſtray'd, ſhe cull'd the pride
Of ev'ry plain; ſhe pillag'd ev'ry grove!
The fading chaplet daily ſhe ſupply'd,
And ſtill her hand ſome various garland wove.

Erroneous fancy ſhap'd her wild attire;
From Bethlem's walls the poor lympatic ſtray'd;
Seem'd with her air her accent to conſpire,
When, as wild fancy taught her, thus ſhe ſaid.

" Hear me, dear Youth! oh hear an hapleſs Maid,
Sprung from the ſcepter'd line of ancient Kings!
Scorn'd by the world, I aſk thy tender aid;
Thy gentle voice ſhall whiſper kinder things.

The world is frantic—fly the race profane—
Nor I, nor you, ſhall its compaſſion move;
Come friendly let us wander, and complain,
And tell me, ſhepherd! haſt thou ſeen my love?

My love is young—but other loves are young;
And other loves are fair, and ſo is mine;
An air divine diſcloſes whence he ſprung;
He is my love, who boaſts that air divine.

No vulgar Damon robs me of my reſt,
Ianthe liſtens to no vulgar vow;
A Prince, from Gods deſcended, fires her breaſt;
A brilliant crown diſtinguiſhes his brow.

What, ſhall I ſtain the glories of my race?
More clear, more lovely bright than Heſper's beam?
The porc'lain pure with vulgar dirt debaſe?
Or mix with puddle the pellucid ſtream?

See thro' theſe veins the ſaphire current ſhine!
'Twas Jove's own nectar gave th' etherial hue;
Can baſe plebeian forms contend with mine?
Diſplay the lovely white, or match the blue?

The Painter ſtrove to trace its azure ray:
He chang'd his colours, and in vain he ſtrove;
He frown'd—I ſmiling view'd the faint eſſay;
Poor Youth! he little knew it flow'd from Jove.

Pitying his toil, the wond'rous truth I told;
  How am'rous Jove trepann'd a mortal fair;
How thro' the race the generous current roll'd,
  And mocks the Poet's art, and Painter's care.

Yes, from the Gods, from earlieſt Saturn, ſprung
  Our ſacred race; thro' Demigods, convey'd;
And he, ally'd to Phoebus, ever young,
  My god-like boy, muſt wed their duteous maid.

Oft, when a mortal vow profanes my ear,
  My ſire's dread fury murmurs thro' the ſky;
And ſhou'd I yield—his inſtant rage appears,
  He darts th' uplifted vengeance—and I die.

Have you not heard unwonted thunders roll!
  Have you not ſeen more horrid light'nings glare!
'Twas then a vulgar love enſnar'd my ſoul;
  'Twas then—I hardly ſcap'd the fatal ſnare.

'Twas then a peaſant pour'd his amorous vow,
  All as I liſten'd to his vulgar ſtrain;——
Yet ſuch his beauty—wou'd my birth allow,
  Dear were the youth, and bliſsful were the plain.

But oh! I faint! why waſtes my vernal bloom,
  In fruitleſs ſearches ever doom'd to rove?
My nightly dreams the toilſome path reſume,
  And I ſhall die—before I find my love.

When laſt I ſlept, methought, my raviſh'd eye,
  On diſtant heaths his radiant form ſurvey'd:
Tho' night's thick clouds encompaſs'd all the ſky,
  The gems that bound his brow, diſpell'd the ſhade.

O how this boſom kindled at the ſight!
  Led by their beams I urg'd the pleaſing chace;
Till, on a ſudden, theſe with-held their light——
  All, all things envy the ſublime embrace.

But now no more—behind the diſtant grove,
  Wanders my deſtin'd youth, and chides my ſtay;
See, ſee, he graſps the ſteel—forbear, my love—
  Ianthe comes; thy Princeſs haſtes away."

Scornful ſhe ſpoke, and heedleſs of reply
  The lovely maniac bounded o'er the plain;
The piteous victim of an angry ſky!
  Ah me! the victim of her proud diſdain!

But the laſt Elegy, which deſcribes the melancholy event of a licentious amour, is, both with regard to the ſubject and the manner of execution, poſſibly, the moſt affecting and pathetic poem that ever was written. We cannot deny our Readers the painful pleaſure of peruſing the whole:

Why mourns my friend! why weeps his downcaſt eye?
  That eye where mirth, where fancy us'd to ſhine?
Thy chearful meads reprove that ſwelling ſigh;
  Spring ne'er enamel'd fairer meads than thine.

Art thou not lodg'd in fortune's warm embrace?
  Wert thou not form'd by nature's partial care?
Bleſt in thy ſong, and bleſt in ev'ry grace
  That wins the friend, or that enchants the fair?

Damon, ſaid he, thy partial praiſe reſtrain;
  Not Damon's friendſhip can my peace reſtore;
Alas! his very praiſe awakes my pain,
  And my poor wounded boſom bleeds the more.

For oh! that nature on my birth had frown'd!
  Or fortune fix'd me to ſome lowly cell!
Then had my boſom 'ſcap'd this fatal wound,
  Nor had I bid theſe vernal ſweets, farewel.

But led by fortune's hand, her darling child,
  My youth her vain licentious bliſs admir'd;
In fortune's train the ſyren flatt'ry ſmil'd,
  And raſhly hallow'd all her Queen inſpir'd.

Of folly ſtudious, ev'n of vices vain,
  Ah vices! gilded by the rich and gay!
I chas'd the guileleſs daughters of the plain,
  Nor dropt the chace, till Jeſſy was my prey.

Poor artleſs Maid! to ſtain thy ſpotleſs name,
  Expence, and art, and toil, united ſtrove;
To lure a breaſt that felt the pureſt flame,
  Suſtain'd by virtue, but betray'd by love.

School'd in the ſcience of love's mazy wiles,
  I cloath'd each feature with affected ſcorn;
I ſpoke of jealous doubts, and fickle ſmiles,
  And, feigning, left her anxious and forlorn.

Then, while the fancy'd rage alarm'd her care,
  Warm to deny, and zealous to diſprove;
I bade my words the wonted ſoftneſs wear,
  And ſeiz'd the minute of returning love.

To thee, my Damon, dare I paint the reſt?
  Will yet thy love a candid ear incline?
Aſſur'd that virtue, by misfortune preſt,
  Feels not the ſharpneſs of a pang like mine.

Nine envious moons matur'd her growing ſhame;
  Ere while to flaunt it in the face of day;
When ſcorn'd of virtue, ſtigmatiz'd by fame,
  Low at my feet deſponding Jeſſy lay.

"Henry, ſhe ſaid, by thy dear form ſubdu'd,
  See the ſad reliques of a nymph undone!
I find, I find this riſing ſob renew'd:
  I ſigh in ſhades, and ſicken at the ſun.

Amid the dreary gloom of night, I cry,
  When will the morn's once pleaſing ſcenes return?
Yet what can morn's returning ray ſupply,
  But foes that triumph, or but friends that mourn!

Alas! no more that joyous morn appears
  That led the tranquil hours of ſpotleſs fame;

For I have ſteep'd a father's couch in tears,
  And ting'd a mother's glowing cheek wit
The vocal birds that raiſe their matin ſtrain,
  The ſportive lambs, increaſe my penſive m
All ſeem to chaſe me from the chearful plain,
  And talk of truth and innocence alone.

If thro' the garden's flow'ry tribes I ſtray,
  Where bloom the jaſmins that could once
Hope not to find delight in us, they ſay,
  For we are ſpotleſs, Jeſſy, we are pure.

Ye flow'rs! that well reproach a nymph ſo fr
  Say, could ye with my virgin fame compa
The brighteſt bud that ſcents the vernal gale,
  Was not ſo fragrant, and was not ſo fair.

Now the grave old alarm the gentler young;
  And all my fame's abhorr'd contagion flee
Trembles each lip, and faulters every tongue,
  That bids the morn propitious ſmile on me

Thus, for your ſake, I ſhun each human eye;
  I bid the ſweets of blooming youth adieu;
To die I languiſh, but I dread to die,
  Leſt my ſad fate ſhou'd nouriſh pangs for yo

Raiſe me from earth; the pains of want rem
  And let me ſilent ſeek ſome friendly ſhore;
There only, baniſh'd from the form I love,
  My weeping virtue ſhall relapſe no more.

Be but my friend; I aſk no dearer name;
  Be ſuch the meed of ſome more artful fair;
Nor could it heal my peace, or chaſe my ſham
  That pity gave what love refus'd to ſhare.

Force not my tongue to aſk its ſcanty bread;
  Nor hurl thy Jeſſy to the vulgar crew;
Not ſuch the parent's board at which I fed!
  Not ſuch the precept from his lips I drew!

Haply, when age has ſilver'd o'er my hair,
  Malice may learn to ſcorn ſo mean a ſpoil;
Envy may ſlight a face no longer fair;
  And pity, welcome, to my native ſoil."

She ſpoke—nor was I born of ſavage race;
  Nor could theſe hands a niggard boon aſſign
Grateful ſhe claſp'd me in a laſt embrace,
  And vow'd to waſte her life in pray'rs for min

I ſaw her foot the lofty bark aſcend;
  I ſaw her breaſt with every paſſion heave;
I left her—torn from every earthly friend;
  Oh! my hard boſom, which could bear to l

Brief let me be; the fatal ſtorm aroſe;
  The billows rag'd; the pilot's art was vain;

O'er the tall maſt the circling ſurges cloſe,
My Jeſſy—floats upon the wat'ry plain!
And—ſee my youth's impetuous fires decay;
Seek not to ſtop reflection's bitter tear;
But warn the frolic, and inſtruct the gay,
From Jeſſy floating on her wat'ry bier!

Of the reſt of Mr. Shenſtone's poems, and his proſe-writings, we ſhall give an account in our next.

De Dyſenteria Commentarius, Auctore Marco Akenſide, Coll. Med. Londin. Socio, R. S. S. et Magnæ Britanniæ Reginæ Medico. 8vo. 2s. Dodſley.

THE learned Author of this Commentary, on the Dyſentery or Bloody Flux, conſiders the diſeaſe in four chapters. The firſt relates to the hiſtory, and includes the deſcription, of it. The ſecond treats of its cure. The third, of its cauſes; and the laſt, conſiders the *rationale* of the action of Ipecacoanha on the ſubjects of the diſtemper. As we muſt ſuppoſe the Doctor intended to give the public ſomething new on this occaſion, and not to compoſe his Commentary principally from his reading on this diſeaſe, we ſhall ſelect from it a little of what ſeems more particular and peculiar to himſelf; and this the rather, as the original may not be very generally intelligible to all Practitioners in phyſic, who attend perſons in a Dyſentery.

He thinks, then, contrary to a pretty common opinion, that the bloody flux ſhould very rarely be claſſed among acute diſeaſes, from its being ſo ſeldom attended with a fever: and this he obſerves to have been the judgment rather of the ancient than the modern Phyſicians; admitting Sydenham, Boerhaave and Mead, to have entertained a very different opinion from him in this reſpect. Nevertheleſs, he affirms, after a profeſſion of much experience and practice in this diſeaſe, in St. Thomas's hoſpital, that he has ſcarcely ſeen one out of ten perſons in a bloody flux, who has had it preceded by, or attended with, a fever: ſo great a majority of them, having rather low, and, as it were, *infebrile* ſymptoms, inſtead of thoſe accompanying local inflammations: and the great evacuation or flux, when left to itſelf, continuing for ſo long a term as two, or even three, months, which may properly denominate it a chronical diſeaſe. He admits, however, that in perſons of a hot conſtitution, the bloody flux is ſomtimes attended with a fever; and thinks it may be diſtinguiſhed, on this account, like a rheumatiſm, into an acute and chronical Dyſentery, notwithſtanding its proving much oftener the latter than the former.

The next notion, in which this Gentleman's continu ſervation has obliged him to diſſent from ſome others, is, that the bloody flux may happen at any, or every, ſeaſon of the year: though he ſoon after acknowleges, that in our ſummer months, it ſeldom prevails among the inhabitants of this iſland; adding too, that the coldneſs and humidity of our autumn, frequently diſpoſe to it. This, in fact, is bringing its prevalence to the ſame ſeaſon in which Sydenham affirms it: though to his authority our Author oppoſes that of Galen, who affirms the Dyſentery to prevail chiefly in ſpring and in ſummer: both of which Writers are probably right in their different aſſertions, from the great diverſity of climates, &c. in which they wrote and practiſed. In fact, it is certain, that in much hotter climates than our own, within or bordering on the Tropic, the Dyſenteries are more general and fatal too in the ſummer; and this, probably, from the great colliquation of the blood and humours, and relaxation of the ſolids, from the violent heats: and hence we conceive the oppoſing Galen's authority to Sydenham's, on this point, was leſs material and concluſive.

But what Dr. Akenſide thinks moſt eſſential to the hiſtory of this diſeaſe, and moſt particularly characteriſtical of it, is the great affinity he ſuppoſes he has diſcovered, between it and the rheumatiſm; briefly annexing ſeveral caſes to prove their reciprocal tranſition or change into each other. The moſt remarkable of theſe occurs page 27, where the Doctor informs us, he had a Patient who had the rheumatiſm three times, and the Dyſentery juſt as often, before he attained a compleat recovery.

With reſpect to the cure of this diſeaſe——'If a ſhivering, with a ſucceeding heat, or a very quick pulſe is manifeſt, he adviſes bleeding. And even tho' ſuch feveriſh ſymptoms did not appear, yet if the Patient is of a full habit, and ſanguine complexion, he conſiders it as expedient; in order to obviate any fever that might otherwiſe enſue; and, in ſome degree, as a precaution againſt any ſubſequent and contingent rheumatiſm; as well as by way of making a little revulſion to the bloody diſcharges by ſtool, and for many other leſs important reaſons, which our Author enumerates. The circumſtances which he ſuppoſes to forbid this diſcharge, are ſuch a laxity and lowneſs of habit, as may diſpoſe the Patient, after the cure of the flux, to prove hydropical; beſides the manifeſt ſigns of great debility, or any ſymptoms of a gangrene. Yet, whenever he directed bleeding, the quantity was never to exceed ten ounces from a grown perſon; nor did he ever order a repetition of it. After bleeding, except the Patient was ſo greatly weakened, that he could not bear the operation of a vomit [in which ſituation, if previous to the bleeding, we might ſuppoſe the bleeding itſelf conſiſtently omitted] he orders twenty grains of Ipecacoanha. But ſuppoſing the vomit taken, an hour or two after the operation, he gives one grain of the ſame powder in half an ounce of ſimple, and two drachms of ſpirituous, Mint-water; or in two ounces of ſimple Surfeit-water, with half a drachm of the Cordial Confection. The Doctor then informs us, for what reaſons, and by what experience and degrees he was moved to reduce the five grains (the common daily doſe after the firſt) to a ſingle grain, and ſometimes only to two: after four years experience of which method he avers it, to have been perfectly ſafe, and alſo ſalutary, in every form and diverſity of the diſtemper, whether it were acute or chronical; and whether attended with diſcharges of blood, or only of ſlime; in every age, ſex, and claſs of mankind, and in every ſeaſon of the year. We muſt not omit, that this grain was repeated every ſix hours. He does not venture, however, to aſſert, that it never failed him; tho' much leſs frequently than any other medicine, except the Bark, in the cure of intermittents.

The Doctor next gives two inſtances of its extraordinary ſucceſs in Dyſenteries, the firſt of which was the conſequence of a drachm of corroſive ſublimate, ſwallow'd as a poiſon: but for one day or two, at the beginning of the cure, and while the diſeaſe was very violent, he ordered the Patient a ſmall oily draught, twice or thrice a day, with the addition of one drachm of Diacodium. As to the Patient's diet, he judges it ſhould be moderately nouriſhing and ſtrengthening, allowing broths, jellies, eggs, and milk-meats [in the chronical Dyſentery we ſuppoſe] and ſometimes chickens, veal, and mutton; avoiding all flatulent and irritating diet. The latter end of this chapter contains ſome neceſſary cautions againſt the premature or exceſſive uſe of opiates in Bloody-fluxes. It alſo treats of that Diarrhœa, or purging, which ſo frequently ſucceeds the Flux; directing a variety of the common remedies againſt it, and particularly recommending an ounce of freſh-mutton ſuet to be melted in a pint of boiling milk. The concluſion of it is employed in the cure of that Rheumatiſm, which he affirms ſo frequently to enſue on the termination of the flux, and of which he gives another caſe.

We ſhall be very brief in our account of the third chapter, which treats of the Cauſes of the Dyſentery, as we think, with the empirical ſect in Celſus, it is more important to know what cures, than what cauſes, a diſeaſe: tho' a certain knowlege of the cauſe, muſt ſuggeſt the ſureſt indications for the cure. Beſides, as Dr. Akenſide has greatly inſiſted on the cloſe affinity of a Dyſentery and Rheumatiſm, it follows, he ſhould very generally ſuppoſe them to have one com cauſe, and conſider the former as a Rheumatiſm of the inteſtines, which he expreſsly does at the end of this chapter, in the following terms:——'Denique hanc morborum ſimilitudinem toties jam obſervavi et perſpexi, ut Dyſenteriam jamdudum pro Rheumatiſmo inteſtinorum habeam——Nos vero, id vocabulum a doloribus artuum et muſculorum ad inteſtina transferendo, ſimilem plane utriuſque morbi cauſam et materiam eſſe contendimus.'

In the laſt chapter, which treats of the *Rationale* of the ſalutary action and effects of Ipecacoanha in this diſeaſe, Dr. Akenſide reſolves it into the aperient power in that root, of keeping the belly open, and its faculty of relaxing the coats of the guts, and thence abating the violence of the gripes. In ſhort, he ſuppoſes it to poſſeſs ſuch a kind of anodyne and antiſpaſmodic virtue, as cannot be expected from opiates in this diſtemper, whoſe early and improper uſe he had formerly cenſured. This, he admits, is like to appear as improbable as new to many: and we acknowlege, for ourſelves, that without this information, from his repeated experience and aſſurance, we ſhould not have apprehended ſuch a ſedative and ſalutary power in one grain of Ipecacoanha, given every ſix hours. But as we have not the leaſt propenſity to conteſt any facts this Gentleman affirms from his own knowlege, we heartily wiſh all our medical Readers, and every ſubject of this diſeaſe, may as fully experience them: which, indeed, has been a principal inducement to this ſuccinct account of his particular method of exhibiting this valuable medicine. There is a great appearance of candour in Dr. Akenſide's communicating it to the public without reſerve; and the purity and elegance of the Latinity, in which he has publiſhed it, muſt prove an agreeable vehicle to the inſtruction it may contain.

De Catarrho, et de Dyſenteria Londinenſi, epidemicis utriſque Anni 1762, *Libellus*. Auctore Georgio Baker, Coll. Reg. Med. Lond. & Coll. Reg. Cant. Soc. & R. S. S. 4to. 2s. 6d. Whiſton.

PRevious to a deſcription of this epidemical Defluxion, or Cold, of 1762, Dr. Baker enters into a detail of the temperament of the ſummer and autumn of 1761. This, however, he profeſſes to have done, rather in conformity to the cuſtom of medical Writers, than from any real utility he can diſcern in aſcribing the origin of diſeaſes to the preceding courſe of the winds, or the various alterations of the Barometer: rightly judging our ſpecies to be more intereſted in proſecuting a removal of the morbid effects of diſeaſes, than in an inveſtigation of their cauſes, the greater part of which elude it. Indeed, as Dr. Baker profeſſes to have little opinion of theorizing in Phyſic, he haſtens to a pretty full deſcription of this Catarrh, or Defluxion, with a particular detail of its various appearances in different habits and ages; and immediately proceeds to the method of cure.

This he commences with bleeding, and proſecutes with frequent glyſters, which he affirms to have been very ſerviceable throughout the whole progreſs of the diſeaſe. He condemns the practice of exciting ſweats by ſudorific medicines, as they increaſed the heat; but recommends it to the Patient, to confine himſelf to bed, and to dilute plentifully with thin, weak, and tepid drinks. He admits a gentle opiate to be given at night, to prevent or allay the cough, that was particularly troubleſome then: and whenever there was any difficulty of expectoration, or of breathing, or a pain of the head or breaſt, he ſtrongly recommends bliſters, as affording the ſpeedieſt relief; and if the pain was in the ſide, he adviſes it to be applied, as uſual, to the ſide affected; but ſuppoſes bleeding or cupping to have preceded.

Whenever this diſeaſe degenerated into a ſmall ſlow fever, which proved nearly continual, though with regular exacerbations, Dr. Baker had recourſe to the Bark, which, liberally given, and properly continued, he affirms ſeldom diſappointed him. The remainder of this very ſhort treatiſe is employed in tracing the courſe of this diſtemper throughout the different parts of Europe. A ſeeming contradiction occurs in this learned Gentleman's affirming, p. 15, 16, that this diſeaſe was wholly unknown in this iſland before that invaſion of it in London; and his mentioning very ſoon after a *ſimilis omnino peſtis* (which probably was the ſame diſeaſe) happening at Norwich in 1733. For as to the very different degree of fatality attending it at that City, from what occurred at London in 1762, this is no more than what happens in different years by the ſmall-pox and meaſles, which are not ſuppoſed, from that circumſtance, to conſtitute different diſeaſes, nor do contract any different appellations.

The little treatiſe on the London Dyſentery of 1762, which Dr. Baker ſuppoſes to have been very unuſual here, or at leaſt not to have occurred for ſeveral years before, commences with a deſcription of the morbid ſymptoms, though he acknowleges them to have been different in various ſubjects. He obſerves, that as many as very freely, or even immoderately, indulged
mer or autumnal fruits, were either not affected with
ſentery, or but ſlightly attacked by it. In this ou

ſtrongly co-incides with Dr. Tiſſot, in his late *Avis au Peuple*, and with Trallian, whoſe authority he cites: though Dr. Akenſide, in our preceding article, had conſidered an unguarded indulgence in ſummer fruits, as a cauſe concurring to a Dyſentery; which diſeaſe, however, he rather ſeems to have conſidered in general, than as that occurring particularly in 1762. Our preſent Author, nevertheleſs, agrees with the former, in recommending bleeding at the beginning of the flux; wherever there was any inflammatory ſymptoms; but prefers a vomit of Tartar emetic to Ipecacoanha, which he ſuppoſes Degnerus to have commended very extravagantly; whence it is not likely he will ſubſcribe to Dr. Akenſide's opinion of its ſpecific and antiſpaſmodic efficacy in the Bloody-flux. This vomit Dr. Baker exhibits in the ſame gradual manner which Dr. Tiſſot, or his anonymous medical Editor of Lyons, recommends. He alſo judges, that after vomiting, purging is the next ſalutary practice; for which purpoſe he adviſes Manna, Senna, Tamarinds, and principally Epſom ſalt; ſuſpecting, or rather condemning the exhibition of Rhubarb in the firſt ſtages of the diſeaſe, notwithſtanding the extraordinary recommendation of it by ſome eminent modern Phyſicians; and aſcribes the ſucceſs which purges of Calomel and Rhubarb have ſometimes been attended with in Dyſenteries, much more to the former, than the latter, medicine. He ſtrictly, and very rationally, interdicts the uſe of opiates early in the diſeaſe; in which judgment he is fully warranted by a ſtrong and very appoſite citation from Trallian. He recommends the uſe of Salab, or Salep, as it is ſometimes wrote, as well as an emulſion of Almonds, the White of an Egg and Starch, to be taken inwardly, as reſtorers of the natural and abraded mucus of the inteſtines; and, eſpecially in the decline of the diſeaſe, a diſſolution of freſh Suet [that of Mutton has been thought preferable] in hot cows milk, to which a little Starch may be added; and which, he obſerves, is neither diſagreeable to the palate nor the ſtomach.

With reſpect to other diet in this diſeaſe, Dr. Baker reſtrains the Patient ſtrictly from all fleſh-meats, and, in the beginning of it, even from chicken-broth. This remarkable difference of regimen in the ſame diſeaſe, probably ariſes from Dr. Baker's ſuppoſing a Dyſentery, or at leaſt that of 1762, a more acute and inflammatory diſeaſe, than his Collegue generally deemed it. Our medical Readers will be enabled, by the very ſummary abſtracts we have made of both theſe Gentlemen's performances, to obſerve a few other leſs material differences in their treatment of a Dyſentery. The Latinity of theſe two little ſketches, is clear, eaſy, and idiomatical.

An account of the diſſection of two dyſenterical bodies, by Mr. Hewſon, and of two others, by Dr. Wollaſton, is added to theſe little tracts. The laſt Gentleman ſays, he opened theſe bodies to inveſtigate the particular ſeat of the Dyſentery, which in theſe proved the ſame with thoſe diſſected by the former; the Colon and Rectum being remarkably contracted; and their internal villous coats affected with the ſame fungous tubercles. Two plates, exhibiting the ſtate of a part of them, are annexed.

The Shipwreck. By a Sailor. A new Edition, corrected and enlarged. 8vo. 2s. 6d. boards. Millar.

THE Author of this ingenious performance, having made very conſiderable additions to it ſince the firſt impreſſion, we cannot reſiſt the temptation we were laid under, by the peruſal of them, to recommend this new edition to the notice of the public. We are far from thinking, however, that our ſea-faring Poet hath improved his piece in the ſame proportion as he hath lengthened it. There is frequently a copious ſimplicity in our firſt deſigns, that no after-thought or labour can amend; an irregular beauty that every alteration muſt deface. In lengthening works, we are alſo apt to fall into repetitions, or to increaſe the number of words, without adding to the number or energy of the thoughts; and thus, by ſpinning out our ſentiments, we too often enervate them. Thus, the two following lines, for inſtance, in the firſt edition of this poem, are ſwelled into four, in the ſecond: with what improvement the critical Reader will judge.

First Edition.

Rous'd by the tempeſt, and the bluſtering night,
A troop of Grecians mount Colonna's height.

Second Edition.

A troop of Grecians, who inhabit nigh,
And oft theſe perils of the deep deſcry,
Rous'd by the bluſtering tempeſt of the night,
Anxious had climb'd Colonna's neighbouring height.

What do theſe four lines convey to the Reader more than the former two? Certainly nothing to the purpoſe. We learn, indeed, by the firſt line, that the Greeks, who ran up to the top of Colonna, to behold the ſhipwreck, lived hard by; a very material piece of information to be ſure! and by the ſecond that living near the ſea-ſide, they were often witneſs to ſcenes; neither of which circumſtances, to be ſure, would ever have ſuggeſted themſelves to the Reader, without his being told them! Again, we are informed laſtly, that Colonna's height was *neighbouring* to the Grecians who lived *near* it. But will all this unimportant and unneceſſary information, juſtify the Poet's altering two nervous and conciſe lines, the ſenſe of which was full and perfect, into four tame ones, whoſe imperfect expreſſion lags to the very end of the ſentence? There is a farther diſadvantage alſo attending alterations in a work of approved merit; as they are ſuppoſed to be the effect of mature deliberation, and are expected to bear ſuch obvious marks of improvement, that the neceſſity of ſuch alteration ſhould, at ſight, be rendered ſelf-evident, and appear to be the work of a corrected judgment. Add to this, that a piece may give great pleaſure and ſatisfaction, while it appears to be the unſtudied and genuine offspring of natural genius, which will loſe great part of its effect, when it is formally worked up into a regular and finiſhed performance. Mr. Pope, indeed, took upon him, with the greateſt ſucceſs, to alter the firſt ſketch of his Rape of the Lock, by introducing machinery, and new modelling the whole piece: but Mr. Pope's great excellence lay in the critical knowlege, and ſtudious application, of the practical buſineſs of the art and myſtery of a Poet; whereas, without any diſparagement to our ingenious Author, we conceive that, notwithſtanding his natural vein for poetry, and his facility of writing verſes, he is, of the two, a greater Maſter of the nautical than of the poetical art *.

The alterations made in this ſecond edition, amount on the whole to upwards of a thouſand lines, comprehending ſeveral new deſcriptions, characters, and epiſodes. We ſhall quote a a paſſage or two of the latter, for the entertainment of the Reader:

Where in full view Auguſta's ſpires are ſeen,
With flowery lawns and waving woods between,
An humble habitation roſe, beſide
Where Thames meandering rolls his ſolemn tide,
There liv'd the hope and pleaſure of his life,
A pious daughter with a faithful wife:
For his return, with fond officious care,
Still every pleaſing object theſe prepare:

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* We ſpeak here with regard to *poetical compoſition*, which is not merely the effect of genius, (ſome of our greateſt Geniuſes knowing nothing of the matter) but, is to be acquired only by long application, or a due attention to the practice of the beſt Writers. Indeed, our Author confeſſes, that he is more tenacious of his reputation as a Sailor than as a Poet: he will, therefore, be the leſs likely to be offended at the impartial freedom we take with him.

Whatever can allure the ſmell or ſight,
Or wake the drooping ſpirits to delight.

To guide this blooming Maid in Virtue's road,
Th' admiring Parents all their care beſtow'd;
Her ſpotleſs ſoul, to ſoft affection train'd,
No ſin untun'd, no ſickening folly ſtain'd:
Not fairer grows the lily of the vale,
Whoſe boſom opens to the vernal gale;
A lovelier bluſh, untaught, adorn'd her cheek,
Than gilds the ſky when ſummer-mornings break:
Her glowing eyes, with ſweet attraction roll'd,
Enſlav'd the paſſions, and the ſenſe controul'd:
Fann'd by the courting zephyrs from her head,
Along her neck the waving treſſes ſpread;
Her mind and form adorn'd with native eaſe,
In ſocial harmony conſpir'd to pleaſe.

O! if that ſoul, where ſtainleſs beauty ſhone,
Replete with living colours all its own,
Thus innocent, could feel the ſting of pain,
With guilt, what pangs, what agonies muſt reign!
Yet ſhe th' undying worm of anguiſh prov'd,
For, ah! the gentle Maid ſeverely lov'd.
A gallant youth awak'd the virgin flame,
That glow'd unſeen, PALEMON was his name;
Nor long in vain, for trembling in her eyes,
He ſoon beheld the quick emotions riſe;
And while transfixt he gaz'd, his throbbing breaſt
Th' infectious fire with mutual force confeſt;
Each boſom felt the genial current flow,
Blended, alas! too ſoon with tides of woe.

By Nature's gifts PALEMON taught to charm,
To ſofteſt love the frozen heart could warm;
Yet tho' he knew the faireſt of the plain,
For him conceal'd, poſſeſt the native pain,
His ſoul, where moral truth ſpontaneous grew,
No guilty wiſh, no cruel paſſion knew,
Tho' tremblingly awake to Nature's laws,
Yet ever firm to Honor's ſacred cauſe.
Thrice happy ſoil! had learning's vital ray
Produc'd its pregnant bloſſoms to the day:
But all th' abortive beauties of his mind
A ſordid father's avarice confin'd,
And nurſt alone the mercenary art
That kills the ſpringing roſes of the heart.
But he indignant ſaw the golden chain
In ſervile bonds each generous thought reſtrain.
His virtue ſtill appear'd, tho' wrapt in ſhade,
As ſtars with trembling light the clouds pervade.
Ill-fated youth! reluctant I expreſs
Thy plaintive tale of undeſerv'd diſtreſs,

Not warm'd by beauty, nor by love refin'd;
He, by the luſt of riches only mov'd,
Such mean connections haughtily reprov'd;
For many freighted ſhips from ſhore to ſhore,
Their wealthy charge by his appointment bore;
And this, which ALBERT's pilotage obey'd,
Appear'd pre-eminent for ſize and trade.
Indignant, he rebuk'd th' incautious boy,
Whoſe thought no ſordid views of wealth employ;
For he far other paſſions would inſpire,
And kindle in his breaſt a baſer fire.
Long with unequal art in vain he ſtrove
To quench th' ethereal flame of ardent love;
Oft try'd with Muſic's all-prevailing lore
His ſoul's deſerted quiet to reſtore;
Oft led him where diffuſive joys excite
The heart to mirth, or chain the raviſh'd ſight.
With all her powers inchanting Muſic fail'd,
And Pleaſure's ſyren voice no more prevail'd:
Not Beauty's ſweet attraction could perſuade
His rooted paſſion from the charming Maid.
Th' impatient father, fir'd with proud diſdain,
At laſt reſolved to ſend him o'er the main.
Deep anguiſh, while PALEMON heard his doom,
Drew o'er his lovely face a ſaddening gloom:
High beat his heart, faſt flow'd th' unbidden tear,
His boſom heav'd with agony ſevere.
In vain, alas! with unavailing ſighs,
He pleads a ſuit, that ruthleſs ſcorn denies:
His ſire, to grief unfeeling as the wind,
To ALBERT's care th' obedient youth conſign'd.

My ever-charming ANNA! who alone
Can all the pangs of adverſe fate atone,
When o'er the world the gloom of midnight roll,
To thee I come, dear Miſtreſs of my ſoul!
O diſappoint not my impatient love!
But with thy ſmiles this agony remove!
If this laſt interval eſcape in vain,
I ne'er may ſee thy *heavenly face* again!

We cannot help regretting alſo, that our Author hath altered the cloſe of the poem (which was before greatly admired) for the ſake of the particular cataſtrophe of Palemon, which certainly ought not to have made ſo capital a figure there, and however affecting, doth not, in our opinion, compenſate for the ſeparation, and alteration, of the beautiful lines that ended this performance, in the firſt edition.

The Britiſh Mars. Containing ſeveral Schemes and Inventions, to be practiſed by Land or Sea, againſt the Enemies of Great Britain. Shewing more plainly, the great Advantage Britain has over other Nations, by being Maſters at Sea. In Two Parts. Part I. contains, the Conſtruction of Boats, both to ſtow in leſs room in Ships, and go ſwiftly, to diſcover an Enemy's Coaſt, and to land and embark Troops with greater Safety; alſo to conſtruct Veſſels to lye nearer the Shore, to better protect the Troops in landing or embarking; alſo rolling Defences, to be uſed as floating Batteries, or as Floats for landing Cannon, &c. and for making Defences and Batteries on Shore more expeditiouſly, and for filling up Ditches, &c. Alſo contains, a Method to fit old Ships of War, and ſmall floating Batteries, to batter Land Defence, with greater Force; and another Method to fit old Ships of War (that cannot be ſunk by Shot) to lye before Batteries, and receive the Shot, while other Ships paſs by; with Remarks and Obſervations. Part II. contains, Methods to fortify dwelling Houſes, that even Women and Children may defend themſelves from Indians with ſmall Arms, deſigned for our Settlements in America, and other Places. Alſo a new Method of Fortification and making Batteries. To which is added, an Appendix, containing a Scheme for Manning the Britiſh Navy, with leſs Grievance to the Subject; and a Scheme to Employ Seamen: Of a Copper Mine near Hudſon's Bay: And of Diſcovering the North-Weſt Paſſage, or determine there is no ſuch Paſſage; with Cautions and Directions. The whole illuſtrated by Eleven Plates. By Joſeph Robſon, Engineer. 8vo. 5s. Flexney.

OF all the military Projectors that have appeare
days of Capt. *Bobadil* to the preſent, we know

one, who may be ſet in competition with that redoubted Veteran, with ſo much propriety as Captain Robſon[*], Author of the performance before us. Indeed, we cannot help ſuſpecting him to be lineally deſcended from the head of the ſame family. We do not build much on etymology or ſimilitude of ſounds,—but nothing can be more natural, and even ſcholaſtic, than to ſuppoſe that Robſon is a contraction of Robertſon, viz. the ſon of Robert, or according to the vulgar idiom, *Bob*; and that this was the name of a perſon of invincible courage, but of diminutive ſtature, whence he acquired, after the manner of the antients, the apellation of *Bobadill*; a name which his more bulky deſcendants have converted to its firſt root. Be this, however, as it will, the ſtrong indications of a kindred genius in our Author, ſufficiently enforce the probability of our conjecture. The fire and ſpirit of the Bobadils break forth even in the title-page. *The Britiſh Mars!*—A Writer of any other family would, in all likelihood, have called it, *The Art of making War improved*, or have given it ſome other ſuch ſneaking title, as pitifully inexpreſſive of the genius, or God, of War, as the opprobrious word *cudgelling* is of the manly term *baſtinado*. By Pharoah's foot[†], they never would have called it the Britiſh Mars.——But to come to the work itſelf; which tends by no means to invalidate what hath been advanced.

It were needleſs to particularize the contents of a work which are ſo fully ſpecified in the title-page, we ſhall, therefore, ſatisfy ourſelves with giving the Reader a ſpecimen or two of the moſt admirable military ſchemes that have appeared in the world ſince the ſacking of Troy town, by means of Sinon's Horſe. Archimedes, indeed, is ſaid to have ſet an enemy's fleet on fire with a burning-glaſs; but neither Mr. Buffon, nor any of the learned Enquirers into this ſubject, have as yet diſcovered what kind of a glaſs it could be, nor how an obſervatory could be well conſtructed big enough to hold it: whereas, if we are to be determined by the inventions recorded in this work, we may venture to ſay, that had a Bobadil been employed in the laſt war, againſt the French fleets, that were ſo long and frequently blocked up at Breſt, he would have burnt them all to the water's edge, with the glaſs he might uſe for lighting his pipe.

Among the various ſchemes of this ingenious Projector, one of the moſt notable is, his new method of conſtructing ſhips and boats, for the greater convenience of landing troops, and for battering the enemy's works, in caſe of invaſions. With regard to ſhips, he propoſes to have old men of war, fitted up in ſuch a manner, as to be able to lie *end on*, and engage an enemy's fort or battery. For this purpoſe he would have an old ſeventy-gun ſhip, for example, furniſhed with four or five different batteries, *athwart ſhips*; every ſuch battery to be five feet higher, and ten feet behind, the other before it; ſo that the ſternmoſt battery would be twenty-five feet in perpendicular height above the firſt battery in the bow. It will very naturally be conceived, ſays our Engineer, that, in this caſe, the ſhip's bow will ſtand in the way of the firing of the firſt battery, which is to be two or three feet below the lower gun deck; but this objection he immediately removes, by having the foremaſt and bowſprit ſo conſtructed, as to take off and on at pleaſure[*], whenever the Boatſwain blows his whiſtle. Captain Robſon hath alſo an improvement on the Dutch camels, and propoſes not only to have ſhips that part with their bows, but even to have others, whoſe bottoms ſhall be made to take off and put on, even at ſea, and in ſight of the enemy.

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[*] Mr. Robſon, indeed, doth not ſtyle himſelf *Captain*; but certainly a man ſo profoundly ſkilled in the military art, deſerves that title much better than half the nominal Captains about this metropolis.

[†] Every Man in his Humour.

His ſcheme for conſtructing veſſels, to contain floating batteries within their holds, as Fiſhermen do ſalmon in a well-boat, is alſo ſingular and curious.

'Floating batteries may be conſtructed in the following manner: To conſtruct the low batteries for the front line, build veſſels with very flat floors, and with proportionable lee-boards, like the reconnoitring boats, (chap. I.) about forty feet broad, and about ſeventy-five or eighty feet long, and very low, ſo that their gun-decks (which is all the decks they are to have) may be ſo low, that the muzzles of the guns be not more than one foot above the water[†], when fitted for action; but when theſe floating batteries are croſſing the ſea, they will be a tolerable height above the water, having neither their guns on board, nor the water let into the well they are to have.

'The holds of theſe floating batteries muſt be ballaſted and filled with cork, or other light material, and are to have a circular well, the whole breadth of the veſſel, and down to her keelſon, to contain a circular body to ſwim in it; upon which ſwimming body a proper number of eighteen pounders are to be planted, ſuppoſe eight, which will be moved round at pleaſure, (the body on which they are placed ſwimming within the ſhip) and fired through narrow embraſures in a good parapet fixed upon the veſſel's deck, and the men ſtand ſafe behind the ſwimming battery, to load the guns under its cover at one ſide, while the guns are firing on the oppoſite ſide toward the enemy.

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[*] Some Tarpaulin-critics have affirmed this to be impracticable; but Mr. Robſon aſſures us it may be done with great eaſe, and the veſſel at the ſame time fit to go to ſea.

[†] Theſe veſſels being deſigned to carry a round floating battery within them, they muſt be as broad as poſſible, in a moderate length, to be able to keep the ſea, and contain a ſufficient quantity of cork, or other light material, to ſwim them.

Other veſſels being to ſhoot balls over theſe veſſels, it will be pr
to have them as low as poſſible, that the other veſſels may not be
high.

'The veſſels which are to form the ſecond line of battery, which is to lie behind the firſt line, and which are conſtructed in the ſame manner, ſave that they may be deeper in the water than the veſſels in the firſt line, ought to have larger guns, and their gun-decks ſo high above the water, that their guns may ſafely ſhoot over the veſſels in the firſt line.

'A third line of battery, in like manner, may be placed behind the ſecond, and in ſome caſes a fourth line of battery may likewiſe lie behind the third: for inſtance, when the firſt line of veſſels can lie ſo very near the enemy's works or defences, as to admit of a good ſpace between every line of battery, and the rear line of battery lie ſufficiently near: ſecondly, when the enemy's defences are high, or upon a riſing ground, ſo that the guns upon the water muſt point much above the level to batter them. When as many lines of batteries are laid againſt a place as can do good ſervice, lay a good number of veſſels with mortars, at a proper diſtance, behind all the lines of batteries.'

What a tremendous apparatus is here! little inferior to that of the warring Angels, deſcribed by Milton, when

Immediate in a flame,
But ſoon obſcur'd with ſmoke, all heav'n appear'd,
From thoſe deep-throated engines belch'd, whoſe roar
Imbowel'd with outrageous noiſe the air,
And all her entrails tore, diſgorging foul
Their deviliſh glut, chain'd thunder-bolts and hail
Of iron globes; which on the victor hoſt
Level'd, with ſuch impetuous fury ſmote,
That whom they hit, none on their feet might ſtand,
Though ſtanding elſe as rocks, but down they fell
By thouſands, Angel on Arch-angel roll'd.

What then would become, if our Author's ſcheme were adopted, of a parcel of ſoup-meagre Frenchmen? doubtleſs they would be blown into the air, and ſhivered into atoms, for ever after to float among the primary *elementa rerum.*

As to the conſtruction and manœuvres of boats, the Author propoſes that they ſhould be made in ſuch a manner as to divide in the middle; every ſhip carrying a ſet of them, which, as they are made one leſs than another, may be compriſed in a very ſmall compaſs, like a neſt of dreſſing-boxes; and thus packed up, may be hung out of the way over the ſhip's quarters, till they are wanted. When a debarkation is intended, he very judiciouſly adviſes, that the enemy ſhould be kept ignorant of ſuch intention as much as poſſible; he does not, however, point out the particular means by which this is to be effected. It is poſſible, indeed, that our Author never heard of Bayes's project, of keeping an army concealed at Knight's-bridge; if he had, we doubt not he would have improved on the hint; his ſcheme of placing in the boats a number of barbers-blocks with hats on, in order the better to impoſe on the enemy, being a maſter-piece of military policy, that would have done honour to the beſt officer in the ſervice of the Kings of Brentford.

Mr. Robſon hath alſo ſeveral other pretty ſchemes, particularly one for throwing out anchors a-head, by faſtening them to a chain, and firing them out of a cannon or mortar, made on purpoſe for that uſe; another, for enabling the ſoldiers to tread the water, or rather to ſkim thro' it like fiſh. 'In ſurprizing places in ſummer, ſays he, whoſe ditches are full of water, every man that is to croſs it ſhould have a broad belt round his body, cloſe under his arm-pits, with part before and part behind, (ſo large as not to hinder the uſe of his arms) to blow full of wind upon occaſion, to prevent his body from ſinking too low in the water; when the men are landed, the wind is ſoon let out, and the belt but ſmall incumberance; ſuch belts may be of great ſervice to armies in croſſing rivers, &c. a place upon, or near the ſea coaſt, without a revetiment, may eaſily be taken by ſurprize. Something like fins may be faſtened to the ſmall part of the legs, by which means men may go faſter thro' the water.'

Theſe belts and fins appear to be an improvement on the expedient made uſe of in ſome parts of Germany and Switzerland, which are ſubject to inundations: every perſon in family being there provided with an hollow machine, to gird round his body, and a pair of duck's feet to make his way forth of the garret window, when the waters are out. There is this difference, indeed, that the peaſants of Switzerland and Germany are not contented, on theſe occaſions, with filling their belts with mere wind: this may, indeed, ſuffice men upon deſperate expeditions, who naturally expect *cito mors aut v*[illegible] the more pacific boor, however, ſtuffs his wallet, [illegible] did his breeches, with ammunition bread and chee[illegible] dles to dry land at his leiſure.

The moſt capital ſtroke of all our Author's inventions, however, is, in our opinion, his Rolling Breaſt-works, to ſerve as parapets, &c. An account of theſe, therefore, with their uſe, we ſhall beg leave to give in his own words.

'The rolling breaſt-works here propoſed, may be made of any ſort of materials proper to reſiſt or deaden the motion of ſhot; ſuch as old quilts, raggs, or woollen cloths of any kind that will come cheap, which may be, for the better convenience of folding together, wrought up into plat or cordage; take a balk of timber of the length of each parapet, at the ends of which fix ſtrong iron gudgeons, to receive a frame convenient for the men to convey it, either to hawl it after, or puſh it before them; this frame may have ſpikes ſo hung to it, as by their ends trailing upon the ground, to hinder its running backwards, when puſhed or hawled up hill, or its recoiling when ſtruck by ſhot; at each end of the timber balk or beam, fix ſpokes of iron, like thoſe of a wheel, to keep the wrapping regular; then fold the woollen rope or plat round the balk (which ſhould be ſtraight for rolling parapets, but crooked and ſmall for thoſe at the bows of boats) taking care to fix ſkewers of wood or iron in many places of the roll, to keep the wrapping well together, which, for farther ſecurity, may be at laſt covered with a ſtrong netting of hempen rope.

'Rolling breaſt-works of different forms and ſizes, thus compacted, will anſwer the different purpoſes of ſtuffed gabions, corbels, faſcines, earth-bags, mantlets, or any other contrivances for covering the men from the enemy's fire in attacking fortreſſes; as will better appear hereafter. They will alſo, with the help of a light covering of tarpaulin, leather, or other durable materials, make excellent rafts, to carry and land any heavy weight, as cannon, &c. and may be rendered very fit, if due care be had to the covering, for erecting floating batteries upon them; for if they be kept dry, and not very hard worked, they will ſwim more than half the diameter above water: but great care muſt be taken not to let them get thoroughly wet, becauſe then they will only float by the upper ſurface; and if twiſted, or made very ſolid, will reſiſt cannon ball better than any other materials I know of that will ſwim.

'*A ſhort account of the uſe of theſe rolling breaſt-works.*

'Suppoſe a debarkation intended, at a good and advantageous landing-place, but where great oppoſition is expected, the enemy having cannon planted on batteries, and works thrown up, not only near the ſhore to hinder the landing, but alſo at a proper diſtance has formed redoubts, with other batteries, and a line of communication, ſo that cannon-ſhot from a frigate, or other ſmall veſſel, lying at a common diſtance from the ſhore, can do them but little harm; now, tho' the enemy's cannon cannot reach the frigate, no more than the frigate's guns can reach them, yet the enemy's guns may eaſily reach the water-ſide with ſufficient force to annoy the troops, both in landing and when landed. Indeed, if ſuch a diſpoſition be made by the enemy, and they perform their duty well, it is impracticable to land, according to the common method, without conſiderable loſs. But ſuppoſing rolling breaſt-works provided, twenty feet in length, and ſix feet in diameter, as before deſcribed; rafts may be made of them by faſtening five of them together to every raft, which rafts will conſequently be thirty feet long, and twenty broad.

'Acroſs the five rolls ſo laſhed together, lay ſtrong planks, thirty feet long, to make them bear alike in the water, with other planks twenty feet long, and two or three inches thick, acroſs theſe; thus there will be formed a good platform for cannon to reſt or recoil upon, ſhould there be occaſion for firing from the raft; ſome of theſe upper planks ſhould have irons fixed near their ends, fitted to receive and hold faſt other rolls of ſix feet diameter, to ſerve for a parapet to cover the men from the enemy's fire, whilſt landing, or firing their own cannon.

'Being furniſhed with a ſufficient number of theſe rafts, any body of troops may approach the ſhore under a good defence; having, at all events, a ſufficient number of cannon to anſwer thoſe of the enemy; but ſhould there be no need of firing the cannon at ſea, the rafts may be puſhed aſhore about high water, or upon the ebb, and when the fore-part is laid-aground, ſufficient planks muſt be laid from the rafts to the ſhore, and the parapet rolls rolled off firſt, and placed in proper order on the ſhore or beach, and the cannon landed next, and brought up to the parapets; all which may be ſo quickly diſpatched, ſuppoſing the water ſmooth, that in about half an hour, from many ſuch rafts, an hundred cannon may be landed, and made ready for action, covered with the rolling breaſt-works, under which the troops may advance in tolerable ſafety, to attack any place or enemy, with as many cannon as may be judged proper, whereby ſuch advantages may be gained, as will reaſonably aſſure ſucceſs with very little loſs.'

Little loſs, doth Mr. Robſon ſay? Why a moderate army, ſo effectually ſecured, would be invulnerable. They might ſafely challenge all the troops in the French King's ſervice, and deſtroy them all. For inſtance, we will ſuppoſe twenty Engliſh battallions ſo fortified; they would challenge tw battallions, which challenge the French, who pique themſelves ſo much on their military abilities, could not, in honour, refuſe. Well, Sir, the Engliſh battallions kill them.—Challenge twenty more; kill them.—Twenty more; kill them too.—In ſhort, they might all be thus killed, by a reaſonable computation, to ſpeak in the phraſe of our Author's above named anceſtor, in a moderate ſpace of time.

After this particular account of the firſt part of our Author's work, we preſume the Reader will not expect us to dwell on the latter. We beg leave, therefore, to refer thoſe who are curious to ſee Mr. Robſon's improvements in fortification, to the work itſelf. We cannot cloſe this article, however, without obſerving, that as by adopting Mr. Robſon's ſchemes, we muſt infallibly deſtroy all our enemies, if ever we ſhould engage in another war, the French nation, could they peruſe this book, would be very cautious how they provoked us to take up arms again. Would it not be adviſable therefore, in the Engliſh Miniſtry, to have this work tranſlated into various languages, and diſperſed over the continent? For, as it would certainly ſtrike terrour into all Europe, and as fear is well known to operate more than love, it might prove a more effectual ſcheme for a perpetual peace than either that of the Abbe de la Pierre, or Mr. Rouſſeau. Nor need we be under any apprehenſions of their adopting theſe ſchemes, and turning them upon ourſelves, as the truly patriotic Author hath no leſs artfully than judiciouſly, concealed all the means of rendering them practicable. When his King and country, however, require it, it is not to be doubted, that he will throw off all reſerve, and inſtruct our Engineers and Shipbuilders how to effect all thoſe things, which are to him ſo very eaſy: in which caſe, we doubt not alſo, of his being amply rewarded out of the royal treaſury, for his conſummate ingenuity and profound ſkill in the art military.

MONTHLY CATALOGUE,

For MAY, 1764.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *The Nature and Evidences of Saving Faith; being the Subſtance of Four Sermons; Two of which were lately preached at the Merchant's Lecture, Pinner's Hall; and the other Two prepared for the Pulpit, and promiſed to the Audience; but the preaching of them prevented, by the Expulſion of the Author from the Lecture. With*

With a Preface, containing ſome Account of the Proceedings in that Tranſaction. By Samuel Pike. 8vo. 1 s. Dilly, &c.

IN our twenty-third volume, page 250, we gave ſome account of a diſputation which had ariſen between Mr. Pike and his Hearers. This Gentleman, it ſeems, had been accuſed of a change of ſentiments, with reſpect to certain doctrines. A *change* of ſentiments is, with ſome men, a mortal offence; even though it were from an erroneous to a more orthodox opinion; and of this truth Mr. Pike has had ſufficient experience. The Subſcribers ballot for his expulſion or continuance, was grounded on the following queſtion—' Whether it is your opinion, that the Rev. Mr. Pike has ſo far changed his ſentiments ſince his being choſen to preach in this lecture; that he ſhould continue one of your Lecturers or not?' He had only *one* vote for his continuing, and *forty-four* againſt him. Our Readers may, perhaps, imagine, that nothing leſs than ſome dreadful charge of hereſy or immorality had been brought againſt him; but no ſuch thing appears in this publication: nor, indeed, any direct or poſitive accuſation whatever. All the information that we can gather on this head, is contained in the following extract from his preface. ' The reaſon why they have not ſpecified any article againſt me is, becauſe they are conſcious I ſhould give a direct denial to it. They have, indeed, aſſerted abroad, that I deny the work of the Spirit, the Saints perſeverance, and all Chriſtian experience: theſe are all the charges that have come to my ears, which have any relation to the doctrines of the Lecture—and all utterly falſe.'——If the Reader wants to know what really are Mr. Pike's religious ſentiments, they are thus expreſſed in his Confeſſion of Faith, inſerted in this preface.——' I am fully perſuaded of the doctrines of the ever bleſſed Trinity, the true Divinity and Humanity in the perſon of Chriſt, the perfection and vicariouſneſs of his righteouſneſs and atonement as a ſubſtitute for ſinners: the doctrines of particular election and particular redemption; of original ſin imputed, and the univerſal corruption of human nature; the entire neceſſity, the abſolute ſovereignty, and uncontrolable efficacy of the holy Spirit's work in the converſion of a ſinner; together with the doctrine of the Saints perſeverance.'——If all this will not ſatisfy the learned *Gentlemen that ſupport the Merchant's Lecture at Pinner's Hall*, what the miſchief would they have?——With reſpect to what Mr. Pike has advanced in his four Sermons, about *Evidences of Faith, Peculiar Intereſt*, &c. &c. our firm belief is, that our enlarging on theſe points, will not be for the intereſt of our Review.

Art. 2. *The Caſe between Gerizim and Ebal fairly ſtated.* By Richard Parry, D. D. Rector of Wichampton, and Preacher at Market-Harborough. 8vo. 1 s. Whiſton.

The Learned have agreed in pronouncing that remarkable variation, in the book of Deuteronomy, where the Jews read EBAL, and the Samaritans GERIZIM, a wilful corruption; and that either the Jews have falſely inſerted Ebal inſtead of Gerizim, or the Samaritans have falſly inſerted Gerizim inſtead of Ebal.

Dr. Kennicott is an Advocate for the Samaritans; Dr. Parry, on the contrary, has taken pains to ſhew, that the Samaritans have deſign-corrupted the law in favour of Gerizim: he endeavours to give a true ſtate of the whole affair, as it may be drawn from both copies of the Pentateuch, not forgetting what aſſiſtance may be had from the Prophets, Joſephus, and the New Teſtament.

On which ſide the truth lies, the learned Reader muſt determine; all that is neceſſary for us to ſay is, that Dr. Parry writes in a lively and conſpicuous manner, and has advanced ſome things which deſerve the attention of thoſe who think the ſubject important.

Art. 3. *The Companion or Spiritual Guide at the Altar; containing Prayers, Ejaculations, Meditations, and the Order for the Adminiſtration of the Lord's Supper; according to the Uſage of the Church of England: Directions and Devotions at the Lord's Table and at home, after receiving the Sacrament. And an introductory Diſcourſe, explaining the Nature and End of this Sacrament; and the Obligations we are under to receive the Lord's Supper.* By a Clergyman of the Church of England. 12mo. 6d. Dilly.

This little piece ſeems better calculated for the uſe of plain, pious Chriſtians, than moſt performances of the kind, that we have looked into.

Art. 4. *The Divine Miſſion of the Meſſiah demonſtrated, from the Eleventh Chapter of the Prophet Daniel: For the Conviction of Jews and Deiſts.* By a Clergyman in the Weſt of England. 4to. 1s. 6d. Caſlon.

If the title of this piece does not render an account of it unneceſſary, the following Advertiſement annexed to it, certainly will.——'Nearly ready for the Preſs: AN ESSAY ON THE REVEALED SYSTEM OF THE WORLD: demonſtrating THE MOON'S LIGHT AND THE SUN'S MOTION. By the ſame Author. From which principles he has happily diſcovered, the Method for finding the LONGITUDE AT SEA: with which he hopes to attend the Right Honourable and Honourable the Commiſſioners of Longitude, as ſoon as the Eſſay can be printed.

Art. 5. *Corpus Legum Sacrarum de moribus reformandis. Being a Collection of ſeveral Texts from the Old and New Teſtament, againſt the moſt predominant Vices, and ruling Paſſions; and for the Encouragement of their oppoſite Virtues. Alphabetically digeſted under their proper Heads. In Two Books.* 8vo. 2s. Blyth.

The only remarkable thing in this performance, is the uncommon modeſty of the Editor, whoſe preface we ſhall lay before our Readers.

'Theſe Collections, ſays he, for the convenience of reference, are divided into two books; the firſt containing PROHIBITIONS againſt the moſt predominant Vices, and ruling Paſſions, digeſted into an alphabetical order: the ſecond, EXHORTATIONS to their oppoſite Virtues, and other qualifications, tending to ſecure not only our preſent, but future happineſs in the world to come.

‘ This work was originally begun by Sir T—— H——, near eighty years ago, and intended only for his own private uſe, and was therefore left amongſt his papers, very imperfect, and incorrect; which falling into the hands of the preſent Editor, and he having taken no ſmall pains in carefully reviſing the ſame, and making ſeveral additions thereto; has now ventured at the interceſſion of many of his moſt intimate friends, to offer them to the public—hoping, that their general utility, will ſufficiently apologize for their publication.

‘ Numbers there are, who are ambitious of being known to the world, in the character of an Author, tho’ of ever ſo trifling a performance; but for my part, I deſire to remain in ſuch a degree of obſcurity, as is conſiſtent with the ſphere of life in which I am placed; and therefore will beg leave that my name may remain a ſecret; and I ſubſcribe myſelf,—THE EDITOR.’

MEDICAL.

Art. 6. *Salivation not neceſſary for the Cure of the Venereal Diſeaſe, in any Degree whatever, and all Gleets curable, &c. &c.* By Charles Hales, late Surgeon to the Hoſpital at the Savoy, &c. 8vo. 1s. Almon.

Notwithſtanding our averſion to whatever has the appearance of empirical Puffing, and all Noſtrum-mongers, we think the preſent pamphlet ought to be exempted from that general cenſure, ſo juſtly applied, by ſenſible perſons, to a great majority of them. Mr. Hales’s ſucceſs has been legally authenticated by a verdict, which, after a trial of ten hours, gave him ſix hundred pounds with coſts and damages. He informs us, page 25, ‘ That during one year only ſix of his venereal Patients died, tho’ he had within that time near eight hundred under his care; of which number ſix hundred and ſeventy were ordered by the expreſs command of General Carr; and the reſt by the order of the Commander in Chief; one hundred of which whole number, while under the venereal diſeaſe, had alſo malignant ulcerous throats, with a fever much like the Jail fever.’

Mr. Hales ſelects, in a very ſummary manner, the chief ſymptoms occurring in the caſes of forty ſoldiers whom he cured in the Savoy Hoſpital: but none of theſe ſeem to have been formerly ſalivated. He gives, as briefly, the caſes of twenty others, whom he cured [without ſalivation, we are to ſuppoſe] after ſome of them had been ſalivated once, and others oftener. His Appendix contains twenty other caſes, in his private practice, all affirmed to be cures, beſides two cures of two leprous Patients, and another of a ſcorbutic one: but he does not inform us, whether theſe cures were effected by his antivenereal Remedies and Regimen or not: none of the three, however, are mentioned, as having had any venereal infection. Our Readers will of courſe reflect, that this Gentleman is telling his own ſtory; though, from the ſame principle, it is natural to credit him when he affirms, page 19, that ſome of his Brethren aſperſed him as an Impoſtor, which they might conceive it their intereſt to do. With reſpect to the language of this pamphlet, which ſerves to advertiſe its Author, we are diſpoſed to pardon ſuch inaccuracies in writing, as do not render it unintelligible: for certainly, when Mr. Hales means to ſuppoſe, p. 20, ‘ ſome noble Lord’s friendſhip and approbation a barrier *to* all his (Mr. Hales's) enemies'—he means *to* himſelf, and *againſt* them. When he tells us, p. 51, 'that the diſorder of one of his Patients had *deluded* the art of other Surgeons,' he undoubtedly meant *eluded.*

Art. 7. *A Letter to a young Lady.* 8vo. 6d. R. Davis.

We recollect there was a very ſhort pamphlet publiſhed, ſeveral years ſince, on the ſame ſubject, and with the ſame purpoſe, of the preſent one, but under the title of, *The Petition of the unborn Babes,* As that title was evidently ludicrous, the tract itſelf was pretty ſeverely, and more perſonally ſo than this Letter, which is profeſſedly grave, and far from indifferently written. The purpoſe of it is, to aboliſh, or very greatly to reſtrain, the faſhion of pregnant wives liſting themſelves, as ſoon as they diſcover they are in that ſtate, under the conduct and regulation of ſome obſtetrical Phyſician or Surgeon; a faſhion which this Writer aſſerts to have been introduced from a country; whence decency has been long baniſhed; and which, he thinks, bids fair for producing the ſame conſequences here. We ſhall not venture to pronounce how ſtrictly our Author is warranted in affirming as he does, that before this mode prevailed here, there were fewer women and children loſt in labours than there have been in our days of the higheſt indelicacy, as he terms them: becauſe the determination of this point, depends on ſuch a multitude of former and later facts, as probably have not been recorded, and ſo could not be compared.

The nature of this ſubject rendering the Letter improper for any conſiderable extracts from it, tho' conceived, as our Author's manner is, in the chaſteſt terms, we ſhall only obſerve, that it appears eligible to us, upon the whole, that the Letter-Writer's purpoſe might, in ſome degree, be effected, by the Ladies contenting themſelves in natural labours, (which, from the goodneſs and wiſdom of Providence, are much the moſt general) with the aſſiſtance of experienced Midwives; but never omitting, in other caſes, all other aid that may be eſſentially neceſſary to the preſervation of their children and themſelves; a caution which this Writer in no wiſe contravenes. He cites a noted obſtetrical Author more than once, whoſe early ſituation, it may be conceived, induced him to make his lectures on the ſubject of Midwifery, much too acceſſible to crowds of very juvenile, and even puerile, Pupils; ſome of whom, it may be apprehended, muſt have given too much occaſion for the many cloſe and ſevere remonſtrances contained in this Letter. On the other hand, it is not leſs probable, that ſuch of them as have turned out the beſt qualified for this *ſometimes* neceſſary employment of the male *Accoucheur*, may, in their different and remote places of reſidence, have frequently preſerved lives, that might have been loſt by being ſolely confided to the leſs knowlege, and inferior ſtrength, of ſome country Midwives. Could we but with tolerable certainty diſcern, on what ſide the leaſt harm, the moſt good, was effected, it were eaſy to ſay, what conduct were beſt for the community, on ſo very intereſting an occaſion. But ſuppoſing, not admitting, that the evil of the cuſtom complained of might rather preponderate, it muſt be ſome alleviation of it, that we may infer, with probability at leaſt,

Aliquiſque malo fuit uſus in illo.

Art. 8. *Every Man his own Phyſician. Being a compleat Collection of efficacious and approved Remedies for every Diſeaſe incident to the human Body. With plain Inſtructions for their common Uſe, &c. &c.* By John Theobald, M. D. 8vo. 1 s. 6d. Griffin.

Whoever has compiled this ſcroll, which any perſon might who can read, it contains about ſix ſcore Receipts for as many Diſeaſes or Accidents; and ſometimes attempts (but in a very abrupt defective manner) to *direct* a little too, in the treatment of a few Diſtempers. The Compiler has thought fit to put the name of the late Dr. J. Theobald to it, as there was a former little tract, called *Medulla Medicinæ*, publiſhed under his name, and with an averment, that he compiled it at the command of his Royal Highneſs the Duke of Cumberland. Nevertheleſs, as in looking into the cure of Ruptures, we are literally aſſured, page 30, ‘ Ruptures are cured by applying a piece of ſtrengthening plaiſter and a truſs, which may be had of Mr. White, Truſs-maker, Fleet-ſtreet, London,’ it ſeems to us full as probable, that Mr. White, or even Mrs. White, may be the Collector of theſe Receipts, as any other perſon. Many of them are neither bad nor inefficacious; for which very reaſon, and eſpecially as the different doſes, for different ages, are not often mentioned, they are likely to do at leaſt full as much harm as good. For inſtance, page 96, we have juſt the following title and doſe. ‘ *A ſafe Opiate*—Take twenty drops of liquid laudanum in a glaſs of ‘ wine and water going to bed.’ Now, as no diſtemper, no age, and no other doſe is mentioned, might not ſome admirer of Receipts, and eſpecially of *a ſafe one*, be induced to give this doſe to a reſtleſs child or infant? who, if it retained it, muſt very probably be poiſoned. And as no diſeaſe is ſpecified, might it not be forced down in fits or convulſions, as well as in any other? Some of Dr. Ward's Medicines are alſo got into this collection, particularly the Paſte for a Fiſtula, which was not publiſhed till after Dr. Theobald's deceaſe: But ſuch is the philanthropy of our nameleſs Collector, and his Coadjutor the Printer, that they have made very little ſcruple of reviving him, to promote the circulation of this budget of Receipts.

POLITICAL.

Art. 9. *An Eſſay in Vindication of the Continental Colonies of America, from a Cenſure of Mr. Adam Smith, in his Theory of Moral Sentiments. With ſome Reflections on Slavery in general.* By an American. 8vo. 1 s. Becket.

The very learned and ingenious Dr. Smith, of Glaſgow, hath obſerved, in his excellent Theory of Moral Sentiments, that ‘ There is not a Negroe from the coaſt of Africa, who does not, [in reſpect of Fortitude] profeſs a degree of magnanimity, which the ſoul of his ſordid Maſter is ſcarce capable of conceiving. Fortune,’ adds he, ‘ never more cruelly exerted her empire over mankind, than when ſhe ſubjected thoſe nations of Heroes to the refuſe of the jails of Europe; of wretches who poſſeſs neither the virtues of the countries to which they go, nor of thoſe which they came from; and whoſe levity, brutality, and baſeneſs, ſo juſtly expoſe them to the contempt of the vanquiſhed.'—This unfavourable picture of the American Coloniſts, hath greatly diſguſted our Eſſayiſt, who thinks it a very unjuſt one, and a moſt cruel aſperſion of the European Settlers, and their poſterity, in the Weſtern world. He, therefore, undertakes to refute Dr. Smith's obſervation; to which end he employs a great number of quotations from various *Writers*, but we think he has offered very little of *his own*, to the purpoſe. In truth, he ſeems by no means to be maſter of the ſubject, and but ill qualified to enter the liſts with ſo able a Champion as the learned Theoriſt. He appears to know little or nothing of the Negroes, from *experience*; and we will venture to declare, that if Dr. Smith has borne too hard upon the characters of our American fellow-ſubjects, this Author hath been infinitely more ſevere upon the poor unfortunate Africans—whom he traduces beyond all bounds of probability—merely on the credit of a few queſtionable Travellers, and anonymous Compilers of books. Thoſe who have had the beſt opportunities of knowing the real temper and diſpoſition of the Negroes, know that they have their virtues and vices in common with all other men; and, conſequently, it may be inferred, that our Author's outrageous abuſe of them may argue at leaſt as much of *malignity* in himſelf, as he hath aſcribed to Dr. Smith, for the aſperity with which that Gentleman hath ſpoken of the Coloniſts:—ſome of whom, by the way, and perhaps not a few, are but too juſtly entitled to the compliments he hath made them.

As to our Author's obſervations on the ſlave-trade, they appear to us to be more juſtly founded, than his remarks upon Dr. Smith; and we heartily concur with him, in his generous diſapprobation of the cruel bondage we have impoſed on the unhappy natives of Africa.

Art. 10. *Conſiderations on the penal Laws againſt Roman Catholics in England, and the new acquired Colonies in America. In a Letter to a noble Lord.* By a Country Gentleman. 8vo. 1s. Dodſley.

We are ſuch friends to Toleration, that we cannot help thinking, with this Writer, that the religious and political reaſons for the ſevere laws againſt Roman Catholics, do not ſubſiſt at preſent: and, in our judgment, he has ſupported his opinion by many ſenſible and powerful arguments.

Art. 11. *A Brief Examination of the Queſtion, Whether it is expedient, either in a religious or political View, to paſs an Act to enable Papiſts to take real Securities for Money which they may lend.* By Sir James Caldwell, Fellow of the Royal Society. Dublin. 1s. Powell. Sold by Dodſley in London.

This treatiſe is of a different nature from, though by no means incompatible with, the preceding one: for though it may, in general, be ſafe and expedient to relax the laws againſt Papiſts, yet in Ireland, where the number of Papiſts ſo greatly overballances the Proteſtants, it would, as this judicious Author with good reaſon contends, be highly impolitic, and inſecure, to enable them to take real ſecurities.

Art. 12. *The Political Theatre.* 4to. 1s. 6d. Wilkie.

Penned in a vein of exquiſite humour and keen raillery, of which the Members of the Coterie are the objects. The Reader may form ſome judgment of the ſpirit of this performance, from the following ſtory, with which it concludes. ‘ An Orator, who had formed a conſiderable oppoſition in Athens to the adminiſtration of Phocion, once aſked him with an air of triumph, upon the ſucceſs of one of his orations, “ Have I not finely impoſed upon the people ?” “ Yes,” replied the wiſe and honeſt Athenian, “ You have, indeed, impoſed upon them, but if ever they recover their ſenſes, they will tear you to pieces.”

Art. 13. *A Letter from Albemarle-ſtreet to the Cocoa-tree, on ſome late Tranſactions.* 4to. 2s. Almon.

One of the beſt antiminiſterial pieces which the Oppoſition has produced. It is ſarcaſtic, without being virulent: and it is written with a greater regard to truth and impartiality, than Party Writers, in general, are accuſtomed to obſerve.

Art. 14. *A Report from the Committee appointed, January 23, 1764, to Enquire into the Management and Application of all ſuch Sums of Money as have been collected within Twelve Years laſt paſt, by Virtue of an Act of Parliament for repairing any particular Highway; with the Proceedings of the Houſe thereupon.* Publiſhed by Order of the Houſe of Commons. Folio. 1s. Whiſton, &c.

The Turnpikes that fell under the conſideration of this Committee, were thoſe of Iſlington, Mary-le Bon, Tyburn new and old Road, Kenſington, Gloceſter, Brentford, New-Croſs, and Surry new Roads.

Art. 15. *The Budget. Inſcribed to the Man, who thinks himſelf Miniſter.* 4to. 1s. Almon.

An Advertiſement was inſerted in the News-papers, on the 20th of laſt March, giving an account of the ſtate of the ſupplies, and the ways and means for the preſent year. The Author of this piece follows the order of this miniſterial advertiſement, as he calls it, with a few notes upon the following articles, viz:—Debts paid off—Eſtabliſhment of the Army—Eſtabliſhment of the Navy—Increaſe of the Cuſtoms from the Smuggling Cutters—and the Anticipation of the Sinking Fund.

To ſay, that a great deal of the debt contracted in the late war is paid off, we are told, is a miſrepreſentation ; that the eſtabliſhment of the army is leſs than after the laſt peace, is not true ; that the Sinking Fund has been increaſed 391,000l. by the ſmuggling cutters, upon 1,400,000lb. of tea, is falſe, inconſiſtent, and impoſſible.

Whatever truth there may be in ſome things which this Author advances, he writes ſo much in the ſpirit of party, and ſhews, upon the whole, ſo little regard to decency, and good manners, that the candid Reader will pay little attention to his repreſentations.

Art. 16. *The Queſtion of the Independency of Military Officers ſerving in Parliament, ſtated and conſidered;* with ſome Remar

up

MISCELLANEOUS.

Art. 26. *The Right of Appeal to Juries in Cauſes of Exciſe, aſſerted.* 8vo. 1 s. Towers.

This ſenſible and ſpirited Writer eſtabliſhes the right in queſtion upon clear and undeniable principles; and expoſes the late Cyder Act with a good deal of humour and pleaſantry. We entirely agree with him concerning the Right; and we think it highly expedient, that an appeal ſhould lie open, as it may be a neceſſary reſort in particular caſes. Nevertheleſs, we believe that, in general, offenders againſt the exciſe laws would reap no advantage from a trial by jury: for it is well known, that the Commiſſioners themſelves, when they are inclined to inflict an exemplary puniſhment, inſtead of exerciſing their ſummary juriſdiction, refer the matter to be tried by a jury, as the moſt expenſive and grievous proceeding, againſt which the Delinquents themſelves have frequently petitioned.

Art. 27. *The Hiſtory of the Riſe and Progreſs of Poetry, through its ſeveral Species.* By Dr. Brown. 8vo. 3 s. 6 d. Davis and Reymers.

'It is thought proper to inform the Purchaſers of the *Diſſertation on the Riſe, Union, &c. of Poetry and Muſic*, that the ſubſtance of *this* volume is contained in *that*; which is now thrown into the preſent form, for the ſake of ſuch claſſical Readers as are not particularly converſant with Muſic.' AUTHOR's Advertiſement.

It is unneceſſary for us to add any thing to the above, as we have given a full account of the whole work, in ſome very late Reviews.

⁎ *The* Reviewers *acknowlege the receipt of a* LETTER *ſigned* W. *wherein they are civilly reminded of the Moderation of our Eſtabliſhed Church.—If the Writer thereof will be kind and candid enough to favour* them *with his real Addreſs, he may depend on receiving an* ANSWER.

☞ *The Letter ſigned* HONESTUS, *is alſo thankfully received.*

†‡† We think it our Duty to acquaint the Reader, that in our Account of Lord Chief Juſtice Holt's Life, in the Review for February laſt, we committed an Error in applying a Note to his Lordſhip, which, according to the Biographer's Reference, related to Lord Herbert. We acknowlege ourſelves much obliged to a candid Correſpondent, who gave us an Opportunity of rectifying this Miſtake: and ſhall always hold Ourſelves indebted to any friendly Critic, who uſes the ſame Freedom with us, which, for the Advancement of Literature, we preſume to take with others.

ERRATUM *in our laſt.*

Page 296, In the *Price* of the *Compleat Paradigms of the Hebrew Verbs*, inſtead of 1 s. read 6 d.

THE MONTHLY REVIEW,

For JUNE, 1764.

The Advantage and Neceſſity of the Chriſtian Revelation, ſhewn from the State of Religion in the ancient Heathen World: Eſpecially with reſpect to the Knowlege and Worſhip of the One true God: A Rule of moral Duty: And a State of future Rewards and Puniſhments. To which is prefixed, a preliminary Diſcourſe on Natural and Revealed Religion. By John Leland, D. D. Author of the View of the Deiſtical Writers*. 4to. 2 Vols. 1l. 10s. Dodſley, &c.

DR. Leland, who hath written largely on the deiſtical Controverſies, with much reputation to himſelf, and advantage to the public, here preſents the world with the farther fruits of his labours in the ſame cauſe. We cannot help expreſſing our ſincere ſatisfaction, that this able Advocate for the Chriſtian Faith, in a very advanced period of life, and under the preſſure of many bodily infirmities, ſtill retains the vigour of his mind in ſo conſiderable a degree; of which we have ſufficient evidence in the vivacity and ſpirit with which he hath carried on, and the attention and pains wherewith he hath compleated, the great and extenſive work before us.

The Doctor tells us, in his preface, that he had been ſometime ago ſollicited by the late Biſhop of London, (Dr. Sherlock) Dr. Wilſon, Prebendary of Weſtminſter, and ſome others, to collect in one treatiſe, a regular ſeries of thoſe arguments in favour of revelation, and anſwers to the principal objections, which were ſcattered up and down in his ſeveral writings on that ſubject. We cannot but think that ſuch a performance would have been at leaſt equally uſeful with the preſent, which extends only to a very ſmall part of the controverſy. But in anſwer to this he tells us, that he could not ſatisfy himſelf in putting a work upon the public, which would be little more than an extract and abridgment of what he had publiſhed before in another form. He adds likewiſe, that the Deiſtical Writers place their chief ſtrength in aſſerting the abſolute ſufficiency of natural reaſon to all the purpoſes of religion. This, it is true, they are obliged to aſſert, to make the withholding a revelation conſiſtent with the moral perfections of God: and yet this is the ſide on which Deiſm has always been moſt eaſily attacked; perhaps there is not one of the many Anſwerers to Tindal, who has not, to the ſatisfaction of moſt candid Readers, refuted all that has been ſaid in favour of the all-ſufficiency of Reaſon. Accordingly it has frequently occurred to us, to obſerve that the more modern Deiſts touch upon this part of the controverſy as tenderly as poſſible, chuſing *here* to ſtand rather upon the defenſive: or granting that reaſon has been inſufficient for giving the generality of mankind right notions of God, and their duty, they have endeavoured to ſhew, that neither has revelation been able, in any conſiderable degree, to accompliſh this end: and the many ridiculous opinions, and hurtful practices, chargeable on large bodies of Chriſtians, from very early times, have given ſome ſhew of reaſon to what they have ſaid on this head. But the topics on which they declaim moſt plauſibly, and by which they make the greateſt number of proſelytes from the half-thinking part of mankind, are the ſuppoſed want of evidence for the facts on which Chriſtianity is built; and the ſuppoſed abſurdities in its ſacred books; or, at leaſt, of thoſe doctrines which the generality of Chriſtians have imagined are contained there.

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* See Review, vols. X. and XII. in which an account of that work may be found.

But tho', perhaps, we may differ from our Author, as to the *degree* of importance of this Enquiry into the State of Religion in the ancient Heathen world, we would by no means be underſtood to inſinuate, that we thought it an uſeleſs Enquiry: on the contrary, we are fully perſuaded, that it is a very proper *preliminary* to the proof of Chriſtianity itſelf; ſince could it be proved, that a Divine Revelation was needleſs, we might be ſure, that God never made any.———Now the *high expediency*, if not *abſolute neceſſity* of a Revelation, the Doctor has, we apprehend, with much learning and judgment, proved with full evidence in the work before us: the method in which this important Enquiry is conducted, is as follows.

The three capital articles of Enquiry mentioned in the title-page, naturally reſolve the work into three parts, the ſubjects of which are, the State of the ancient Heathen world with reſpect to the knowlege and worſhip of the one true God—A Rule of moral Duty—and A future State of Rewards and Puniſhments. The former of theſe take up the whole firſt, and the two latter the ſecond volume; the leading ſentiments of which we ſhall endeavour to repreſent, in the order in which they ariſe, and in as few words as we can; from whence our Readers will be able to form a clear judgment of the general train of the Doctor's reaſoning; and what expectations the work itſelf affords in point of importance and utility.

Our learned Author opens his enquiry relating to the knowlege and worſhip of the one true God, with ſuch obſervations as theſe; 'That man in his original conſtitution, and the deſign of his Creator, is formed capable of religion; that at his firſt formation he was not left to work out a ſcheme of religion for himſelf; but received all neceſſary inſtruction by repeated revelations from God: the knowlege of which derived from the firſt parents of the human kind to their poſterity thro' the channel of tradition.'

He obſerves, 'That the firſt religion of mankind was not idolatry, but the knowlege and worſhip of the one true God; that the firſt, moſt ancient, and general ſpecies of idolatry, was the worſhip of heaven and the heavenly bodies; that this was early ſucceeded by the worſhip of deified men, and that the *Dii majorum Gentium* were dead men.' This he illuſtrates by ſhewing, 'that the names and peculiar attributes, originally belonging to the one Supreme God, were applied to them; particularly to Jupiter, to whom at the ſame time were aſcribed the moſt criminal actions; that Jupiter Capitolinus of the Romans was not the one true God, but the chief of the pagan Divinities; and that the pretence, that the pagan polytheiſm was only the worſhipping the one true God, under various names and manifeſtations, is by no means ſufficiently ſupported.' As this laſt is a point of conſiderable importance in the controverſy, our Readers will doubtleſs be well pleaſed to hear our Author ſpeaking for himſelf. He ſays, 'If this plea be extended, as ſome of the Apologiſts and Refiners of Paganiſm pretended, to all the popular heathen deities in general, as if they were all no other than ſo many different names of the one Supreme God, it would follow, that they acknowleged and worſhipped no *Hero Deities* at all; than which nothing can be more contrary to truth and fact. Accordingly theſe pretences of the Philoſophers made little impreſſion upon the people, who had been uſed to worſhip them as ſo many perſonal diſtinct Divinities, and knew very well, that the public religion regarded them as ſuch. Tertullian puts the caſe very ſtrongly to the Pagans, that they themſelves were ſenſible, that their Gods had once been men. "Appellamus et provocamus a vobis ad conſcientiam veſtram: illa nos judicet, ill nos damnet, ſi potuerit negare omnes iſtos deos veſtros homin fuiſſe[*]." He appeals to their own conſciences for the truth of this, and to their moſt ancient and authentic monuments. The learned Dr. Cudworth, who ſeems very fond of the hypotheſis of reſolving the pagan Divinities into the different names of the one Supreme God, yet finds himſelf obliged to acknowlege, that, "Herology, i. e. the hiſtory and worſhip of Hero Deities, *was inſerted and complicated all along together with phyſiology in the paganic fables of their Gods*[†]." And tho' this excellent Writer concludes his account of the Egyptian theology with declaring his opinion, that "A great part of the Egyptian polytheiſm was nothing elſe but the worſhipping the one Supreme God under many different names, and notions, as of Hammon, Neith, Oſiris, Iſis, Serapis, Kneph," &c[‡]. Yet it appears from the account he himſelf gives, from Plutarch and others, that their moſt learned Prieſts were far from being agreed in their notions of what was to be underſtood by Oſiris, Iſis, Serapis, &c. Some held them to be different names of the ſame Deity, whom they ſuppoſed to be the whole animated world, but eſpecially the ſun: others held them to be different Deities, or different powers preſiding over the air, moiſture, &c. others gave hiſtorical and traditionary accounts of them, as of perſons who had formerly lived and reigned in Egypt. Porphyry makes Serapis to have been an evil Demon[||]; and the Doctor himſelf, who takes notice of this, thinks it cannot be doubted, that it was an evil Demon, that delivered oracles in the temple of Serapis, and affected to be worſhipped as the Supreme God[§]. 'I do not deny, adds our Author with great candour, that ſome of thoſe who paſſed for different Deities, were probably at firſt only different names of God; but as idolatry increaſed among the nations, thoſe different names came in proceſs of time to be erected into different Divinities, and were regarded and worſhipped by the people as ſuch. So that inſtead of adoring the one Supreme God, under his various names and attributes, they turned thoſe very names and attributes into ſo many diſtinct perſonal names of different Gods and Goddeſſes, whom they worſhipped with different, and ſometimes contrary rites; and thus made them the occaſion of farther polytheiſm and idolatry.'

'Lord Herbert himſelf, who hath uſed his utmoſt efforts to palliate the pagan polytheiſm, and to ſhew they worſhipped the one true God, the ſame whom we Chriſtians adore, under various names and attributes, yet owns, that what were at firſt only different names, in proceſs of time, as ſuperſtition increaſed, came to be regarded and worſhipped as different Gods*. The ſame thing is obſerved by Mr. Selden, who ſays, that in the ſacred hymns, the Gods were invoked by a variety of names and epithets; becauſe it was imagined, that this variety of names was pleaſing and honourable to them; but that afterwards, theſe different names were accounted and worſhipped as different Divinities †. Thus idolatry and polytheiſm were making continual advances, even as the nations grew in learning and politeneſs.'

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[*] Tertull. Apolog. cap. v. vi. Oper. p. 11. Edit. Paris, 1675.

[†] Intell. Syſt. chap. iv. ſect. xiv. p. 239.

[‡] Ibid. ſect. 18. p. 352.

[||] Ap. Euſeb. Prep. Evangel. lib. iv. c. xxiii. p. 175.

[§] Ubi Supra. p. 351.

This brings us to our Author's fifth chapter, in which he proceeds to illuſtrate the farther progreſs of the heathen polytheiſm, by obſerving, 'That the ſymbols and images of the Gods were turned into Gods themſelves; that the phyſiology of the pagans was another ſource of idolatry; Gods and Goddeſſes being made of the things of nature, parts of the univerſe, and of whatſoever was uſeful to mankind: and that qualities and affections of the mind, and accidents of life, and even evil qualities and accidents, were deified, and had divine honours rendered them.' He then conſiders the pagan theology, as diſtributed by Varro into the *poetical*, or *fabulous*; the *civil*, and the *philoſophical*: he examines the pretence, that we ought not to judge of the pagan religion by the poetical mythology; and ſhews, that the popular religion and worſhip was, in a great meaſure, founded upon that mythology, which ran through the whole of their religion, and was of great authority with the people. From the fabulous he goes on to conſider the civil theology of the pagans; ſhews, that in proceſs of time it became little leſs abſurd, was in many inſtances cloſely connected and complicated with it, and had a moſt pernicious influence on religion and morals. Theſe reflections are followed with an account of the abſurd and immoral rites, which were anciently practiſed in the moſt civilized nations, and which made a part of their religion; being either preſcribed by the laws, or eſtabliſhed by cuſtoms which had the force of laws; all which the Politicians and civil Magiſtrates took no method to rectify; they rather countenanced the popular ſuperſtition and idolatry. ——Our learned Author's account in this place, of the almoſt univerſal prevalence of human ſacrifices; of the various frantic, cruel, and inhuman rites, which were in many inſtances practiſed; the licentiouſneſs introduced into the feſtivals of Bacchus and Ceres, and Cybele; together with the impure and indecent rites which were conſtantly uſed in the *Lypercalia*, the *Floralia*, *Cotyttia*, and *Aphrodiſia*; founded upon the moſt undeniable authorities, and which might have been conſiderably enlarged, had it not been for ſhocking the delicacy of every humane and modeſt Reader, is ſuch as points out in the ſtrongeſt manner, the dreadful effect which pagan polytheiſm had upon the manners and diſpoſitions of mankind.

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* Intell. Syſt. p. 447.

† Seld. de Diis Syris, Proleg. cap. iii. p. 55, 56. Edit. Li

The eighth and ninth chapters treat of the Pagan Myſteries. Here the Doctor conſiders what had been advanced by the preſent learned Biſhop of Glouceſter, to prove that they were intended to detect the errors of polytheiſm, and lead men to the acknowlegement and worſhip of the one true God. He ſhews, that the utmoſt that ingenious Prelate's evidence amounts to on the firſt of theſe articles is, that in the myſteries the initiated were inſtructed, that the popular Deities once were men. But the belief of this was not, in their opinion, inconſiſtent with their paying divine worſhip to them: ſo that idolatry, conſidered as paying divine worſhip to dead men, was not in the leaſt checked by any part of thoſe myſteries which we are acquainted with: for, as our Author juſtly obſerves, the Cretans worſhipped Jupiter, notwithſtanding they boaſted of having his tomb among them; as the Egyptians did Oſiris, although they pretended to ſhew his ſepulchre. Neither did the myſteries convey any inſtructions in the doctrine of the unity of God: this the Doctor fully ſhews, by a particular examination of thoſe proofs which are brought by the Biſhop for that purpoſe; all of which, we apprehend, he has ſufficiently refuted. He then ſets in a ſtriking light, the great improbability, that thoſe very Legiſlators and Magiſtrates, who were the chief promoters of the popular polytheiſm, ſhould themſelves inſtitute myſteries with a view to ſubvert it. He concludes with obſerving, that had the deſign been ſuch as the Right Rev. and learned Author of the Divine Legation repreſents it, it is inconceivable that the ancient Chriſtian Writers, ſome of whom had probably been themſelves initiated, ſhould ſo univerſally have exclaimed againſt them, as the Biſhop owns they did. What our Author ſays upon this point, is ſo extremely ſenſible and pertinent, that we cannot help tranſcribing it: viz,

‘ It may be reaſonably ſuppoſed, that conſidering the great number of perſons which were converted from Heatheniſm to Chriſtianity, in the firſt ages of the Chriſtian church, many of whom were of conſiderable parts and learning, there were not a few who had been admitted both to the leſſer and the greater myſteries; and were therefore well acquainted with the nature and deſign of them. And though, whilſt they continued Pagans, they might have thought themſelves obliged not to reveal the ſecret doctrines which had been taught in the myſteries, yet, upon their embracing Chriſtianity, they would not have looked upon themſelves to be any longer under engagements to keep the ſecret. If they knew, that in the myſteries men were brought under the moſt ſolemn obligations to a holy and virtuous life, and not only ſo, but that the ſecret doctrine taught in the moſt ſacred part of the myſteries, was deſigned to detect the error of polytheiſm, to rout the fabulous Deities, and to turn men from idols to the one Supreme God, they muſt have had a good opinion of them, as ſo far at leaſt coinciding with the deſign of Chriſtianity. Why then did they not inſiſt upon this in their apologies for the Chriſtian religion, and in their diſputes with the Heathens, argue from their own myſteries againſt the popular idolatry? On the contrary, in diſcourſes addreſſed to the Heathens themſelves, they frequently ſpeak of the myſteries in terms of the utmoſt abhorrence, as impure and abominable, and as rather tending to confirm the people in their idolatry, than to draw them off from it. The making ſuch odious repreſentations of the myſteries, ſuppoſing they knew the deſign of them to be what this learned Writer repreſents it, (and if it had been ſo, ſome of them muſt have known it) would have been abſolutely inconſiſtent with common honeſty and ingenuity: nor can I believe, that ſuch good and excellent perſons, as many of the primitive Chriſtians undoubtedly were, could have been capable of ſuch conduct.'

Such is the ſubſtance of theſe two excellent chapters; which are the moſt remarkable of all others in the whole work; they contain many things which do not ſeem to have been much attended to; they are written with great ſpirit and accuracy; with great candour and modeſty: the marks of which run, indeed, through every part of this valuable performance.

Dr. Leland next proceeds to the conſideration of the Philoſophical Theology; which, notwithſtanding the high encomiums paſſed upon it, he ſhews to have been of little uſe for leading the people into a right knowlege of God and religion: becauſe the Philoſophers, ſuppoſing their own notions to have been right, wanted a proper authority to enforce their inſtructions; inſtead of clearly explaining, they ſtudied to conceal their ſentiments, on the moſt important ſubjects, from the people; they were really wrong in their own notions of the Deity, and the opinions of the beſt of them, were attended with great defects. Under this article the ſeveral tenets and opinions of the Philoſophers are enumerated, their weakneſs pointed out, and the pernicious conſequence of ſeveral of them, in encouraging polytheiſm, clearly ſhewn. The beſt of the Philoſophers generally expreſſed themſelves in the polytheiſm ſtrain, ſpeaking of God and

Gods promiſcuouſly, even in their moſt ſerious diſcourſes, hereby contributing to confirm the people in their veneration for the popular Deities. They referred the people for inſtruction in divine matters, to the oracles, which were managed by the Prieſts. It was an univerſal maxim among them, that it was the duty of every wiſe and good man to conform to the religion of his country; they exhorted others to do ſo; they did ſo themſelves; and when they aſſumed the character of Legiſlators, which they ſometimes did, they always propoſed to eſtabliſh polytheiſm, and not the worſhip of the one true God.’ Theſe are juſt and ſtrong reaſons why any conſiderable reformation, under their direction, was highly improbable.

In the ſeventeenth chapter, our Author proceeds to repreſent the ſtate of the Heathen world, with reſpect to their notions of Divine Providence: in which he ſhews, ‘ That tho’ the belief of a Providence ſuperintending human affairs generally obtained among the vulgar Pagans, that this Providence was parcelled out among a multiplicity of Gods and Goddeſſes; and that their notions were, in many other reſpects, imperfect and confuſed. The doctrine of the Philoſophers concerning Providence, is conſidered, and the advantage of Revelation ſhewn in the noble and ſtriking idea which it gives us of this great ſubject.’

The latter part of this firſt volume is taken up with a few general reflections on the foregoing account of the religion of the ancient Pagans; ſuch are the following:

1. ‘ The repreſentations made to us in Scripture, of the deplorable ſtate of religion among the Gentiles, are literally true, and confirmed by the undoubted monuments of Paganiſm.

2. ‘ The corruption of religion in the Heathen world, is no juſt objection againſt the wiſdom and goodneſs of Divine Providence.’ This is a difficulty which would probably ariſe in many minds from the foregoing view of things; but there is no diſputing againſt authentic facts: and yet it is no more than the common queſtion which has been ſtarted by Philoſophers in all ages, Why are men made ſo imperfect? The Poet's anſwer was,

> Firſt, if thou can'ſt, the harder reaſon gueſs,
> Why made no blinder, weaker, and no leſs?

Dr. Leland's method of ſolving the difficulty is more particular, viz. ‘ God did not leave himſelf without witneſs among the Heathen. They had for a long time ſome remains of ancient tradition originally derived from Revelation. They had the ſtanding evidences of a Deity in his wonderful works. The Jewiſh Revelation was originally deſigned to give a check to the growing idolatry; had a tendency to ſpread the knowlege and worſhip of the one true God among the nations, and, in ſome meaſure, had its effect: if therefore the generality of the Pagans made no uſe of theſe advantages, the fault is not to be charged upon God, but themſelves.

3. ‘ Idolatry gathered ſtrength among the nations, as they grew in learning and politeneſs: tho’ the arts and ſciences made a great progreſs among them, yet they ſtill became more and more addicted to the moſt abſurd idolatries, as well as to the moſt abominable vices; both of which were at their height at the time of our Saviour’s appearance.

4. ‘ Human wiſdom and philoſophy, without a higher aſſiſtance, was inſufficient for recovering mankind from their idolatry and polytheiſm, and for leading them to a right knowlege of God and religion, and the worſhip due to him. Nothing was to be expected from Philoſophers, Prieſts, or civil Magiſtrates; a revelation from God the only effectual remedy.

Laſtly, ‘ The Chriſtian Revelation is ſuited to the neceſſities of mankind; a glorious change was brought about by it in the ſtate of religion in the world; was accompliſhed by the ſeemingly meaneſt inſtruments, in oppoſition to the greateſt difficulties: it was publiſhed to the world in the fitted ſeaſon, and attended with the moſt convincing evidence of a divine original. How thankful ſhould we be for the ſalutary light it brings, and how careful to improve it! What an advantage is it to have the Scriptures in our hands; and how neceſſary to adhere to this ſacred rule, in order to the preſerving the Chriſtian religion in its purity and ſimplicity!

The ſecond volume of the work before us, the former part of which contains an enquiry into the ſtate of the ancient Heathen world, with reſpect to a Rule of Moral Duty, opens with ſuch introductory ſentiments as theſe, viz. ‘ That man appears from the frame of his nature to be a moral Agent; that God hath given him a law to be the rule of his duty; that this law is not naturally and neceſſarily known to all men without inſtruction; and that the methods by which men come to the knowlege of this law, are the moral ſenſe, the principle of reaſon, education, human inſtruction, and extraordinary Revelation from God.——The principal heads of moral duty were made known to mankind from the beginning, and continued to be known and acknowleged in the patriarchal ages: but n men fell from the right knowlege of God, they fell alſo portant inſtances from the right knowlege of moral duty. meaſures were purſued in the œconomy of Divine Provi to preſerve the ſenſe and knowlege of morals among the Hea nations; but they did not make a right uſe of the helps afforded them.'

After thus introducing the ſubject, the Doctor enters into a particular enquiry into the ſtate of Morality in the Heathen world. 'A compleat rule of morals, he ſays, comprehends the duties relating to God, our neighbours, and ourſelves. If the Heathens had ſuch a rule among them, it would appear either in the precepts of their religion, or in the preſcriptions of their civil laws, or cuſtoms which have the force of laws, or in the doctrines and inſtructions of their Philoſophers and Moraliſts. Morality was no part of what they eſteemed religion, nor was it the office of their Prieſts to teach men virtue. As to the civil laws and conſtitutions, however proper they might be for the civil government, they were by no means an adequate rule of morals. The beſt of them were, in ſeveral reſpects, extremely defective.' In illuſtration of theſe poſitions, our Author enters into a very fair and candid examination of various civil laws, and cuſtoms which had the force of laws, among the moſt civilized nations, eſpecially amongſt the ancient Egyptians and Greeks, which were contrary to the rules of Morality. The principal inſtances here cited, are from the laws and cuſtoms of the Lacedemonians, ſuch as whipping of boys to death, at the altar of Diana Orthia; their exceeding cruelty to their ſlaves, the Helotes, as they are called, who had not the common claim of juſtice under their laws; the expoſing weakly and deformed children, which was poſitively enjoined; the training up the Spartan youth to dexterous thieving; and ſome other conſtitutions totally inconſiſtent with modeſty and decency. The ſubject of Pæderaſty is alſo largely examined, and the authorities ſupporting the charge againſt the Heathens, in this reſpect, fairly repreſented; to which ſeveral undeniable inſtances might have been added. 'I have inſiſted, ſays the Doctor at the cloſe of this examination, more largely upon this, becauſe there cannot be a more convincing proof, that the laws and cuſtoms, even in the more learned and civilized nations, are not to be depended upon as proper guides in matters of morality. The Greeks are regarded and admired as the moſt eminent of the pagan nations, for their knowlege in philoſophy, and eſpecially in morals, and as having cultivated their reaſon in an extraordinary degree. They valued themſelves mightily upon their wiſdom, and the excellency of their laws; and yet their laws, or generally allowed cuſtoms, ſhewed, that they were become amazingly corrupt, both in their notions and practices, with regard to morals; and that in inſtances as to which one would have thought the light of nature would have given them a ſufficient direction. For tho' ſome of them acknowleged the evil and turpitude of that unnatural vice, yet, in the general opinion, it ſeems to have paſſed among them for no fault at all, or a very light one.—St. Paul therefore, in drawing up his charge of an amazing corruption of morals in the Heathen world, very juſtly puts this in the firſt place, as being both of the higheſt enormity, and very common, not only among the people, but the Philoſophers themſelves. Nor is it probable, that any thing leſs than a divine law, enforced by the authority of God himſelf, and by the moſt expreſs denunciations of the divine wrath and vengeance againſt ſuch crimes, could have overruled the force of ſuch inveterate cuſtom and example, countenanced by the maxims and practice of thoſe who made high pretences to wiſdom and reaſon.'

From the Greeks our Author paſſes to the Romans; whoſe good policy and government has always been greatly admired: he examines the laws of the twelve tables; animadverts upon the law of Romulus, concerning the expoſing of diſeaſed and deformed children, which was confirmed by a conſtitution of the twelve tables; upon their cruel treatment of their ſlaves; upon their gladiatory ſhews, contrary to humanity; and upon their unnatural luſts, common among them as well as the Greeks; and juſtly concludes, that we are in vain directed to look for a proper rule of morals to guide the people, in their laws and conſtitutions, many of which were very defective, and others highly immoral.

After having largely conſidered the laws and cuſtoms of the ancient nations, we are led on to the examination of the Morality which was taught by the ancient Heathen Philoſophers, whoſe inſtructions and precepts, it may be alledged, were ſufficient to guide men to the true knowlege and practice of virtue. The Doctor is far from detracting from the praiſes due to the ancient Philoſophers and Moraliſts. He acknowleges, that many admirable paſſages are to be found in their writings; that they ſpeak nobly of the beauty and dignity of virtue; and give many excellent directions for the conduct of life: nay, he is willing to allow, that they were uſeful inſtruments under the aſſiſtance of Divine Providence, for preſerving among men an eſteem and approbation of virtue; for ſtrengthening and improving their moral ſenſe, and giving them, in many inſtances, a clearer diſcernment of the moral reaſons and differences of things. But after all this, he apprehends, there are many ſubſtantial reaſons, why they were not a ſufficient guide; and that men ſtood in need of a divine Revelation to lead them to virtue. 'The Philoſophers could not furniſh a rule of Morals that had ſufficient certainty, clearneſs, and authority; their ſentiments were in no ſenſe laws obligatory upon mankind; nor could a compleat ſyſtem of morals be extracted from them all collectively conſidered. Many of the Philoſophers were fundamentally wrong in the firſt principles of morals; denied that there were any moral differences of things founded in nature, and reſolved them all into human laws and cuſtoms. In illuſtration of this, the moral ſyſtem of Epicurus is examined; and if purſued thro' all its genuine conſequences, ſhewn to be deſtructive of all virtue and good morals. They were generally wrong with reſpect to the duty and worſhip proper to be rendered to God, tho' they themſelves acknowleged it to be a point of the higheſt importance. Some pleaded for revenge, and againſt forgiveneſs of injuries. Many countenanced the moſt unnatural luſts and vices, both by their principles and practice. And even ſome of the beſt of them, encouraged an impurity and indulgence inconſiſtent with the ſtrictneſs and dignity of virtue.'

Our Author proceeds in the next place, to the conſideration of the Stoical ſyſtem, againſt which the following are his principal objections; of the true force of which every Reader muſt judge for himſelf.

' One great defect which runs through their nobleſt precepts of piety is, that they are promiſcuouſly rendered to God and Gods, herein giving encouragement to polytheiſm. Their doctrine tended to take away, or at leaſt very much to weaken and diminiſh the fear of God, eſpecially as a puniſher of ſin. It tended alſo to raiſe men to a ſtate of ſelf-ſufficiency and independency, inconſiſtent with a due veneration for the Supreme Being. They gave excellent precepts with regard to the duties men owe to one another; yet they carried their Apathy ſo far, as to be, in ſome inſtances, not conſiſtent with a humane diſpoſition. They recommended forgiveneſs of injuries; but, in ſeveral reſpects, they carried this to an extreme, placed it on wrong foundations, or enforced it by improper motives. They ſpoke much of ſubduing their paſſions; but had not a due regard to purity and chaſtity. Their doctrine of Suicide, immoral, and of pernicious conſequence. They profeſſed to lead men to perfect happineſs in the preſent life, abſtracting from all conſideration of a future ſtate, which ſeems inconſiſtent with the deſign of Divine Providence. The ſeverity of their philoſophy was not reducible to practice, and had little influence either on the people, or thoſe who taught it.'

The Doctor concludes this part of his work with obſerving, ' That the nations were actually ſunk into a deplorable ſtate of corruption, with regard to morals, at the time of our Saviour's appearing: that one principal end of the manifeſtation of Jeſus

Chriſt was, to recover them from their wretched and guilty ſtate, to holineſs and happineſs: that the Goſpel ſcheme of morality exceeds whatſoever had been publiſhed to the world before: that its precepts are enforced by the moſt powerful and important motives: and that the tendency of the Goſpel to promote the practice of holineſs and virtue, is an argument to prove the divinity of the Chriſtian Revelation.'

We are now arrived at the third and laſt part of our Author's plan, in which he conſiders the ſtate of the ancient Heathen nations reſpecting a Future State of Rewards and Puniſhments.

After introducing this part of his ſubject, by aſſerting the high importance of the doctrine of a Future State; and acknowlegeing, that the natural and moral arguments uſed in ſupport of it are of great weight; he proceeds to obſerve, ' That they are not ſo evident, but that if men were left merely to their own unaſſiſted reaſon, they would be apt to labour under great doubts and difficulties; and that therefore a Revelation from God concerning it, muſt be highly advantageous. That ſome notions of a future ſtate did obtain among mankind, from the earlieſt ages; not the effect of human reaſon and philoſophy; nor yet the invention of Legiſlators for political purpoſes; but derived by tradition, and probably a part of the primitive religion communicated to mankind. That theſe traditions became gradually obſcured and corrupted; and were, in a great meaſure, inſufficient to the purpoſes of virtue.

Many of the Philoſophers abſolutely denied the doctrine of a future ſtate, rejecting it as a vulgar error: others repreſented it as wholly uncertain: nay, even their ſentiments concerning the nature of the human ſoul, were various and contradictory. The Peripatetics ſeem to have denied the ſubſiſtence of the ſoul after death: the Stoics had no ſettled conſiſtent ſcheme on this head; nor was the immortality of the ſoul a doctrine of their ſchool. Neither was a future ſtate acknowleged by Confucius, or thoſe who profeſſed to be his diſciples.

' Of thoſe Philoſophers who profeſs to believe and teach the immortality of the ſoul, Pythagoras is generally eſteemed the moſt eminent: but to ſay nothing of the uncertainty we are under as to his real ſentiments, when we conſider that he aſſerted the immortality of the ſoul from this argument, that the ſoul was part of the Divinity, and after it departed out of th body, went to the ſoul of the univerſe, to that which is c nial to itſelf; when we conſider that he aſſerted its pre- ence, and that after death it tranſmigrated from one body other, even to the bodies of beaſts as well as men, we may ſume, that the doctrine, thus taught, could be of no grea vantage to mankind, and was hardly conſiſtent with a future ſtate of rewards and puniſhments.

‘ Socrates, and after him Plato, ſeems to have believed the immortality of the ſoul, and a future ſtate, and to have argued for it. They aſſert many excellent things concerning the happineſs to be enjoyed in a future life; they ſpeak of going to good men; to the Gods who are abſolutely good; and of obtaining the beſt of good things after their departure out of this life. But all this ſeems to have been repreſented as the ſpecial privilege of thoſe, who having an earneſt thirſt after knowlege, addicted themſelves to the ſtudy of philoſophy; that as for the common ſort of good men, who had exerciſed juſtice and temperance, that they went into the bodies of animals of a gentle nature; or returned into human bodies, ſuch as they had before. They both of them ſeem to have believed in general, that there would be a difference made in a future ſtate, between good and bad men, and that the one ſhould be in a greater or leſs degree puniſhed, and the other rewarded: but it muſt be acknowleged, that they greatly obſcured and weakened the doctrine in point of moral influence, by ſometimes mixing other fictions with it, and at other times talking very uncertainly about it.’

The ſentiments of Cicero and Plutarch are likewiſe examined upon this ſubject, with great accuracy and candour; from the whole of which the Doctor ſeems juſtly to be of opinion, ‘ That the doctrine of eternal life and happineſs, provided for all good men without exception, whether in a high or low condition, learned or unlearned, who live ſoberly, righteouſly, and godly in the world, was not taught by the moſt eminent of thoſe Philoſophers, who profeſſed to believe the immortality of the ſoul and a future ſtate.’

To all this it is added, ‘ That the moſt ſtrenuous Advocates for the immortality of the ſoul, did not pretend to any certainty about it; this uncertainty appeared upon many ſerious and important occaſions; not only in their philoſophical debates, but eſpecially in their conſolatory diſcourſes on the death of their friends; and from hence they were led to aſſert the ſelf-ſufficiency of virtue for compleat happineſs, without a future recompence; and that a ſhort happineſs is as good as an eternal one.’

The Doctor once more obſerves, and with great propriety and importance, ‘ That a ſtate of future rewards neceſſarily implies in it, or, to uſe his own term, *connotes*, future puniſhments: that the belief of the former without the latter, might be of pernicious conſequence. The ancient Philoſophers and Legiſlators were ſenſible of the importance and neceſſity of the doctrine of future puniſhments; yet they generally rejected them as vain and ſuperſtitious terrors: and it appears to be true in fact, that the generality of the people, eſpecially in the politer nations of Greece and Rome, had, in a great meaſure, fallen from all belief of this kind, before the time of our Saviour's appearing.

'In theſe circumſtances it pleaſed God in his great wiſdom and goodneſs, to grant a new revelation of his will to mankind, by our Lord Jeſus Chriſt, who hath brought life and immortality to the moſt clear and open light in his goſpel; which contains the fulleſt aſſurance of that everlaſting happineſs, which is prepared for good men in a future ſtate; and moſt expreſs declarations concerning the puniſhment which will be inflicted upon the wicked; the importance and expediency of which, to the intereſts of virtue and religion in the world, muſt be acknowleged by every ſenſible and thinking man.'

This is as fair and juſt a repreſentation of the work now before us, as it was poſſible for us to give in the limits to which we are obliged to confine ourſelves: the whole is brought to a concluſion with the following obſervations.

1. 'We may hence ſee, that Reaſon, if left merely to itſelf, in the preſent ſtate of mankind, is not a ſafe and certain guide in matters of religion.

2. 'We ſhould ſet a high value on the Goſpel of Jeſus, which is the perfection of all the divine revelations that have been given to mankind, and to which the ſeveral prior revelations were deſigned to be preparatory.

3. 'Chriſtianity, truely believed and practiſed, tends to the advantage of ſociety, to promote the welfare of kingdoms and ſtates, and to preſerve good order in the world.

'It is aſtoniſhing, ſays our worthy Author, to think, that there ſhould be perſons found among us, who ſeem deſirous to extinguiſh this glorious light, and to return to the ancient darkneſs of Paganiſm again: who ſeem weary of the Goſpel, and with a prepoſterous zeal, endeavour to ſubvert its proofs and evidences, and to expoſe it, as far as in them lies, to the deriſion and contempt of mankind. But the attempts of ſuch men againſt our holy religion, ſhould only quicken our zeal and heighten our eſteem for it, and make us more earneſtly deſirous to build up ourſelves in our moſt holy faith, and to adorn
an exemplary converſation, becoming the Goſpel of
Chriſtianity is not a bare ſyſtem of ſpeculative opinio
practical inſtitution, a ſpiritual heavenly diſcipline,
doctrines, precepts, promiſes, and ordinances, are d
form men to a holy and virtuous temper and pract.

moſt effectual way therefore we can take to promote its ſacred intereſts is, to ſhew the happy influence it hath upon our hearts and lives, by abounding in the fruits of piety, righteouſneſs, and charity, and thus making an amiable repreſentation of it to the world.'

Lettres, Memoires, et Negociations particulieres du Chevalier D'Eon. Or, Letters, Memoirs, and Negociations of the Chevalier D'Eon, late Miniſter Plenipotentiary from the Court of France to that of Great Britain. 4to. 1l. 1s. Dixwell.

OF all the miniſterial Negociations that have made their public appearance in the world, the Chevalier D'Eon's are certainly the moſt remarkable: were they but as intereſting and important as they are minute and ſingular, they might prove a valuable acquiſition to the public in general, and an inſtructive leſſon to all foreign Miniſters in particular. Luckily, however, for the French Miniſtry, M. D'Eon ſeems not to have been employed in affairs of very great moment: he was made the Meſſenger, indeed, to carry over the ratification of the peace to Verſailles; but as this might have been made a poſt-boy's buſineſs, ſo he complains he was paid little better than a poſt-boy for his labour. If to this job we add his ſending over the *Reviews*, for the uſe of the *Journal Litteraire*, Mrs. Stephens's pills for Madame Victoire; a dog, and two bitches, with a ſet of pretty pictures, for the Duke de Praſlin, and his eſtabliſhing the houſhold of Count de Guerchy, the preſent Ambaſſador; theſe ſeem to be all the commiſſions he was charged with: at leaſt theſe are all he hath thought proper as yet to communicate to the public, and he appears by the voluminous ſize of his work, to have been in an excellent humour for publiſhing all he knew. It is well alſo for the communicative Chevalier himſelf, that he was never concerned in robbing churches, or plotting againſt the Government, for he would certainly have had ſo little prudence in his anger, as to have divulged the whole, at the hazard of his neck. It is really ſtrange, that men of ſenſe and abilities, ſhould have ſo little government over their temper, as to run ſuch unaccountable lengths, to the ruin of themſelves, and the mortification of their friends and acquaintance. The vivacity, or rather *violence* of temperament and diſpoſition in the French *, ſeems to lead them into theſe errors, more frequently than the Saturnine genius of other nations. It is not long ago that a reſpectable Academician of that nation, coming over here on a viſit, abſurdly took offence at the manners of a common lodging-houſe, and in the heat of his *jalouſie d'honneur*, publicly impeached the juſtice and humanity of the whole Engliſh nation, on account of his ridiculous ſquabble with a houſe-maid. Soon after this, our news-papers informed us of another as idle a quarrel, between the two Repreſentatives of his moſt Chriſtian Majeſty, on account of one of them, a *Miniſter Plenipotentiary*, threatening, in the preſence of an Engliſh Secretary of State, to break the laws of our country, by fighting a duel with an obſcure individual, who had affronted him. And now, behold! we have a book publiſhed by the ſame hand, containing near five hundred pages in quarto, to expoſe the characters, abilities, and employments of the ſeveral perſonages he was concerned with in his miniſterial capacity. Such being the intent of this publication, it may be ſuppoſed to afford little or no information or entertainment, except to ſuch Readers as are acquainted with thoſe elevated perſonages. It preſents, however, no incurious amuſement to thoſe who entertain no high opinion of the Great; and may poſſibly prove an inſtructive leſſon to others, who form miſtaken notions of the vaſt importance and capacity of miniſterial Agents and Agencies. Be it in theſe reſpects as it will, the very extraordinary ſtep the Author hath taken in the publication of this work, added to other ſingularities, hath made ſo much noiſe, both in France and England, that we cannot avoid taking a more particular notice of it, than might otherwiſe be expedient in a literary Journal.

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* This impetuoſity of the French is ſo notorious to all men of ſenſe, even of their own nation, that the Duke de Nivernois himſelf rallies them upon it, in one of his letters. 'I have got here, ſays he, Condamine and Du Clos, who can no more agree about morality than phyſics. I wiſh they do not go to loggerheads together.'

M. D'Eon introduces his Letters and Memoirs with a preliminary diſcourſe, containing an explicit account of himſelf, and an enumeration of his ſervices to the Crown of France. The two firſt paragraphs of this diſcourſe, may ſerve as a ſpecimen at once of his ſtyle, and, indeed, give the judicious Reader ſome light into his character and manner of thinking:

'*Surge, Deus—Judica terram—Juſtum et impium—et vincas cum Judicaris.* Pſal. lxxxii. 8. Eccleſ. iii. 17.

'Deliberer longtems et chercher la vérité avec application, c'eſt, ſelon les Princes et les Grands, l'emploi du vulgaire. On voudroit avoir la gloire d'aimer la vérité, et la ſatisfaction de ne l'entendre jamais.

'Elevé parmi les rochers et les montagnes, une éduc mâle m'a donné le courage de dire cette verité et la force d couter; elle m'a donné une trempe d'ame, qui ne peut ſe ni au manége ni aux baſſeſſes des Courtiſans: auſſi ai-je triſte experience que l'innocence et la droiture nous brouillent ſouvent, preſque autant, avec la cour, que pouroit le faire le contraire.

It is very certain, that in the particular inſtance that originally gave riſe to the preſent publication, M. D'Eon's *trempe d'ame* was by no means ſo ſupple and pliant as his intereſt required. It is pity, that as his natural diſpoſition and education had rendered him ſo unfit for a Courtier, he had not ſtuck entirely to his profeſſion of arms. There are a thouſand things that are excuſable, and would be even becoming, in a Captain of Dragoons, that are by no means tolerable in a Secretary of an Embaſſy; who certainly ought to be as trimming and pliant an animal as any in the creation, if he means, in due time, to arrive at being a Miniſter himſelf. But our Author had already arrived at that honour, and therefore, thinking his day of probation over, it is no wonder a man of his turn ſhould take fire at the propoſal for diveſting him of the latter character, and ſubjecting him again to the former. *Hinc illæ lachrymæ!* M. D'Eon, who had been Secretary to the Embaſſy under the Duke de Nivernois, and, thro' the intereſt of that Nobleman, was afterwards appointed Reſident and Miniſter Plenipotentiary, thought it the higheſt indignity offered him, that the French Miniſtry propoſed his acting as Secretary to the Embaſſy under the Count de Guerchy. No, ſays M. D'Eon, *Aut Cæſar aut nihil.* Once a Miniſter and always a Miniſter: Lamberti, and Wicquefort, for that. It was to no purpoſe that our Author's friends in Paris laboured to perſuade him, that his honour would not be hurt, by ſuch conceſſion, while his intereſts would be much advanced. No, he had been made a Politician and a Miniſter in ſpite of his teeth, and, therefore, in ſpite of theirs he would remain ſo, or have nothing at all to do with the Embaſſy. In this reſolution he was ſo fixed, that he tells the Duke de Nivernois, in one of his letters, 'Nothing upon earth, not even death, ſhall make me change my mind; nay, if I thought I ſhould be mean enough to do it to-morrow, I would throw myſelf into the Thames to-night.' And again, in a poſtſcript, to the ſame Nobleman, 'If God, in his anger, had made a Biſhop of me againſt my will, I would defie the devil himſelf to eject me from my ſee.' Would not one imagine, that the emoluments annexed to M. D'Eon's reſidentſhip were very great, that he ſeems ſo extravagantly tenacious of it. It appears, however, by his own account, to the contrary, and that he neither could obtain from his Court a decent eſtabliſhment for himſelf here, nor a farthing of remittances, for an old debt, due to him on account of his former ſervices in Ruſſia. The honour was all;

which, to true Frenchmen, who are ſo uſed to diet upon vanity, he affected to think enough.

M. de Guerchy, however, ſeems to inſinuate, that he was prodigal and expenſive in the ſupport of the Embaſſy, after the departure of the Duke de Nivernois; while, on the other hand, M. D'Eon accuſes the former of meanneſs and avarice. Hence the various articles of recrimination, and the reaſon for publiſhing the ſeveral Accounts contained in theſe extraordinary Memoirs. Among theſe accounts are thoſe of the minuteſt expences attending the houſhold of the Embaſſy; to which are added, the ſums given away, lent, and expended, on various ſervices; ſome of them ſingular enough, witneſs the following:

Paid for a little black bitch, for the Duke de Praſlin, —— ——	£. 3	0	0
To Mr. O'Gorman, for his journey to Paris, to carry Mrs. Stephens's medicines, with a treatiſe thereon, for Madam Victoire; in purſuance of expreſs orders from the Duke de Praſlin,	60	0	0
Paid to the Poet des Cazeau, Chevalier of the Nine Muſes, for celebrating the arrival of Count de Guerchy, —— ——	2	2	0
For a Port Folio, containing a collection of miniature pictures of the fineſt women in England, for the uſe of Duke de Praſlin, ——	15	0	0
For a cane broken over the ſhoulders of a French footman, who came to deſire a character of me, after being civilly diſmiſſed, for taking the impreſſion of a key of a cabinet of ſtate-papers, —— ——	3	0	0

To theſe we ſhall add a very ſerious one to this nation, and with that diſmiſs the article of Accounts:

Advanced to ſeveral Engliſh artificers, of both ſexes, belonging to the manufacturies of printed linens, inveigled away from London, and parts adjacent, by M. Leſcallier, in order to enable them to go abroad, ——	195	0	0

We forbear making any reflections on this article, as the conſequences of ſuch a ſeduction of our Manufacturers is obvious: how far it may be deemed conſiſtent with propriety, in the Secretary of a French Ambaſſador, at ſuch a juncture, to be guilty of ſuch a ſeduction, or his Court to countenance it, we pretend not to ſay. That it muſt have been done, however, by order, or permiſſion, of the French Court, ſeems pretty evident; as M. D'Eon appears to be otherwiſe too much a man of

honour, to diſburſe caſh on ſuch injurious ſcheme
have reaſon to think ſo, from two letters in t
written to Count de Guerchy, before his departur
relative to the defrauding the Engliſh cuſtoms,
the entry of his Excellency's effects. We muſt
the juſtice to ſay, that, on this occaſion, he gi
lency the advice of a Gentleman, and a man
that if he did not take it, as M. D'Eon aſſerts,
fault of his diſintereſted adviſer.

Among the various letters contained in this
two or three that paſſed between the Dukes de
nois, and M. D'Eon, relative to the eſtabliſhme
Literary Gazette; an object that, amidſt all the
ſineſs of the Peace, was thought of conſequence
gage the attention of the French Miniſtry, w
plan of this kind to the King, and tranſmitted
ſters at foreign Courts, charging them with an att
thing that might promote ſo uſeful and national a
of univerſally propagating the arts and ſciences,
the knowlege and uſe of the French language.

But we muſt here take our leave of this work
ſent; how ſoon M. D'Eon may call upon us ag
not; as he threatens the public, in an advertiſem
appearance of a quarto volume every three months
lives long, which he may do, as he is but young,
in the ſame mind, he will add a little library to th
diplomatique, already publiſhed. Neverthеleſs, th
of the preſent collection, by authority, may po
ſufficient diſcouragement to the noble Chevalier;
prevent the execution of his very communicative

[*] Which happened within a few weeks after its public
cording to the news-papers, a proſecution was comme
Author, Printer, and Publiſher.

Examen des Lettres, Memoires, et Negotiations,
Examination into the Letters, Memoirs, and N
the Chevalier D'Eon. 4to. 5s. Becket and

THIS is a critical, but by no means
tion of M. D'Eon's Letters. Th
his enemy, and endeavours to depreci
and ſervices, which, as he himſelf
nothing to do with M. D'Eon's pre

pute with M. de Guerchy. If M. D'Eon is a young man, whom a train of fortunate circumſtances hath ſpeedily raiſed to a degree of eminence, which this Examiner ſays, hath turned his brain; ſo much the worſe for the poor Chevalier, as at this criſis, probably, Fortune herſelf hath alſo turned her back upon him. Be this, however, as it may, M. D'Eon is certainly a man of abilities, as a Miniſter; and, by all accounts, of approved courage, as an Officer. If he hath diſcharged his duty in the ſeveral ſervices he hath been engaged in, it was not his fault that they were not more numerous, or more important. While he was in the Secretary's office, he could not be in the field, nor fighting in the field when he was writing diſpatches in his office. This Writer ſays, indeed, that M. D'Eon had no more hand in the Peace than the Doge of Venice; the Duke de Nivernois managing that whole buſineſs, while the poor Chevalier acted only as an Amanuenſis. It appears, however, from the Duke's own letters, that M. D'Eon was particularly uſeful to him on that occaſion; nor can any teſtimony be greater in favour of the Chevalier's aſſiduity, fidelity, or abilities, than what is given by that diſcerning Ambaſſador.

As M. D'Eon declares, over and over again, in his letters, that his being made Miniſter Plenipotentiary, did not turn his brain, we ſhall not join with this Author in ſuppoſing him to be out of his mind: that he may have been *indiſcreet*, indeed, we admit; but we ſhall be well aware, and muſt be ſatiſfied in more than one inſtance, before we determine that a Frenchman is what they call *fou*. It had been more to the credit of this Writer's candour alſo, had he obſerved a greater impartiality and fidelity in making extracts from M. D'Eon's book. There are ſuſpicious paſſages enough in it at beſt, there was no need of miſquoting his letters, and curtailing his expreſſions, to make them appear the more extravagant. Yet this hath be done in a very cruel inſtance, reſpecting the Chevalier's manner of writing to his mother; which he repreſents as inſulting and undutiful.

Our Examiner ſays, ‘ Après s'en être pris aux Grands, aux Ducs, et aux Miniſtres, il inſulte ſa mere. Car il faut qu'il s'en prend juſques à ſon propre ſang. “ Pourquoi pleurés vous, “ lui dit-il, femme de peu de foy—femme! qu'y a t'il de com- “ mun entre vous et moi? qu'y a t-'il de commun entre vos af- “ faires Tonneroiſes, et mes affaires politiques de Londres? “ Plantés donc vos choux tranquillement; arrachés les herbes “ de votre jardin; manges les fruits de votre potager et laiſſés “ moi tranquille.” Avez vous jamais vu, Monſieur, un ſtile comme celui la d'un fils à ſa mere?’

To ſhew the diſingenuouſneſs of [illegible] aminer, we ſhall only quote the paſſage as we find it in M. D'Eon's book; by which the Reader will ſee, that he hath wilfully omitted the ſeveral qualifying expreſſions introducing the ſcriptural phraſes, which appear ſo rude and exceptionable in his quotation. "*J'ai reçu, ma chere mere, toutes les lettres lamentables et pitoïables que vous avez pris la peine de m'ecrire:* pourquoi pleurez vous, femme de peu de foi? *comme il eſt dit dans l'ecriture. Souvenez vous que notre Seigneur, dans la temple de Jeruſalem, dit à ſa mere,* femme qu'y a-t-il de commun entre vous et moi?——*Comme ce mot* de femme, &c. *a fait rire les Scribes, &c. je vous dirai plus tendrement*, Ma Mere, qu'y a-t-il de commun entre vos affaires Tonneroiſes et mes affairs politiques a Londres. Plantez donc, &c." In another part of this letter, he very generouſly offers to make over to her his penſion of two thouſand livres per annum on the royal treaſury; which is certainly no indication of a deficiency of parental reſpect, whatever marks there may be, in the ſtyle and manner of the whole, or want of temper and diſcretion.

That the publication of M. D'Eon's papers will expoſe the French nation, and particularly the French Miniſtry, to public ridicule, as this Writer laments, will in ſome degree be true; unleſs ſome of the letters he hath publiſhed are proved to be fictitious: for this, and this only, is the way to evade the force of ſuch ridicule, and not to pen ſuch diſingenuous and partial examinations of them.

Obſervations on Marriages, Baptiſms, and Burials, as preſerved in parochial Regiſters. With ſundry Specimens of the Entries of Marriages, Baptiſms, &c. in foreign Countries. Interſperſed with divers Remarks, concerning proper Methods neceſſary to preſerve a Remembrance of the ſeveral Branches of Families, &c. By Ralph Bigland, Eſq; Somerſet Herald. 4to. 3s Dodſley, &c.

THough the ſubject of this treatiſe may, to many, afford matter of ridicule, yet to men uſed to buſineſs, or accuſtomed to reflection, it will appear to deſerve ſerious conſideration. If we conſider the uſe of accurate Regiſters, ſolely with a view to the ſecurity of property, this alone is ſufficient to evince the neceſſity of ſome better regulations in this reſpect.

The Author of this tract, who appears to be very intelligent on the ſubject, and has collected many curious particulars, ſets out with obſerving, from Camden, that 'Names, called in Latin NOMINA, quaſi NOTAMINA, were firſt impoſed for the diſtinction of perſons, which we now call Chriſtian Names; after, for difference of families, which we call SURNAMES, and have been eſpecially reſpected, as whereon the glory and credit of men is grounded, and by which the fame is conveyed to the knowlege of poſterity, and that every perſon had in the beginning one only proper name, as Adam, Joſeph, &c.

'Camden obſerves, he never could find an hereditary ſurname in England before the conqueſt: the ſurnames in Doomſday Book were brought in by the Normans, who not long before had taken them; but they were moſtly noted with a DE, as John de Babington, Walter de Hugget, Nicholas de Yateman, &c. or Ricardus filius Roberti, &c. and that they were not ſettled among the common people till about the reign of King Edward II. SURNAMES, not from SIRE, but becauſe ſuperadded to the Chriſtian Name. Places anciently gave names to perſons, and not the contrary: William ſon of Roger Fitz Valerine, in the time of King Henry I. being born in the caſtle of Howard in Wales, did from thence aſſume the name of the place of his birth, and tranſmitted the ſame to his poſterity. Edward of Caernarvon, ſo called from the place of his nativity; ſo Thomas of Brotherton, from the village in Yorkſhire wherein he was born; and John of Gaunt, from the city of Gaunt in Flanders, where he was born.'

Our Author obſerves, that 'The cuſtom of taking names from towns and villages in England, is a ſufficient proof of the ancient deſcents of thoſe families who are ſtill inhabitants of the ſame places. Some, he continues, took their names from their offices; others from foreſts; others from woods; others from hills, dales, trees, &c. others from fiſhes.'

He farther remarks, that from the alteration of names in early times it is, that at this day many families, who have neglected to keep up their pedigrees, are at a loſs to account for the ſimilar bearing of arms, whoſe names are ſo widely different, while yet they might all originally be deſcended from one and the ſame common anceſtor. Little (for inſtance) would any one think to look for the family and arms of Botteville, in the preſent Viſcount Weymouth; and this only, becauſe in the reign of Edward IV. John de Botteville reſided at one of the Inns of Court, and from thence was named John of Th'Inne (Thynne); and as little would he ſuſpect that, that poor deſerted and expoſed infant at Newark upon Trent, commonly called *Tom among* [illegible]ds be metamorphoſed into the great Dr. T[illegible]

He then p[illegible] of ancient Regiſters,

giſters, both domeſtic and foreign: and proceeds to give an account of the general Regiſtry of Births, eſtabliſhed in the year 1747, and calculated to comprehend the numerous births of perſons not baptized in the eſtabliſhed Church.

He takes notice, that the value of Regiſters, and of Extracts from them, is of late very greatly enhanced by the diſcontinuance of Viſitations in the ſeveral counties of England, by the Officers of Arms; for in ſuch viſitations the Nobility and Gentry did enter their ſeveral lineal and collateral deſcents, and thereby did connect themſelves with their firſt recorded anceſtor: from this care and prudence of our anceſtors, a good extraction is tranſmitted to their poſterity.

We cannot but approve of his propoſal of a General Office in London, as a Repoſitary of the atteſted copies of every Will and Adminiſtration throughout the kingdom, which are now diſperſed in the greater and leſſer Courts, of which ſome are ſo obſcure, that many Wills are probably there depoſited, which are unknown even to perſons moſt concerned in them. As the execution of this plan, however, would interfere with the profit and power of many tenacious Eccleſiaſtics, there is but little hope of ever ſeeing ſuch a regulation eſtabliſhed.

The Writer likewiſe recommends, as a means of maintaining the true courſe of inheritance, the inſcribing on monuments or grave-ſtones, the Surnames of married women, which are generally omitted in England. By this method, he juſtly remarks, the monuments of the dead would maintain the pedigrees of the living. Towards the concluſion, he makes the following obſervations, which we will give the Reader in the Author's own words.

'Almoſt all nations have maintained, that no perſon can aſſume arms without lawful authority; and whoever preſumes to bear them without the King's licence, or having firſt obtained the Earl Marſhal's warrant to the proper Officers eſtabliſhed by patent under the great ſeal of Great Britain, to grant the ſame, infringes upon the Sovereign, the fountain from whom all honours ſhould ſpring. The King's children do not bear arms without a licence from the Sovereign their royal father, directed to the Earl Marſhal, &c. neither can a perſon, though dignified with the title of Baronet, Knight, or Eſquire, when created by the royal favour a Peer of this realm, or nominated to be a Knight Companion of either of the honourable Orders, have ſupporters to the arms he has uſed, unleſs he can prove a lawful right to them; and the ſame with regard to Eſquires, to Knights of the Bath, &c. I mention this to ſhew, that however ſome, from an ill-judged opinion, may contemn, or de-

decry

deavour to diſcountenance all things of this kind, there is a time when ſuch diſtinctions muſt be lawfully ſettled; and as nothing can excuſe a negligence of this ſort, every perſon ſhould be cautious of bearing falſe arms; he ſhould conſider theſe things in due time, that his children may not hereafter be under the neceſſity of ſettling what their father might or ſhould have done before. One would think it natural for every one who had creditably advanced himſelf in fortune, to covet ſomething adequate in honour; and it is certain, that he who by his induſtry, his more extenſive and proſperous dealings, or by any other honourable methods, is enabled to be a founder or reſtorer of gentility, and ſhall entail a coat of arms upon his family, has a real claim to honour, and ſtimulates his offspring to exert thoſe laudable principles which have deſerved ſuch diſtinction.'

We will not ſay that the Author, who appears from the title-page to be a Herald, does not over-rate the importance of a coat of arms; but his remarks are certainly of general concern; for it is undoubtedly incumbent on every one who is ambitious of this kind of blazonry, to be well aſſured of his title to the diſtinction he aſſumes; otherwiſe, though he may eſcape the conſequence of a legal proſecution, he cannot fail of expoſing himſelf to ridicule.

The Adminiſtration of the Colonies. 8vo. 2s. 6d. Wilkie.

THE ſubject of this pamphlet is of the higheſt importance to the commercial intereſt of this kingdom; a ſubject which merits particular attention at this time, when the eſtabliſhment of peace has left us at leiſure to provide for the ſecurity and improvement of our extenſive plantations.

The very intelligent and maſterly Writer of this treatiſe, juſtly remarks, that 'it is not men that form great events, but the criſis of events duly poſſeſſed and actuated that forms great men.' He premiſes that there is a kind of *lead in commerce, diſtinct from any* of the governments of Europe.——And he adds that *the great queſtion at this criſis is*, and the *great ſtruggle will be*, who ſhall take the lead under its dominion?——He continues to obſerve, that the forming ſome general ſyſtem of adminiſtration, founded on the actual ſtate of things as they ariſe, leading to this great end, is, *at this criſis, the preciſe duty of government.*

'That part of government, he proceeds, which ſhould adminiſter this great and important branch of buſineſs, ought, in the firſt place, to be the center of all information and application

mediately and
ſpring of all no
little conſequenc
ſo that the depar
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executing it. W
Board of Trade a
ought to be intirel
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reſpective duties, with the departments of government to which they are more immediately ſubordinate and reſponſible, yet, in general matters of information, or points which are matters of government, and the department of this ſtate office, they ſhould be inſtructed to correſpond and communicate with this miniſter. Suppoſe that ſome ſuch miniſter or office now exiſted, is it not of conſequence that he ſhould be acquainted with the Geography of our new acquiſitions? If, therefore, there have been any actual ſurveys made of them, ſhould not ſuch, or copies of ſuch, be ſent to this miniſter, or office? If a due and official information of any particular conduct in our colonies, as to their trade, might lead to proper regulations therein, or might point out the neceſſity of a reviſion of the old laws, or the making further proviſion by new ones, would it not be proper that the cuſtom-houſe officers ſettled there ſhould be directed to correſpond and communicate with this miniſter, or office, on theſe points? Would it interfere with their due ſubordination, as officers of the revenue, to the commiſſioners of the cuſtoms!—If there were any events ariſing, or any circumſtances exiſting, that might affect the ſtate of war or peace, wherein the immediate application of military operations were not neceſſary or proper, ſhould not the military and naval officers be directed to communicate on theſe matters with this miniſter, or office? Should not, I ſay, all theſe matters of information come officially before this miniſter, if any ſuch ſtate miniſter, or office, was eſtabliſhed?'

The Writer in the next place obſerves, that the power of executing ſhould alſo ſpring from one undivided department. He then, with great candour and preciſion, ſtates the grounds of the differences between the colonies and their mother-country, and ſhews the neceſſity of ſettling the points in diſpute by proper legiſlative authority.

The next ſubject of his conſideration regards the paper currency of the colonies, and he examines with great accuracy how far ſuch currency is neceſſary, how far it is admiſſible, and under what regulations it ought to be admitted. His obſervations on this head are extremely judicious and ſatisfactory. 'If,' ſays he, 'inſtead of prohibiting the Colonies in general from making paper money, the Government would, from a preciſe and adequate knowledge of the nature of money, whether paper or ſilver, fix ſome general rules for the Colonies in this point, there could not be a more beneficial meaſure taken for the welfare of the Colonies, or the intereſt of the mother-country. Theſe rules would turn upon regulating the FUND, the USES, and the QUANTITY of ſuch medium.' He enforces his own ſentiments on this article by quotations from a very judicious tract, which he intitles CONSIDERATIONS ON A PAPER CURRENCY: and upon the whole concludes, that in Colonies the eſſence of whoſe nature requires a progreſſive increaſe of ſettlements and trade, and yet who, from the balance of trade with the mother-country being againſt them, muſt ſuffer a conſtantly decreaſing quantity of ſilver money, *a certain quantity of paper money* is neceſſary.

The Writer, in the next place, conſiders the laws of trade, with reſpect to the Colonies. The general principle of the laws of trade, he obſerves, is, that the Colonies ſhall not, on one hand, be ſupplied with any thing but from a *Britiſh Market*, nor export their produce any where but to a *Britiſh Market*. In the application of this principle, he continues, the preſent laws direct, except in ſome ſpecial particulars, that the Colonies ſhall import all their ſupplies *from Britain*, and carry all their produce *to Britain*. If now, inſtead of confining this market for the Colonies to Britain only, which is a partial and defective application of the general principle whereon the act of navigation is founded; this Colony trade was made, amidſt other courſes of trade, an occaſion of eſtabliſhing *Britiſh markets even in other countries*, the true uſe would be derived to the general intereſt from theſe advantageous circumſtances, while in particular the Colonies and the mother-country would be mutually accommodated.

' In the ſame manner, ſome reviſion of the ſtate of the trade of the Colonies of the ſeveral maritime powers amongſt each other will be neceſſary.——The laws and ordonnances of theſe do in general prohibit all trade of foreign Colonies with their own;—and yet, without ſome ſuch trade as ſupplies the Spaniſh provinces with Britiſh goods and proviſions, as ſupplies the Britiſh Colonies with Spaniſh ſilver, as ſupplies the French iſlands with Britiſh lumber, fiſh, proviſions, horſes, and live ſtock, as ſupplies the Britiſh Colonies with French moloſſes, the trade and culture of theſe Colonies would be greatly obſtructed and impaired; and yet notwithſtanding this fact, our laws of trade, by an impracticable duty, extend to the prohibiting the importation of French moloſſes into our Colonies.—If the government, under this law, could prevent effectually this importation, not only into the northern Colonies, but into the Britiſh iſles alſo, the reward of that pains would be the deſtruction of a beneficial branch of trade, perhaps of driving the Britiſh American diſtillery into the French, Dutch, or Daniſh iſles, or of forcing the French, contrary to their own falſe policy, into a profitable manufacture of that produce which they now ſell as refuſe materials. I need not point out here the very eſſential change that this would make in the Colony trade.——On the contrary, it is the duty of government to permit, nay even to encourage, under proper regulations, theſe branches of trade; in the firſt place, in order to extract out of the foreign Colonies, to the benefit of the Britiſh commerce, as much as poſſible the profits of theſe Colonies, and which is more material, in order to create a neceſſary dependance in the trade and culture of thoſe Colonies for their ſupplies on the Britiſh commerce.——When it is remembered that the law, which lays a duty equal to a prohibition, on the importation of French moloſſes into the Britiſh Colonies, was obtained at the ſolicitation of the Britiſh iſles, it will be ſeen, that the obtaining this law is not ſo much meant to prohibit totally the introduction of French moloſſes into the Britiſh trade, as to determine a ſtruggle between the Weſt India and North American traders, who ſhould have the profits of it. And thus, from the predominant intereſt of theſe partial views, has government been led to embarraſs the general courſes of its trade.—But as the Weſt India traders ſee that this law has not, never had, and never will have the effect propoſed, they will be better reconciled to its ceaſing; and as government muſt now, after the experiment, ſee the falſe policy of it, there is no doubt but that it will ceaſe, ſo far as to reduce the duty to a moderate and practicable charge, ſuch as will be paid, and ſuch as will raiſe to the crown a very conſiderable revenue thus paid.'

Laſtly, this judicious Author remarks, that ſome reviſion alſo will be neceſſary in the laws about naval ſtores, eſpecially that reſpecting the maſts. But we have already ſtretched this article to our utmoſt limits; and can only expreſs our wiſhes, that while the buſineſs of the Colonies was under conſideration of the legiſlature, they had been at leiſure to have extended their views, and have made proper proviſions with regard to the ſeveral eſſential articles diſcuſſed in this very ſenſible and well-timed treatiſe.

Original Poems, on ſeveral Occaſions. By Miſs Whateley.

8vo. 5s. ſewed. Dodſley.

IT never can be a diſpute with the liberal, whether the fine arts are the proper province for the exerciſe of female genius?—Nothing, certainly, but the jealouſy of our ſex, and the envy of their own, would urge the leaſt pretence for excluding the Ladies from any of thoſe elegant and happy amuſements which the arts of Imitation may afford them. Some of theſe, however, are more generally allowed them than others—Yet, for what reaſon? Why allow them muſic, and debar them from poetry?—As well might we allow them friendſhip, and exclude them from love; for thoſe arts are as much allied as theſe affections; and there is no more reaſon why a woman of genius ſhould not be indulged with the poliſhed amuſements of poetry, than that a woman of ſenſibility ſhould be refuſed the tender connections of love. We can hardly apprehend from our ſex ſuch a want of politeneſs, as to cenſure a Lady for writing verſes; and we would recommend it to our fair Readers, always to expreſs a charity of opinion upon ſuch occaſions, ſince, by a contrary behaviour, they muſt expoſe themſelves to the imputation either of ignorance or envy.

There are ſome ſpecies of poetry, in which the Ladies, from their peculiar ſenſibility, ſeem qualified to excel. Where the tender intereſts of the heart are the ſubject—in the elegant complainings of elegy—and the ſimplicity of paſtoral imagery, they appear to have a natural ſuperiority. We have a recent inſtance of the ſucceſs with which ſome of theſe ſubjects have been treated by a Lady, in the volume before us.

Miſs Whateley, in a very elegant and genteel dedication, to Lady Wrotteſly, ſpeaking of her poems, ſays, 'In regard to the ſubject of the following Eſſays, I do not flatter myſelf that there will be much novelty found in them. I never ſtudiouſly ranged through the regions of imagination, to ſeek for paths unexplored by former Writers; but ſat down content to employ my humble abilities on ſuch themes—as friendſhip, gratitude, and native freedom of fancy preſented to my thoughts.' In another place, ſhe profeſſes, 'If the pieces addreſſed to particular perſons may tranſmit my friendſhip, gratitude and regard beyond the limits of my own breaſt, and the period of a day, all my hopes are gratified.' With ſo much modeſty of expectation, and goodneſs of heart united, it is, ſurely, impoſſible, even for malignity itſelf to be diſſatisfied.

This young Lady's poems, as ſhe herſelf has obſerved, turn chiefly on ſuch ſubjects as the tenderneſs of friendſhip, and the native freedom of fancy might ſuggeſt, and ſhe has ſacrificed, in many pretty rural pieces, to the graces of ſimple and beautiful Nature.

The following Ode to MAY, is an inſtance of that elegant rural ſimplicity we have admired in theſe poems:

Faireſt daughter of the year,
  Ever blooming, lovely MAY;
While thy vivid ſkies appear,
  Nature ſmiles, and all is gay.

Thine the flowery-painted mead,
  Paſture fair, and mountain green;

Thine, with infant harveſt ſpread,
  Laughing lies the lowland-ſcene.

Friend of thine, the ſhepherd plays
  Blithſome near the yellow broom,
While his flock, that careleſs ſtrays,
  Seeks the wild thyme's ſweet perfume.

MAY, with thee I mean to rove
  O'er theſe lawns and valleys fair,
Tune my gentle lyre to love,
  Cheriſh hope, and ſoften care.

Round me ſhall the village ſwains,
  Shall the roſy nymphs appear;
While I ſing, in rural ſtrains,
  MAY, to ſhepherds ever dear.

I had never ſkill to raiſe
  Peans from the vocal ſtrings,
To the godlike Hero's praiſe,
  To the pageant pomp of Kings.

Stranger to the hoſtile plains,
  Where the brazen trumpets ſound;
Life's purple ſtream the verdure ſtains,
  And heaps promiſcuous preſs the ground:

Where the murderous cannon's breath
  Fate denounces from afar,
And the loud report of death
  Stuns the cruel ear of War.

Stranger to the Park and Play,
  Birth-night balls, and courtly trains;
Thee I woo, my gentle MAY,
  Tune for thee my native ſtrains.

Blooming groves, and wandring rills
  Soothe thy vacant Poet's dreams,
Vocal woods, and wilds, and hills,
  All her unexalted themes.

But let it not be ſuppoſed, that Miſs Whateley's poetical merit is confined within the ſtanza of a ſimple ſong; whoever reads, with taſte and candour, the following Elegy, will not think unfavourably of it, even while it reminds him of Mr. Pope's beautiful verſes to the memory of an unfortunate Lady:

  Yet the dull death-bell ſmites my trembling ear;
Yet Fancy ſickens o'er Fidelia's bier:
Ye weeping Muſes, wake the mournful lyre!
Ye laughing Loves, and jocund Sports, retire!
Fantaſtic Mirth, and all the ſmiling train
Of fair Feſtivity, forſake the plain!
While gloomy Grief, and every chearleſs power,
Throw darker horrors o'er this midnight hour.

Vot'ries of woe, your painful dirges ſing!
No more the Muſe attunes the ſprightly ſtring.
All, all the ſcenes of Joy and Beauty fly,
Clouds dim the ſun, and tears bedew the ſky:
Fidelia's loſs, ſee Nature's ſelf bewail!
Weep in the ſtream, and languiſh in the gale!

* *

Accept, dear Shade, this fondly-ſtreaming tear,
That Friendſhip ſheds on thy untimely bier.
Ah! what did thy ſuperior worth avail?
Still, ſtill oppos'd by Fortune's adverſe gale!
Thro' life aſpers'd by Envy's blackening breath,
Purſued by Malice to the gates of Death;
There, only there, the painful ſcene was o'er,
All wrongs forgot, and Anguiſh wept no more.
There cold and peaceful, dear Fidelia ſleeps;
No more with pallid Care long vigils keeps;
And there ſhall ſleep, in equal night inurn'd,
The Friend that lov'd her, and the fool that ſcorn'd.

Her aſpirations on the ſubject of rural Happineſs, are perfe poetical:

O for ſome portion of poetic fire!
Some happier ſtrain that Nature would inſpire!
Here, where ſhe ſhines in all her virgin charms,
And fair Retirement wooes me to her arms.
Hail muſing Nymph! in ruſſet veſt array'd,
Oh! wrap thy Vot'ry in thy browneſt ſhade;
Far, far from all the noiſy ſeats of Pride,
In groves conceal her, or in valleys hide!

* *

Give me, indulgent Heaven, ſome lonely cot,
Where I may live unenvied, and forgot;
Range the ſequeſter'd ſhade with mind ſerene,
Explore the beauties of the ſylvan ſcene;
Tread Virtue's paths, and to her temple riſe,
And dare to emulate the good and wiſe.
Let Friendſhip's generous warmth expand my breaſt,
And ſweet Contentment be my conſtant gueſt;
Let ſocial converſe crown the day's decline,
And Folly's ſlaves divide their haunts from mine.

When grey-ey'd Dawn peeps o'er the mountain's head,
And ling'ring Night on duſky wing is fled;
Give me to trace the dew-beſpangl'd grove,
Where roſy Health, and blooming Pleaſure rove:
There let me oft explore the ſacred cell,
Where Truth, and heaven-born Contemplation dwell;
And, while dear Freedom her looſe banner waves,
Contemn the pomp of Courts, and pity ſlaves.

Our Author hath not ſhewn herſelf inferior to any

Imitators, or Tranſlators of Tibullus, in the following lines, which are an imitation of Lib. iii. El. 3.

> Can India's treaſure heal the mind oppreſt,
> Or fruitful Padua ſoothe the Lover's breaſt?
> The gorgeous palace, deck'd with pomp and art,
> Exclude pale Care from the poſſeſſor's heart?
> Not woods more beauteous than th' Ammonian groves,
> Not Parian pavements, nor high-wrought alcoves,
> Not all the gems Golconda's mountains hide,
> Not all the glaring pageantry of Pride,—
> Can ſhield the ſplendid Owner's breaſt from woe,
> Since CHANCE capricious waits on all below.
> Such trifles in weak minds may envy move,
> But what is honour, wealth, or fame, to love?
> Thy wealth, gay world, thy honours I reſign;
> Poor let me be, but be Philander mine.

The poem entitled *The Pleaſures of Contemplation*, is extremely picturеſque, and contains ſeveral beautiful images, and alluſions entirely new. Thus it opens:

> Queen of the Halcyon-breaſt, and heav'n-ward eye,
> Sweet CONTEMPLATION, with thy ray benign,
> Light my lone paſſage thro' this vale of life,
> And raiſe the ſiege of Care! this ſilent hour
> To thee is ſacred; when the ſtar of eve,
> Like Dian's Virgins trembling ere they bathe,
> Shoots o'er th' Heſperian wave its quivering ray.
>
> All Nature joins to fill my lab'ring breaſt
> With high ſenſations: aweful Silence reigns
> Above, around: the ſounding winds no more
> Wild thro' the fluctuating foreſt fly
> With guſt impetuous; Zephyr ſcarcely breathes
> Upon the trembling foliage; flocks, and herds,
> Retir'd beneath the friendly ſhade repoſe,
> Fann'd by Oblivion's wing———
>
> ——— ——— From the ſmooth lake,
> On whoſe ſtill boſom ſleeps the tall tree's ſhade,
> The moon's ſoft rays reflected mildly ſhine.

Towards the end of a little poem, entitled, *The Vanity of external Accompliſhments*, we find theſe rational, elegant, and melodious verſes:

> But, who would waſte their bloom, and not engage
> One friend to ſoothe the wintry ſtorms of age?
> Let me, ye Powers! inſpir'd by Reaſon's laws,
> Tho' Coxcombs cenſure, gain my own applauſe;
> In uſeful learning, as in years advance;
> Improve my mind, and leave my form to chance:
> Good Senſe and Virtue gild the darkeſt ſcene,
> And bloom as bright at Sixty as Sixteen.

Tho' Sylvia's ſoftneſs, Delia's ſprightly grace,
Belinda's air, nor Arabella's face,
Conſpire to make me lovely; Health ſupplies
Theſe cheeks with colour, and with ſtrength theſe eyes.

O Nature! never let thy bounty ceaſe!
Still grant me Health, and Poetry, and Peace!
Let me enjoy my viſionary ſcene,
Stranger to Envy, Flattery, Pride, or Spleen;
So my laſt breath ſhall praiſe thee when I die,
And my life vaniſh in a tuneful ſigh.

Among theſe poems are many pretty pieces in the alternate elegiac ſtanza, which our limits will not allow us to introduce. —The laſt of theſe pieces, addreſſed to Mr. Langhorne, has many poetical beauties; and from one ſtanza of it we learn, that our ingenious Poeteſs was known to the late Mr. Shenſtone, and that he was an Admirer of her verſes. At the ſame time we cannot without concern obſerve, in this paſſage, the prevalence of Melancholy, in conſequence of an indifferent ſtate of health at the time of writing; and, for the ſake of the amiable Author, we ſincerely wiſh, that both the cauſe and the effect may now be removed:

Fancy, tho' erſt ſhe ſhed a glimmering ray,
And op'd to fairy-ſcenes my infant-eye,
From Pain and Care has wing'd her chearful way,
And with Hygeia ſought a milder ſky.

No more my trembling hand attempts the lyre,
Which Shenſtone oft (ſweet Bard) has deign'd to praiſe:
Ev'n tuneful Langhorne's friendſhip fails t'inſpire
The glow that warm'd my breaſt in happier days.

We have obſerved, in our review of theſe Poems, that they are more correct than the literary productions of Ladies in general; and it is with great pleaſure we aſſociate the name of Miſs Whateley, with thoſe of Jones, Carter, and the reſt of the Britiſh Muſes.

The Works in Verſe and Proſe of William Shenſtone, Eſq; *Account concluded.*

'I Actually dreamt, ſays Mr. Shenſtone, that ſomebody told me, I muſt not print my pieces ſeparate. That certain ſtars would, if ſingle, be hardly conſpicuous, which, if united in a narrow compaſs, form a very ſplendid conſtellation.' There is indiſputably much truth in this obſervation; and, applied to this edition of Mr. Shenſtone's works, it has the merit of a ſtriking ſimilitude. Various are the little ſallies of fancy, hints of taſte, and breathings of enthuſiaſm, ſcattered in verſe and and proſe, through theſe volumes, which all together form a very entertaining Miſcellany. Poſſibly, however, his Editor has been too much under the influences of friendſhip, in deciding on the merit of certain pieces that he has admitted into this publication.—Perhaps there never was a Writer of genius who did not ſuffer ſome things to eſcape his pen, that were far beneath his general powers.—Uniform excellence is no more to be expected in writing than in life. An Author has many temptations to make him deviate from the natural and peculiar walk of his genius; he is willing to flatter himſelf on the univerſality of his powers, and is frequently induced, by caſual circumſtances, to exert them on ſubjects, either foreign to his capacity, or unworthy of it. Yet, if ſome apology might be derived from hence, for the inequality of thoſe productions a Writer may himſelf* be induced to publiſh, it cannot certainly be claimed in behalf of a poſthumous work, where parental fondneſs is no longer concerned for the preſervation of its offſpring.—Had ſeveral of Mr. Shenſtone's ſongs, moſt of thoſe poems he entitles *Levities*, and ſome even of the moral pieces, been ſuppreſſed in this edition, the Editor would have ſhewn at leaſt that his judgment was equal to his friendſhip.

Of the elegiac poems contained in theſe volumes, we have already given the Reader ſome account. Next in order to theſe are our Author's lyric productions, conſiſting of Odes, Songs, Ballads, &c. As a lyric Writer, Mr. Shenſtone may be characteriſed by tenderneſs, and ſimplicity. His celebrated paſtoral Ballad in four parts, has given him an indiſputable title to the firſt; a poem more pregnant with ſenſibility and natural pathos, perhaps, never was written: his Princeſs Elizabeth, and, indeed, almoſt all his lyrics, confirm his claim to the latter. Theſe performances are ſufficiently known, being, moſt of them, publiſhed in Mr. Dodſley's Miſcellany; we ſhall, therefore, take no farther notice of them here.

In the character of humour, Mr. Shenſtone is not ſo well known; for which reaſon we ſhall preſent our Readers with the following culinary eclogue.

> NIGHT's ſable clouds had half the globe o'erſpread,
> And ſilence reign'd, and folks were gone to bed:
> When love, which gentle ſleep can ne'er inſpire,
> Had ſeated Damon by the kitchen fire.
>
> Penſive he lay, extended on the ground;
> The little lares kept their vigils round;

---

* In the early part of his life, Mr. Shenſtone publiſhed a volume of Poems, ſeveral of which were very indifferent.

The Naiads pour'd their urns around,
From nodding rocks o'er vales profound.
They form'd their ſtreams to pleaſe the view,
And bade them wind, as ſerpents do:
And having ſhewn them where to ſtray,
Threw little pebbles in their way.

Theſe fancy, all-ſagacious Maid,
Had at their ſeveral taſks ſurvey'd:
She ſaw and ſmil'd; and oft would lead
Our Damon's foot o'er hill and mead;
There, with deſcriptive finger, trace
The genuine beauties of the place;
And when ſhe all its charms had ſhewn,
Preſcribe improvements of her own.

"See yonder hill, ſo green, ſo round,
Its brow with ambient beeches crown'd!
'Twou'd well become thy gentle care
To raiſe a dome to Venus there:
Pleas'd would the Nymphs thy zeal ſurvey;
And Venus, in their arms, repay.
'Twas ſuch a ſhade, and ſuch a nook,
In ſuch a vale, near ſuch a brook;
From ſuch a rocky fragment ſpringing;
That fam'd Apollo choſe, to ſing in.
There let an altar wrought with art,
Engage thy tuneful Patron's heart.
How charming there to muſe and warble
Beneath his buſt of breathing marble!
With laurel wreath, and mimic lyre,
That crown a Poet's vaſt deſire.
Then, near it, ſcoop the vaulted cell,
Where Muſic's * charming Maids may dwell;
Prone to indulge thy tender paſſion,
And make thee many an aſſignation.
Deep in the grove's obſcure retreat,
Be plac'd Minerva's ſacred ſeat;
There let her awful turrets riſe,
(For wiſdom flies from vulgar eyes:)
There her calm dictates ſhalt thou hear
Diſtinctly ſtrike thy liſt'ning ear:
And who wou'd ſhun the pleaſing labour,
To have Minerva for his neighbour?"

In ſhort, ſo charm'd each wild ſuggeſtion,
Its truth was little call'd in queſtion:
And Damon dreamt he ſaw the fawns,
And Nymphs, diſtinctly, ſkim the lawns;
Now trac'd amid the trees, and then
Loſt in the circling ſhades again.

---

* The Muſes.

With leer oblique their Lover viewing—
And Cupid—panting—and purſuing—
Fancy, enchanting Fair, he cry'd,
Be thou my Goddeſs! thou my Guide!
For thy bright viſions I deſpiſe
What foes may think, or friends adviſe.
The feign'd concern, when folks ſurvey
Expence, time, ſtudy, caſt away;
The real ſpleen, with which they ſee:
I pleaſe myſelf, and follow thee.

Thus glow'd his breaſt by fancy warm'd;
And thus the fairy landſkip charm'd.
But moſt he hop'd his conſtant care
Might win the favour of the fair;
And, wand'ring late thro' yonder glade,
He thus the ſoft deſign betray'd.

"Ye doves! for whom I rear'd the grove,
With melted lays ſalute my Love!
My Delia with your notes detain,
Or I have rear'd the grove in vain!
Ye flow'rs! which early Spring ſupplies,
Diſplay at once your brighteſt dyes!
That ſhe your op'ning charms may ſee,
Or what were elſe your charms to me?
Kind zephyr! bruſh each fragrant flow'r,
And ſhed its odours round my bow'r,
Or ne'er again, O gentle wind!
Shall I, in thee, refreſhment find.
Ye ſtreams, if e'er your banks I lov'd,
If e'er your native ſounds improv'd,
May each ſoft murmur ſoothe my Fair;
Or, oh 'twill deepen my deſpair!
Be ſure, ye willows! you be ſeen
Array'd in livelieſt robes of green;
Or I will tear your ſlighted boughs,
And let them fade around my brows.
And thou, my grott! whoſe lonely bounds
The melancholy pine ſurrounds!
May ſhe admire thy peaceful gloom,
Or thou ſhalt prove her Lover's tomb."

And now the lofty domes were rear'd;
Loud laugh'd the Squires, the rabble ſtar'd.
"See, neighbours, what our Damon's doing!
I think ſome folks are fond of ruin!
I ſaw his ſheep at random ſtray——
But he has thrown his crook away——
And builds ſuch huts as, in foul weather,
Are fit for ſheep nor ſhepherd neither."

Whence came the ſober Swain miſled?
Why, Phoebus put it in his head.

Phoebus befriends him, we are told;
And Phoebus coins bright tuns of gold.
'Twere prudent not to be ſo vain on't:
I think he'll never touch a grain on't:
And if, from Phoebus, and his Muſe,
Mere earthly lazineſs enſues;
'Tis plain, for aught that I can ſay,
The Dev'l inſpires, as well as they.
So they—while fools of groſſer kind,
Leſs weeting what our Bard deſign'd,
Impute his ſchemes to real evil;
That in theſe haunts he met the Devil.

He own'd, tho' their advice was vain,
It ſuited wights who trod the plain:
For dullneſs—tho' he might abhor it—
In them, he made allowance for it.
Nor wonder'd, if beholding mottos,
And urns, and domes, and cells, and grottos,
Folks, little dreaming of the Muſes,
Were plagu'd to gueſs their proper uſes.

But did the Muſes haunt his cell?
Or in his dome did Venus dwell?
Did Pallas in his counſels ſhare?
The Delian God reward his pray'r!
Or did his zeal engage the Fair?
When all the ſtructures ſhone compleat;
Not much convenient, wond'rous neat;
Adorn'd with gilding, painting, planting,
And the fair Gueſts alone are wanting;
Ah me! ('twas Damon's own confeſſion)
Came Poverty, and took poſſeſſion.

Ah! cruel event! affecting and melancholy cataſtrophe!—too often, alas! the fate of an amiable and enthuſiaſtic diſregard of money: but the moſt painful of all diſtreſſes that can befall a generous and independent mind!

Why droops my Damon, while he roves
Thro' ornamented meads and groves?
Near columns, obeliſks, and ſpires,
Which every critic eye admires?
'Tis Poverty, deteſted Maid,
Sole tenant of their ample ſhade!
'Tis ſhe, that robs him of his eaſe;
And bids their very charms diſpleaſe.

The following beautiful and natural reflections, with which this poem cloſes, are not more poetically elegant, than philoſophically juſt. May they have due weight with all the Children of Fancy!

Ah! let not me by fancy ſteer,
When life's autumnal clouds appear;

Nor ev'n in learning's long delays
Conſume my faireſt, fruitleſs days :
Like him, who ſhould in armour ſpend
The ſums that armour ſhould defend.

Awhile, in pleaſure's myrtle bow'r,
We ſhare her ſmiles, and bleſs her pow'r :
But find at laſt, we vainly ſtrive
To fix the worſt coquette alive.

O you! that with aſſiduous flame
Have long purſu'd the faithleſs Dame ;
Forſake her ſoft abodes awhile,
And dare her frown, and ſlight her ſmile.
Nor ſcorn, whatever Wits may ſay,
The foot-path road, the King's high-way.
No more the ſcrup'lous charmer teaze,
But ſeek the roofs of honeſt eaſe ;
The rival fair, no more purſu'd,
Shall there with forward pace intrude ;
Shall there her ev'ry art eſſay,
To win you to her ſlighted ſway ;
And grant your ſcorn a glance more fair
Than e'er ſhe gave your fondeſt pray'r.

But would you happineſs purſue ?
Partake both eaſe, and pleaſure too ?
Would you, thro' all your days, diſpenſe
The joys of reaſon, and of ſenſe ?
Or give to life the moſt you can,
Let ſocial virtue ſhape the plan.
For does not to the virtuous deed
A train of pleaſing ſweets ſucceed ?
Or, like the ſweets of wild deſire,
Did ſocial pleaſures ever tire ?

Yet midſt the groupe be ſome preferr'd,
Be ſome abhorr'd—for Damon err'd :
And ſuch there are—of fair addreſs—
As 'twere unſocial to careſs.
O learn by reaſon's equal rule
To ſhun the praiſe of knave, or fool !
Then, tho' you deem it better ſtill
To gain ſome ruſtic 'Squire's good will ;
And ſouls, however mean or vile,
Like features, brighten by a ſmile ;
Yet reaſon holds it for a crime,
The trivial breaſt ſhou'd ſhare thy time :
And Virtue, with reluctant eyes,
Beholds this human ſacrifice !

Thro' deep reſerve, and air erect,
Miſtaken Damon won reſpect ;
But cou'd the ſpecious homage paſs,
With any creature, but an aſs ?

She
And
Will
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Will f
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Contemp
If ſo—th
And fruit

Too ſo
Sage Dam
The path
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Have quite
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Or limpid ſtre
Love lurks wi
And claims th
Ambition finds
And bids his p
Ev'n ſocial frien
And cites him t
Does he reſiſt the
His temper takes
Till paſſion, miſd
For weeds, or ſh

If where his devious ramble ſtrays,
He virtue's radiant form ſurveys;
She ſeems no longer now to wear
The rigid mien, the frown ſevere[*];
To ſhew him her remote abode;
To point the rocky arduous road:
But from each flower, his fields allow,
She twines a garland for his brow.

Mr. Shenſtone's proſe writings come next under our conſideration. Few, indeed, of theſe can be properly eſtimated as pieces of compoſition. They are moſtly looſe and detached reflections, thrown together without order or connection. Brilliant thoughts, ſtriking ſketches, juſt and uſeful ſentiments, refined and elegant obſervations, here are many; which ſeem to have been preſerved as caſual ſuggeſtions, intended by the Author for his private uſe, and committed to paper, only in aid of memory. A Reader of táſte, however, cannot but be pleaſed to find them thus preſerved and publiſhed. The curſory remarks of men of genius, are more valuable than the moſt elaborate diſſertations of formal dullneſs; and it is certainly not leſs delightful to wander through a wilderneſs infinitely diverſified and uncertain, than to walk along a regular viſta with the ſame object continually in view. Thus it is while we ſtray in the gardens of Shenſtone!

' XL. " Contemptæ dominus ſplendidior rei."

' A Man, a Gentleman, evidently appears more conſiderable by ſeeming to deſpiſe his fortune, than a Citizen and Mechanic by his endeavours to magnify it.

' XLI. What man of ſenſe, for the benefit of coal-mines, would be plagued with Colliers converſation?

' XLII. Modeſty makes large amends for the pain it gives the perſons who labour under it, by the prejudice it affords every worthy perſon in their favour.

' XLIII. Third thoughts often coincide with the firſt, and are generally the beſt grounded. We firſt reliſh nature and the country, then artificial amuſements and the city; then become impatient to retire to the country again.

' XLIV. While we labour to ſubdue our paſſions, we ſhould take care not to extinguiſh them. Subduing our paſſions, is diſengaging ourſelves from the world; to which, however, whilſt we reſide in it, we muſt always bear relation; and we may detach ourſelves to ſuch a degree as to paſs an uſeleſs and inſipid life, which we were not meant to do. Our exiſtence here is at leaſt one part of a ſyſtem.——A man has generally the good or ill qualities which he attributes to mankind.

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[*] Alluding to—the allegory in Cebes's tablet.

‘ XLV. Anger, and the thirſt of revenge, are a kind of fever. Fighting, and law-ſuits, bleeding; at leaſt an evacuation. The latter occaſions a diſſipation of money; the former of thoſe fiery ſpirits which cauſe a preternatural fermentation.

‘ XLVI. Were a man of pleaſure to arrive at the full extent of his ſeveral wiſhes, he muſt immediately feel himſelf miſerable. It is one ſpecies of deſpair, to have no room to hope for any addition to one's happineſs.——His following wiſh muſt then be, to wiſh he had ſome freſh object for his wiſhes. A ſtrong argument that our minds and bodies were both meant to be for ever active.

‘ XLVII. I have ſeen one evil underneath the ſun which gives me particular mortification.———The reſerve or ſhyneſs of men of ſenſe, generally confines them to a ſmall acquaintance; and they find numbers their avowed enemies, the ſimilarity of whoſe taſtes, had fortune brought them once acquainted, would have rendered them their fondeſt friends.

‘ XLVIII. A mere Relator of matters of fact, is fit only for an evidence in a court of juſtice.

‘ XLIX. If a man be of ſuperior dignity to a woman, a woman is ſurely as much ſuperior to a man that is effeminated. Lily's rule in the Grammar has well enough adjuſted this ſubordination. “ The maſculine is more worthy than the feminine, and the feminine more worthy than the neuter.”

‘ L. A Gentleman of fortune will be often complaining of taxes; that his eſtate is inconſiderable; that he can never make ſo much of it as the world is ready to imagine. A mere Citizen, on the other hand, is always aiming to ſhew his riches; ſays, that he employs ſo many hands; he keeps his wife a chaiſe and one; and talks much of his Chineſe ornaments at his paltry cake-houſe in the country. They both aim at praiſe, but of a very diſtinct kind. Now, ſuppoſing the Cit worth as much in money as the other is in land, the Gentleman ſurely choſes the better method of oſtentation, who conſiders himſelf as ſomewhat ſuperior to his fortune, than he who ſeems to look up at his fortune, and, conſequently, ſets himſelf beneath it.

‘ LI. The only kind of revenge which a man of ſenſe need take upon a ſcoundrel, is, by a ſeries of worthy behaviour, to force him to admire and eſteem his enemy, and yet irritate his animoſity, by declining a reconciliation. As Sir John Falſtaff might ſay, turning even quarrels to commodity.

‘ LII. It is poſſible, by means of glue, to connect two pieces of wood together; by a powerful cement to join marble; by the mediation of a Prieſt, to unite a man and woman; but of all aſſociations the moſt effectual is, betwixt an idiot and a knave. They become, in a manner, incorporate. The former ſeems ſo framed to admire and idolize the latter, that the latter may ſeize and devour him as his proper prey.

' LIII. The ſame degree of penetration that ſhews you another in the wrong, ſhews him alſo, in reſpect to that inſtance, your inferior: hence the obſervation and the real fact, that people of clear heads are what the world calls opinionated.

' LIV. There is none can baffle men of ſenſe but fools, on whom they can make no impreſſion.

' LV. The regard one ſhews œconomy, is like that we ſhew an old aunt who is to leave us ſomething at laſt. Our behaviour on this account as much conſtrained as that

> " Of one well-ſtudied in a ſad oſtent
> " To pleaſe his granam." SHAKESPEAR.

' LVI. Faſhion is a great reſtraint upon your perſons of taſte and fancy; who would otherwiſe, in the moſt trifling inſtances, be able to diſtinguiſh themſelves from the vulgar.

' LVII. A Writer who pretends to poliſh the human underſtanding, may beg by the ſide of Rutter's chariot, who ſells a powder for the teeth.

' LVIII. The difference there is betwixt honour and honeſty, ſeems to be chiefly in the motive. The mere honeſt man does that from duty, which the man of honour does for the ſake of his character.

' LIX. The proverb ought to run, " A fool and his words are ſoon parted; a man of genius and his money."

' LX. A man of wit, genius, learning, is apt to think it ſomething hard, that men of no wit, no genius, no learning, ſhould have a greater ſhare of wealth and honours; not conſidering that their own accompliſhment ought to be reckoned to them as their equivalent. It is no reaſon that a perſon worth five thouſand pounds, ſhould, on that account, have a claim to twenty.'

Of the few proſe pieces that are ſomewhat more finiſhed, and have a kind of claim to the title of Eſſays, the followin flections on external figure, are not the leaſt ſtriking. Reader will obſerve ſomething entirely new and uncommo the ſentiments.

' ON EXTERNAL FIGURE.

' There is a young Gentleman in my pariſh, who, on count of his ſuperior equipage, is eſteemed univerſally m

prou

An Eſſay on the Trade of the Northern Colonies of Great Britain in North-America. Printed at Philadelphia. London re-printed for Becket, &c. 8vo. 1 s.

THE ſubject of this Eſſay is of a very intereſting nature, and treated in a maſterly and judicious manner, by one who appears to be perfectly well acquainted with it.

The Commerce of the Britiſh Northern Colonies in America, is ſo peculiarly circumſtanced, the Author obſerves, and from permanent cauſes, ſo perplexed and embarraſſed, that it is a buſineſs of great difficulty to inveſtigate it, and put it in any tolerable point of light, ſo that it may be underſtood.——They are obliged by neceſſity to take great quantities of goods from the mother country, tho' nature has denied moſt of them the means of returning any thing directly thither to pay for thoſe goods.—The commodities ſhipped off by them, are generally of ſuch a nature, that they muſt be conſumed in the country where firſt ſold, and will not bear to be re-ſhipped from thence to any other; from hence it happens, that no one market will take off any great quantity; this obliges the inhabitants to look out for markets in every part of the world within their reach, where they can ſell their goods for any tolerable price; and procure ſuch things in return, as may ſerve immediately, or by ſeveral commercial exchanges, to make a remittance home.

Our Author gives a very brief but impartial view of the principal branches carried on by the Northern Britiſh Colonies; and then enquires, whether this commerce, taken together, or any branch of it, be detrimental to the true intereſts of Great Britain, or in any degree injurious to the Britiſh Sugar Colonies. He acknowleges, that whatever buſineſs or commerce in any of the Northern Colonies interferes with, or is any way detrimental to the true intereſt, manufactories, trade, or commerce of Great Britain, ought totally to be prohibited. A certain illicit commerce, practiſed by ſome of the Colonies, directly with Holland and Hamburgh, he confeſſes to be of this kind. A like confeſſion is due, he ſays, with reſpect to thoſe ſhips that carry on the fiſh trade to Spain, Italy, and Portugal; ſo far as they are concerned in importing any of the manufactories of theſe countries directly into the Colonies; though this, he ſuppoſes, is very little, if at all, practiſed: but in bringing raiſins, lemons, and other periſhable fruits, directly from thoſe countries into the colonies, they cannot be liable, he thinks, to the ſame cenſure. For the inhabitants of the Colonies muſt be wholly deprived of theſe refreſhments, if they are not received in this way, their periſhable nature not admitting of the round-about tranſportation, firſt to Great Britain, and from thence to the Colonies; although theſe are articles of little conſequence in themſelves, yet, as conſiderable profit is made by them, from a very ſmall ſtock, this greatly encourages, and conſequently increaſes the whole fiſh trade, which is a buſineſs of the utmoſt importance to all parts of the nation.

When he comes to take a view of the Commerce of the Northern Colonies, as it relates to, or is any way connected with, the Britiſh Sugar Colonies, he takes it for granted, that every branch of buſineſs and commerce in the Northern Colonies, which is beneficial to them, although it may, in a leſs degree, be injurious to the Sugar Colonies, ought, notwithſtanding that, to be countenanced and encouraged. This is a ſubject which he enters into pretty warmly, and cannot forbear expreſſing himſelf with ſome degree of ſeverity.—What is chiefly complained of, is a trade carried on by the Northern Colonies, with the French and Dutch Sugar Colonies, and this, it is ſaid, is injurious to the Britiſh Settlements.

After ſhewing that there is no weight in this complaint, he goes on thus—' Upon the whole, how very unkind and ungenerous muſt it be, in the rich, proud, and over-bearing Planters of the Weſt-Indies, to make uſe of all their weight and influence to limit and diſtreſs the trade, and thereby to cramp and impoveriſh the poorer Northern Colonies; when yet this conduct brings no real advantage to themſelves, but only ſerves to *ſhew forth* a wanton *diſplay* of the opulence and influence of a very few over-grown Weſt-India eſtates.

' From ſuch a conduct, we might almoſt draw this untoward concluſion, That as theſe people are uſed to an arbitrary and cruel government over ſlaves, and have ſo long taſted the ſweets of oppreſſing their fellow-creatures, they can hardly forbear eſteeming two millions of free and loyal Britiſh ſubjects, inhabitants of the Northern Colonies, in the ſame light; and perſuading themſelves, that they are only to be conſidered as placed there for their own uſe, advantage, and emolument.'

The laſt point our Author conſiders, is the conſequences that muſt follow upon the limitation, reſtriction, or abſolute prohibition of this northern commerce. And here he tells us, that ſhould an act of parliament be obtained, for putting a total ſtop to all trade between the Northern Colonies and the Spaniſh, French, Dutch, and Daniſh ſettlements, in America, ſuch an act muſt be abſolutely ruinous to thoſe Colonies; at leaſt for a great while, until time and neceſſity ſhall teach the people to make a thorough alteration in their whole domeſtic oeconomy. And, if to this be added, a rigorous execution of thoſe acts

paſſed long ago, (though hitherto wiſely winked
the fiſh-ſhips are prohibited to bring any thing
Spain, Portugal, and Italy; both theſe meaſure
ther, muſt put an effectual end to the Fiſhery.—
ther advances on this head, and, indeed, his whol
deſerves the candid Reader's attentive peruſal.

Eſſays. 1. On the Populouſneſs of Africa. 2. On
the Forts on the Gold Coaſt. 3. On the Neceſſity
Fort at Cape Apollonia. Illuſtrated with a new M
from Cape Blanco to the Kingdom of Angola. 8
Lownds.

IN the firſt of theſe Eſſays, Mr. Hippeſley ende
monſtrate, that we need not fear wanting a ſuf
of ſlaves from Africa, even though the demands of
ſhould become vaſtly greater than they are at preſen
ſiders the very different circumſtances of Europe
with regard to the advantages and diſadvantages a
propagation of the ſpecies, and obſerves, that in E
men abſtain from marriage, from humour, a conten
philoſophic turn, love of retirement, an indolent o
diſpoſition—many women from coldneſs, caprice
and the not being aſked.—That the increaſe of lu
ways been a hindrance to marriage—that the inc
from indigent circumſtances, and the certainty of
them by having children, prevent vaſt numbers o
from entering into wedlock, and many others till
life.—That the long abſence of huſbands from thei
the account of trade, to ſay nothing of war, preven
from breeding as often as they otherwiſe would—an
gion, in the Roman Catholic countries, is a great
to propagation.

If we take a view of Africa, he ſays, we ſhall th
fire unchecked by the dread of want; we ſhall be
unaffected by humour, caprice, or coquetry, taki
ſcope. He obſerves, that a ſolitary genius, a turn to
and abſtracted ſtudies, reſolutions of chaſtity from d
love, unmarried ſervants, long voyages, and religiou
all utterly unknown there.—That luxury in dreſs
furniture, or equipage, has not yet been introduced
means of living in ſo vaſt, and, in general, ſo fruitf
try, being very eaſy, no man can be afraid of not h
his power to provide for a family—that coquetry,

inappetency, and whim among women, can ſcarcely happen in a country where education, and elegance of thinking, never found place; where the air is ſo ſoft, the ſun ſo powerful, the ſhade ſo voluptuous, and the food, however ſimple, of ſo rich and ſtimulating a nature—that wars are infinitely leſs bloody in Africa than in Europe—that polygamy is univerſally allowed, and contributes greatly to the populouſneſs of the country.

In the ſecond Eſſay Mr. Hippeſley endeavours to ſhew—that forts are abſolutely neceſſary upon the coaſt of Guinea, to preſerve and increaſe the trade of the ſhipping—that the forts will be of no uſe, if the chiefs of them are not permitted to trade—that the ſalaries and other emoluments of the chiefs, being barely ſufficient for a livelihood, cannot enable them to out-trade the ſhipping—that the ſlaves being ſent off by the chiefs own veſſels, theſe chiefs are at equal charges with other owners—that being ſent by the veſſels of others, the ſlaves are even dearer to them than going by their own, as there is a profit in the freight, which profit is paid by the freighter—that if the chiefs buy to ſell again on the coaſt, they not only *are not rivals to the Maſters of ſhips*, but are really *their factors*, and that too for *very moderate commiſſions*—that to prohibit them ſending ſlaves on freight, is tantamount to an abſolute prohibition of all trade whatever at the forts; and that ſuch a prohibition muſt fling a vaſt trade into the hands of foreigners, diſtreſs the Engliſh, render the forts not only uſeleſs but contemptible, lengthen the voyages, and, in every reſpect, leſſen the profits of the ſhipping.

In the third Eſſay our Author ſhews the neceſſity of erecting a fort at Cape Apollonia, and points out the advantages that would ariſe from it.—Though he advances ſome things, which the impartial Reader will not think ſatisfactory, yet there are many judicious and pertinent hints in his Eſſays, which deſerve attention.

SERMONS; by the Editor of Letters between Theodoſius and Conſtantia. 2 Vols. ſmall 8vo. 5 s. ſewed. Becket.

THESE Sermons are ſo extremely ſhort, that we ſhall preſent our Readers with one of them entire, as a ſpecimen, from which they will be enabled to form a juſter notion of their merit, than by any general character we can give them. Moral ſubjects, indeed, being in a great meaſure exhauſted, the principal difference between one Sermon and another, muſt

confiſt in the Author's ſtyle and manner ; and in reg
the cleareſt idea is conveyed by the Author himſelf.

The Sermon we have made choice of, is that *U*
vantages of religious Meditation—from Geneſis xxiv.
went out to meditate in the Field at the Eventide.

' In the days of early innocence, and patriarcha
nature had a kind of dominion in the heart of man,
ſeems now, in a great meaſure, to have loſt. Wh
attentive only to the gratification of real wants, and
ſupplied by her common bounty, he could not fai
kind a benefactreſs. But through the refining arts
this ſimple attachment to nature has been deſtroyed.
tificial wants were diſcovered, which ſhe alone wa
able to gratify, man withdrew his affection from h
and avarice took place of love and ſimplicity.—T
is not only to be lamented as productive of miſeries
was not made to ſuffer, but as deſtructive of that pu
ſonable devotion, which the love of nature was inte
ſpire.—Was it not intended, that this love ſhould lea
adoration of God ? Why then are his works ſo form
miration and delight? Why then ſuch order, ſu
ſuch proportion in every part of the creation? Wh
delighted with variety of colouring; and why are
ſhade ſo admirably mingled to produce that variety ?
our ſenſes affected by fragrance or beauty, by ſymmet
nificence? Why do we rejoice to behold the glories
or a ſetting ſun? and why do we feel an awful kind
when we behold the expanſe of heaven covered with
able ſtars ?—The reaſon is obvious : the God of Natu
our ſenſes to be affected by theſe objects, that, under
ence of love and admiration, we might learn to ador
dom that created them.

' Since then the contemplation of the viſible work
vidence ſeems to have been intended as a motive to ra
votion, we ſhould do well to allot ſome time for exerci
nature, and accompany the Patriarch *at eventide to m*
the field.—To indulge this contemplative diſpoſition
more immediately neceſſary for thoſe whoſe lives roll
cle of faſhionable diſſipation ; who ſeem to think, tha
end of their being is amuſement ; and have not the
thoſe indiſpenſible duties, by which they are bo
ciable or as dependent creature
on the works of eternal Wiſd
of their exiſtence, would they
loyment of a rational creature,

and dancing, between ſleep and play—to fly from one amuſement to another, while art has any new expedient to flatter luxury, and while the invention of poverty can adminiſter to the wants of wealth?—Did they ever contemplate the wiſdom of that Being who gave them life, could they ſuppoſe that life to be given in vain? Could they conclude that a ſoul which can conceive the perfections of its Creator, and which bears a ſhadow of thoſe perfections in itſelf, ſhould be created for no nobler purpoſe than an inſect—to flutter awhile in the ſunſhine of feſtivity, and be no more?——Did they ſuſpend the purſuit of pleaſure to conſider the ſocial duties of man, would they ſuppoſe that the world was furniſhed only for their particular entertainment; and that they had no other connections with, or engagements to their fellow creatures, than as they were neceſſary to their eaſe or amuſement; to contribute to their luxury, or gratify their pride? Would they not ſoon be convinced, that thoſe who have the greateſt ſhare of this world's goods, are but more diſtinguiſhed ſervants of the community; and the greater the power that has been committed to them, the more laborious muſt be their ſervice, and the more extenſive their charge?——Did they reflect on the duties of a dependent creature, would they not perceive the ſtrong obligations which muſt bind a created being to the Author of its exiſtence? Would they not conclude, that if acts of worſhip are the only offerings we are capable of making our ſupreme Creator, it is at leaſt our duty not to neglect theſe?—But when they were informed, that the particular acts of obedience which God expected from them, in return for their creation and preſervation, were, *to do juſtly, to love mercy, and to walk humbly* with reſpect to *him*—would they not, in thoſe precepts, be ſtruck with a general idea of their duty, both religious and ſocial, and be convinced, that the latter was founded on the former?

'Such reflections as theſe are certainly proper for Beings that are born to be accountable for the life that is lent them: but how ſeldom do we yield admiſſion to ſuch reflections as theſe!—The world, the inſinuating world has the art of engroſſing our attention—Its objects ſtill prevail, however inſignificant; nor is it ſufficient that we have been once deceived: the cheat is ſtill practiſed upon us; we are again diſappointed, yet we embrace it again.—It is therefore convenient, that we ſhould ſometimes retire from a ſcene of danger and diſſipation—retire with Iſaac into the field, and meditate.—Man, indeed, was not made for perpetual ſolitude—His powers, his dependencies, all declare
z but *occaſionally* to leave the buſineſs and the tumult
o retire into himſelf, and *to commune with his own*

heart, whether, with the Prophet in his chamber,
Patriarch in the field, is not only expedient, but ever

'There is ſcarce any taſk ſo unwelcome to us, a
of our own minds; and hence it is, that we are,
ſo little acquainted with the ſtate of them. Our
change inſenſibly, and the heart takes a different bi
ceptible degrees; inſomuch that when we come to
preſent conduct with what was our manner of life
ago, we are ſurprized to obſerve the difference, bec
tended not to the progreſſive change of our ſentimen
ſitions.—For this reaſon we ought, by frequent me
examine the ſtate of our minds, to enquire how
fected to the great branches of our duty, by placin
ſpectively in view; but more particularly to make
tion, whether we are ſenſible of that pious grati
Creator, which is the firſt and beſt foundation of rel
—Enquiries theſe are that demand the hour of priva
collection, when the paſſions are all obedient to the
ing, and even ſelf-intereſt and ſelf-love ſubmit to
truth.—Then let us ſummons our hearts to their
their ſpecious advocates are at a diſtance; when
rive no confidence from the flattering preſence of
jects, and are no longer *hardened by the deceitfulneſs*
this, let me once more obſerve, that retirement is
ſcene. The world is an enemy that is not to be
by frequent retreats; we muſt contend with it as th
of old did with their adverſaries, and fly, while
the fight.

'But in all our religious meditations, there is o
ſtance which we ought never to forget, and that is t
neſs of the heart. However cloſely or impartially
it; we ſhall hardly bring it to an open or ingenuous
It has ſtill ſome evaſion, ſome apology, ſome palliati
ſtance for every charge that is brought againſt it.
its deformities before it, it has the art of ſhifting the
of diſplaying its ſuppoſed perfections in their ſtea
charge it with ſome particular vice, or foible, it
couragement from compariſon, and inſtead of ack
and amending its own faults, it ſets itſelf at eaſe, b
ing the imperfections of others.—For this evil there
remedy than that which the
implores the aſſiſtance of th
Searcher of hearts. The righ
—His eyelids try the children
prove me: try my reins; ar
offendeth! O cleanſe thou

of theſe petitions was, excluſive of his inſpired knowlege, by no means a ſtranger to the human heart. He had experienced its treachery: he knew its propenſity to error, to folly, and to vice. He knew that an enemy concealed under the maſk of friendſhip, was, of all others, the moſt dangerous; and he conſidered his own heart as ſuch. He was ſenſible that in this reſpect too he was liable to be *betrayed by his own familiar friend*, with whom he had likewiſe *taken ſweet counſel.*—It is from the ſtrongeſt convictions, therefore, that he applies to a ſuperior power, and prays for deliverance from an enemy ſo inſidious, and ſo near. Such, under the ſame circumſtances, ſhould be the conduct of every Chriſtian. *If our hearts condemn us not*, yet let us pray for a more perfect knowlege of, and command over them, to that Being who *is greater than our hearts, and knoweth all things.*

'This will not only be the moſt effectual, but the ſafeſt method of ſelf-examination; for when, with all becoming humility, we implore the aſſiſtance of God in that duty, we have nothing further to fear from the event of it, becauſe we have done whatever was in our own power towards it.—Theſe are reflections which naturally aroſe upon the ſubject of religious meditation.—Let us now turn our eyes a moment on the contemplative Patriarch. He *went out*, we are told, *to meditate in the field at the eventide.* This was at the moſt critical juncture of his life; for he was now in expectation that the divine promiſe would ſoon be fulfilled in a circumſtance of no leſs conſequence than that of giving him a wife, in whoſe offspring all the generations of the earth were to be bleſſed.——With ſuch glorious and exalted views, it was natural for him to retire, and indulge his thoughts in private. Great joys, like great ſorrows, love to be alone, and a *ſtranger doth not intermeddle with them.* It is, therefore, with the greateſt propriety that the Hiſtorian repreſents Iſaac upon this occaſion, as retiring into the field for meditation.—The probable ſubject of his meditation was nothing leſs than the accompliſhment of the divine promiſe—a ſubject, in every reſpect, the nobleſt, and the moſt delightful that the human mind is capable of contemplating. To the Patriarch it muſt have been particularly ſo upon this occaſion, for while he was yet meditating on thoſe promiſes, he beheld them accompliſhed.—"He lift up his eyes and ſaw, and behold, the camels were coming.——And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.—For ſhe had ſaid unto the ſervant, What man is this that walketh in the field to meet us? And the ſervant had ſaid, It is my Maſter."

'As it will not be a far-fetched, ſo I hope it will not altogether

ther be an uſeleſs exhortation, if I recommend it
you walk through the field of this life, like the
make the promiſes of God the ſubject of your med
have, you will ſay, no perſonal or particular pro
the ſon of Abraham was favoured with.—That
but how much greater, how much more glorious
pectations than his? His were confined merely to
ceſſion of an earthly poſterity, but you look up
ance of immortality, to *an houſe not made with han*
ble in the heavens. Theſe magnificent promiſes y
the ſame gracious power, in whom the Patriarch
was not deceived; whoſe *hand is not ſhortned that i*
and part of whoſe glorious character it is, that *he k*
miſe for ever.—— Through every period of this
let us conſtantly meditate on the eternal promiſes.
tide will ſoon come, when, like Iſaac, we ſhall
compliſhed—when we ſhall meet that everlaſtin
firſt brought us into this ſtate of being, and ſhall f
us from it. Let this be our *ſtrong conſolation, who*
refuge to lay hold on the hope ſet before us; which hop
an anchor of our ſouls, ſtedfaſt and immoveable. This
that ſupported our fellow Chriſtians in all the pai
of their ſpiritual warfare: and it is this that muſt
only reaſonable conſolation under every diſtreſsful
ing event.——" Why art thou ſo full of heavin
ſoul! and why art thou ſo diſquieted within me
God."—Repoſe on his infallible word, his immutab
and in every various ſituation of life the ETERN
DENCE ſhall *never fail thee nor forſake thee.* Whet
in the city, or whether thou art in the field; *bleſſed*
in the city, and bleſſed ſhalt thou be in the field.'

Thoſe who have peruſed all the Diſcourſes in theſ
volumes, will, probably, think, that we have not
of the worſt of them as a ſpecimen.

Chriſt's Temptation in the Wilderneſs, a Proof of a divi
With a previous Diſſertation upon the Proſopopeia, or
ing Figure. By Caleb Fleming. 8vo. 1s. Hend

AS far as Mr. Fleming agrees with Mr. F
which he in general does, in
circumſtance recorded in the life
a *divine viſion,* or *ſcenical*
occaſion for the publicatio

opinion, the ſubject is not canvaſſed, in the work before us, either in a more full, or in a more clear and ſatisfactory manner, than it was a few years ago by the ingenious Gentleman mentioned above. In this reſpect our Author does not pretend to *ſhare the laurels with him**: but he adds, ' that ſince this Diſcourſe does profeſſedly aim at ſhewing, *that they are in proof of our Lord's divine Miſſion*, neither his [Mr. Farmer's] *Enquiry*, nor any other publication upon the ſubject, that I know of, in the world, can be able to place it in the invidious light of a *compoſition*†.' Very little more than two pages out of ſixty-three, are employed in application of our Saviour's temptation to this purpoſe; and, indeed, though many ſtrong and probable reaſons may be aſſigned for theſe *prophetic viſions*; and ſeveral uſeful ends of them have been very ingeniouſly pointed out, which ſhew, they are no ſolid objections to the credibility of the Goſpel-Hiſtory, we ſhould be very ſorry that the proof of the divine Miſſion of Jeſus ſhould be reſted here.

We are apt to imagine, that the *Diſſertion upon the Proſopopeia*, was the principal inducement to this publication; and it is, indeed, the moſt intereſting and entertaining part of the whole. In this our Author combats the common opinion of an inviſible *evil Being*, ſuppoſed to be conſtantly whiſpering at the ear of every man; and, by a kind of omnipreſence and omniſcience, acquainted with the moſt ſecret thoughts and intentions of the human heart, and inceſſantly ſolliciting its depravity. Many things advanced upon this ſubject, are ingenious, ſenſible, and deſerving of conſideration. But our Readers will obſerve, that it is not his intention to *affirm*, or *even to inſinuate*, that there are no apoſtate Spirits of any other order of Beings but man. He thinks it probable there are. He allows, that Matt. xxv. 41. will not bear the *proſopopeia*. *Depart from me, ye curſed, into everlaſting fire prepared for the Devil and his angels.*—There are, we apprehend, other, not to ſay many paſſages in the New Teſtament, which have this aſpect, *e. g.* Matt. x. 1. *and he gave them power againſt* UNCLEAN SPIRITS, obviouſly diſtinguiſhed in the ſame verſe, from *all manner of ſickneſs, and all manner of diſeaſe.* See alſo—James ii. 19. *The Devils alſo believe and tremble.*

The Apoſtle Paul, in his Epiſtle to the Epheſians, ch. vi. 12. ſays, *we wreſtle not only againſt fleſh and blood, but againſt principalities and powers*, προς τας ἀρχας, προς τας ἐξουσιας, the very ſame words, which are uſed when the various orders of good merated: ſee Ep. i. 21. and Coloſ. i. 16.——

† Ibid. p. viii.

W,

If, independent of Revelation, we ſhould reaſo
analogy, and that limited view we are able to take
of God; the exiſtence of various orders of Being
the human kind in power and knowlege, would
and that among theſe there ſhould be ſome, who
innocency, and acted the part of evil and wicked B
not be thought incredible. And as to the other
queſtion, if it be conſiſtent with the unerring wiſd
fect goodneſs of the Supreme Ruler of the worl
wicked men to injure and oppreſs, to ſeduce and t
of mankind, why ſhould it be thought abſurd, o
phical, that ſome of thoſe evil ſpirits above us, (
inviſible, may yet be very nearly connected with u
permitted in this ſtate of moral diſcipline, to act th
that wicked men do in this world; under ſuch
however, as may ſeem beſt to the ſovereign wiſdom
ty. We do not by this mean to enter into the m
controverſy; but we are inclined to be of opinion
has generally been eſteemed, and we believe is, t
doctrine, is not ſo contrary to ſound reaſoning, an
loſophy, as may, perhaps, be imagined, upon a h
perficial thought.

The Practice of Perſpective on the Principles of Dr.
In a Series of Examples, from the moſt ſimple and
moſt complicated and difficult Caſes. In the Courſe o
Method is compared with thoſe of ſome of the m
Writers before him on the Subject. Written many
but now firſt publiſhed, by Joſeph Highmore. 4t
Millar, &c.

THE abilities of our ingenious Author are too
to the public*, to make it needful for us to p
comiums on his manner of treating a ſubject, of w
ſo acknowleged a Maſter. The importance of th
Perſpective, is alſo ſo univerſally admitted, that it w
ſuperfluous to expatiate on the utility of this branch
Leonardo da Vinci, in his treatiſe on Painting, lay
indeed, as an indiſpenſible qualification of an Architect
er. It hath accordingly been aſſiduouſly cultivated
Artiſts; although it appears to have been altogether

[*] Particularly by his critical Examination of the painti
cieling of the Banqueting-houſe. See Review, vol. X. p.

at the firſt revival of Painting, notwithſtanding it is paſt a doubt, that the Greek and Roman Artiſts were acquainted with it.

It was reſerved, however, for Dr. Brook Taylor to ſettle the theory and practice of Perſpective, on a ſimple and ſolid foundation; the attempts of all preceeding Writers, whether ancient or modern †, falling far ſhort of his excellent treatiſe on this ſubject. Dr. Taylor, indeed, found himſelf under the neceſſity of inventing new terms, and of new-modelling, as it were, the whole theory of Perſpective; the terms and method of the antients, being extremely narrow and confined, agreeable to the imperfect notions they had of the art.

Dr. Taylor's book was firſt publiſhed in 1715; a ſecond time in 1719; and a third time in 1749. In the mean time, we have had ſeveral other treatiſes on Perſpective made public, and ſome well received; Dr. Taylor's work, with all its original merit, being defective in point of perſpicuity of expreſſion: on which account he hath been ſeldom, and with difficulty, ſtudied by the generality of Artiſts, and profitably by none but ſuch as have previouſly applied themſelves to the Elements of Geometry; notwithſtanding which he ſtill holds his place in the higheſt eſteem, as the Inventor of the true univerſal ſyſtem.

Theſe conſiderations, it ſeems, have induced Mr. Highmore to the publication of the preſent work; modeſtly hoping, that 'if the moſt excellent of all books on the ſubject, has been liable to ſuch objections, as to make the labours of later Writers, on the ſame principles, acceptable to the public, the preſent tract (the firſt written after Brook Taylor's, though laſt publiſhed) will be received with candour: and eſpecially becauſe, though his deſign, in general, be the ſame with theirs, his manner of treating the ſubject has been very different; as he had conceived it might be more naturally adapted to the comprehenſion of Learners, for whoſe uſe it was principally intended.'

The purpoſe and endeavour of Mr. Highmore, in the preſent work, hath been, to lay down, accordingly, the ſhorteſt rules for repreſenting all ſorts of objects, and this in a popular and familiar manner, without conſtantly attending to ſtrict mathe-

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† The ancients, who are ſaid to have written of this art, are Democritus, Anaxagoras, Euclid, Heliodorus [illegible], Geminus of Rhodes, &c. The writings of the two f[illegible] totally loſt, and thoſe of the others very imperfe[illegible] ters on this ſubject have been very [illegible] the hiſtory and progreſs of this art, [illegible] volume of our Review, page 549.

matical demonſtrations; tho' theſe are not om
have been judged indiſpenſibly neceſſary.

To this end the Author hath given, in the
work, ſome examples, in a manner, commou
and new ſyſtems of Perſpective, in order to pre
more effectually for the new.

In the Second Part, objects are repreſented f
methods, in order to ſhew the advantage of the
where the old is falſe, but where it is incumb
ceſſary lines and points, for want of the true,
ples. The examples here given, are taken from
Jeſuit, being the two moſt celebrated and ſtudi
alſo from Boſſe, an old French Writer of good
Third Part, are projected the five regular ſoli
exemplified as furniſhing occaſion for almoſt eve
culty in Perſpective. The Fourth Part, cont
for obviating practical inconveniencies in deſignin
and laſt Part, treating of the manner of finding
objects on various planes; and the images of obj
ing planes.

It were impoſſible for us to give our Readers a
ſpecimen of a work ſo ſtrictly didactic as that bef
is illuſtrated by no leſs than forty-eight plates, c
a conſiderable number of figures accurately engra

The Law of Evidence. By a late learned Judge.
Edition. 8vo. 6s. Owen.

IN our Review of a former treatiſe, written for
on this ſubject, entitled, " The Theory of
we took occaſion to recommend this Law of Evide
was firſt publiſhed before the commencement of th
be read together with that Diſſertation on the The
are ſtill perſuaded, that the attentive Reader will
count in making occaſional references from one to t

It may not be unneceſſary to acquaint the Rea
learned Judge mentioned in the title-page of th
was the late Baron Gilbert, who was not o
his ability in his profeſſion, but likewiſe by
lege in matters of antiquity.

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* See Review, vol. XXV. pag

As this is a work which does not admit of abridgment, it will be ſufficient to give a general view of the order in which the ſubject is treated, and to take notice of ſome of the moſt ſtriking, and leaſt technical, obſervations.

The Writer premiſes, that to underſtand the Law of Evidence, we muſt conſider firſt, the ſeveral ſorts of Teſtimony. Secondly, the force of Teſtimony to prove the matter alledged.

The ſeveral ſorts of Teſtimony are either, 1. Written, or 2. Unwritten. Written Evidence again, is either 1. Public; (as Records,—matters of inferior nature) or, 2. Private, between Party and Party. Theſe again are branched out in various ſubdiviſions, too minute to be taken notice of in an article ſo limited as this.

The learned Author, conſidering whether written or unwritten Evidence is to be preferred in the ſcale of Probability, when they ſtand in oppoſition to each other, makes the following obſervations.

‘Cicero, in his declaiming for Archias the Poet, gives a handſome turn in favour of the unwritten Evidence, pleading there for the freedom of the Poet, when the tables of the enfranchiſement were loſt; and it is to this ſenſe—“We have here the plain teſtimony of a man of integrity and honour, which can never be corrupted or changed, and can we be prejudiced in the want of the tables, that are confeſſed to be ſubject to much corruption and alteration?” But the balance of Probability, our Author anſwers, is certainly on the other ſide; for the teſtimony of an honeſt man, however fortified with the ſolemnities of an oath, is yet liable to the imperfections of memory, and as the remembrance of things fail and go off, men are apt to entertain opinions in their ſtead; and therefore the argument turns the other way, in moſt caſes; for the contracts reduced to writing, are the moſt ſedate and deliberate acts of the mind, and are more advantageouſly ſecured from all corruption, by the forms and ſolemnities of the law, than they poſſibly could have been, if they were retained in memory only.’

The preference here given to written Evidence, ſeems to be grounded on good reaſon: and we will add, that it is much eaſier to diſcover any corruption or alteration in written Evidence, than it is to detect falſhood or fallacy in *viva voce* Teſtimony. Had not the teſtimony of which Cicero was to avail himſelf been unwritten, we are perſuaded, that the Orator would have argued much ſtronger in favour of written Evidence. But truth is not the object of eloquence.

Was not the ſubject of ſo dry and technical a nature, we

would gladly take notice of many judicious illuſt
by our Author explains the rules of law, with r
veral kinds and degrees of Evidence. But the
which he explains the general Theory of Eviden
loſophical and comprehenſive, that they muſt not

‘ Moſt of the buſineſs of civil life ſubſiſts on
men, that are tranſient things, and therefore ofte
capable of ſtrict demonſtration, which is founde
of our ſenſes; and therefore rights of men muſt
by Probability.

‘ Now as all demonſtration is founded on the
own proper ſenſes, by a gradation of clear and
tions, ſo all Probability is founded upon obſcure
views, or upon report from the ſight of others.

‘ Now this in the firſt place is very plain, that
not ſee or hear any thing ourſelves, and yet are o
a judgment of it, we muſt ſee and hear by report
which is one ſtep farther from Demonſtration, w
upon the view of our own ſenſes; and yet the
and credit to be given to the honeſty and integr
and diſintereſted Witneſſes, atteſting any fact un
nities and obligations of religion, and the danger
of perjury, that the mind equally acquieſces th
knowlege by Demonſtration; for it cannot have
ſon to be doubted, than if we ourſelves had hear
and this is the origin of trials, and all manner of

‘ The firſt, therefore, and moſt ſignal rule,
Evidence, is this, That a man muſt have the utm
the nature of the fact is capable of: for the defi
is, to come to rigid Demonſtration in matters
there can be no Demonſtration of a fact, without
dence that the nature of the thing is capable of;
doth create but opinion and ſurmiſe, and does not
the entire ſatisfaction that ariſes from Demonſtrati
be plainly ſeen in the nature of the tranſaction,
ſome more Evidence that doth not appear, the very
ing it, is a preſumption, that it would have dete
more than appears already, and, therefore the min
quieſce in any thing lower than the utmoſt Eviden
capable of.’

This general doctrine he after
‘ When we ſay the law requir
nature of the thing is capable
that in every matter there mu

that by any poſſibility might have been gathered to prove it, and that nothing under the higheſt aſſurance poſſible, ſhould have been given in Evidence to prove any matter in queſtion: to ſtrain the rule to that height, would be to create an endleſs charge and perplexity; for there are almoſt infinite degrees of Probability, one under the other; and if nothing but matters of the higheſt aſſurance might be given in Evidence, this way of illuſtration of Right, would be the moſt troubleſome and expenſive that can be imagined; as, for inſtance, no verbal contract could be proved; becauſe a written contract carries with it greater Probability, and, conſequently, the unwritten contract would not be the greateſt aſſurance that the nature of the thing is capable of; ſo a contract atteſted by two Witneſſes gains more credit than a contract atteſted but by one; and, therefore, by the ſame argument, one Witneſs would be no good proof of a contract; and all theſe are plainly as good reaſonings, as to ſay, that the ſworn copy of a record ought not to be admitted, becauſe a copy under the broad ſeal is a ſtronger Evidence.

'But the true meaning of the rule of law that requires the greateſt Evidence that the nature of the thing is capable of, is this: That no ſuch Evidence ſhall be brought which *ex natura rei*, ſuppoſes ſtill a greater Evidence behind, in the Parties own poſſeſſion and power.——As if a man offers a copy of a deed or will, where he ought to produce the original; this carries a preſumption with it, that there is ſomething more in the deed or will that makes againſt the Party, or elſe he would have produced it; and, therefore, the proof of a copy in this caſe, is not Evidence, and cannot poſſibly weigh any thing in a Court of Juſtice.'

Upon the whole, this ſubject is treated in an accurate and intelligent manner, and will be very ſerviceable to all who are deſirous of being acquainted with this important branch of juridical knowlege.

A Collection of Letters, written by Cardinal Bentivoglio, to divers Perſons of Eminence, during his Nunciature in France and Flanders. 12mo. 4s. bound. Vaillant.

THIS publication is intended for the uſe of thoſe who, being acquainted with either the Engliſh or Italian lan[illegible] are deſirous of learning the other; the original Italian, [illegible] tranſlation, are therefore printed on the oppo[illegible] tranſlation, we are told in the preface, is as [illegible] idioms would permit.

The utility of literal tranſlations hath been ſo often and ſo ſtrenuouſly controverted, that we ſhould imagine the point fairly given up, were they not ſo generally adopted. Experience, therefore, ſeems to evince their practical utility, however well-grounded the objections that are made to them in ſpeculation may ſeem. But, perhaps, this utility is more apparent than real; and the general uſe into which ſuch tranſlations are brought, is to be imputed more to the indolence of the Maſter, than to the edification of the Scholar; and, poſſibly, with equal propriety, to the indolence of both. Certain it is, that tho' by their means perſons may ſooner acquire a ſmattering in any language, than by a more liberal method; yet it is juſtly to be feared, they will remain ſmatterers ever after. In learning languages, people cannot be too cautious of confounding the idioms and conſtruction of one with the other; which they will ever do, if they go to work too precipitately; and to which they are naturally induced by literal tranſlations. Some of our firſt-rate men in the literary world have declared, that no body can talk and write more than two or three different languages at moſt*; while others have aſſerted the difficulty of tranſlating from one to another to be inſurmountable†. The idioms and conſtruction of moſt languages are, indeed, ſo different, that a mere verbal tranſlation of the one would be frequently unintelligible to a perſon who only underſtood the other; or if it might not be totally void of meaning, it is probable, it would not convey the ſenſe of the original. Hence it is, that we meet with ſo many exotic barbariſms in our own language, and find ſo many people talking and writing Engliſh, in Latin, French, and Italian words. Tranſlations merely literal, therefore, can anſwer no other good end, to thoſe who would acquire a compleat knowlege of any language, than to ſtore the memory with a *copia verborum*, which might be gained, if not with ſo much facility, with leſs inconvenience, from a free tranſlation and a Vocabulary. Suppoſing, however, that a ſmattering of a language may, to many, be ſufficiently uſeful; in this caſe, the utility of a literal tranſlation is admitted: and then it ſhould be, as our Tranſlator obſerves, as *literal as the two idioms will permit.* This, however, is more frequently profeſſed than actually effected: indeed, our literal tranſlations, as they are called, are, for the moſt part, juſt ſo far literal as to ſpoil the tranſlation, and ſo paraphraſtical as to be of little ſervice to the Learner, in aſſiſting him to conſtrue the original. The true ſtate of the caſe is this. There are few Tranſlators who are maſters of more than one of the languages they have to deal with; and hence it is, that they know not when they may venture to be ſtrictly literal, and when not. They may apologize as they pleaſe, with the preſent Tranſlator, in the common cant, that 'it would have been eaſier for them to have given a paraphraſtic than a literal tranſlation; but the point in view was, not ſo much to pleaſe the ear, or to conſult elegance, as the utility and improvement of the Reader.' It is, after all, a thouſand to one, if they are not frequently caught paraphraſing where they might with more propriety have been literal; and, on the other hand, ſervilely literal, in defiance of all idiom and conſtruction.

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* Particularly Rouſſeau: ſee his Emilius.

† Menage, D'Alembert, and others.

The tranſlation before us is, by no means the worſt we have met with, in theſe reſpects: it is yet in numerous paſſages extremely defective, particularly in deviating unneceſſarily from the Italian conſtruction, and being worſe Engliſh, than a mere verbal tranſlation would have been. We ſhall ſpecify only two ſhort inſtances.

Pages 8 and 9, we have the following paſſage:

Dimani parto di quà, ed in un giorno e mezzo, arriverò a Baſilea. This paſſage is thus tranſlated. 'To-morrow I leave *this place*, and a day and a half *will bring me* to Baſil.' Would it not have been as good Engliſh to have tranſlated it literally and grammatically thus:

Dimani parto di quà ed in un giorno e mezzo
To-morrow I depart from hence, and in a day and a half
arriverò a Baſilea.
ſhall arrive at Baſil.

Where was the neceſſity or uſe of altering the whole conſtruction of this ſentence, as the Tranſlator has done, except to puzzle the Learner?

Again, pages 226 and 227, we have the following paſſage:

Che di già, a dirle 'l vero, mi dava geloſia il ſuo ſilenzio di tanti giorni. Thus tranſlated: 'For, to ſpeak the truth, your ſilence *of* ſo many days, *was* already *creating ſome* uneaſineſs *in* me.' This is certainly a kind of Hibernian Engliſh. Why might it not, with as much propriety, have been more verbally tranſlated thus? *For, to ſay the truth, your ſilence for ſo many days, already gave me uneaſineſs.*

On the whole, to judge from this tranſlation, the mere Engliſh Reader would ſee no reaſon for thinking the admired Bentivoglio ſo elegant a Writer, as he is eſteemed by his countrymen; not the leaſt traces of his ſtyle being diſcernable in the Engliſh verſion.

We cannot *diſmiſs* this work without taking notice of the im-

propriety of tranſlating Authors for the uſe of S
perſons, merely on account of their ſtyle. I
language to be acquired in its purity, from boo
able in point of religious and political ſentimen
ters of Cardinal Bentivoglio? We know, th
hath recommended the moſt obſcene of the R
Claſſics to our ſchools; for which we are ſo
purity of ſentiment and morals, of more con
true intereſts of ſociety, than purity of lan
The like conſideration, we hope, will prevail a
prevent the indiſcriminate tranſlation of Auth
conſiſts in their ſtyle.

Phyſiognomy; being a Sketch only of a larger Wo
Plan: Wherein the different Tempers, Paſſions,
Men, will be particularly conſidered. By the
Hiſtory and Antiquities of Wheatfield in
1s. 6d. Dodſley.

THE very droll and ingenious Author, wh
ridiculed the frivolous reſearches of certai
in his Hiſtory of Wheatfield, hath here broache
equally ludicrous and laughable: the moral or de
if, indeed, there is any deſign in it, appears to b
ing into ridicule, the virtue of perſonal gravity.
virtue, as it certainly is, tho', perhaps, only o
kind; ſuch as Silence; which, tho', like gravi
denominated the maſk to cover the want of ſenſe,
cellent uſe in the conduct of human life: the m
art enough, by ſuch means, to conceal his want of
much more innocent and reſpectable companion,
as the Poet ſays,

> ——— ——— having ſtore of wit,
> Yet wants as much again to manage it.

But, perhaps, we are here committing a blunde
Scholiaſts and Commentators, by imputing a deſig
thor, which never once entered his pericranium.
ſibly attribute no greater degree of folly to the lon
tenſion of countenance in abſolute gravity, than
dinal broad grin of poſitive le
however, what it will;
or no, we ſhall leave
The ſcheme, as he hath
laying it down at all,

‘ I was encouraged, ſays he, to my preſent undertaking, by obſerving the haſty and raſh concluſions of mere Phyſiognomiſts, who have ſet down certain marks of ignominy as inſeparable from the make and ſhape of ſome faces. Thus, the round face is called Unthinking; the long lean face, Plotting and Uncandid; the ſquare, Impudent; whereas I have known, and am at this time acquainted with men of theſe different ſhapes of face, who are ſenſible, open, candid, and modeſt. The *os rotundum*, *fibulatorium*, *quadratum*, *tranſverſum*; the *labium denſum*, *elevatum*, and *depreſſum*; the *naſus longus*, *brevis*, and *Batavus-caninus*, the Gypſies have made wicked work with, but their prognoſtics are as falſe as ſcandalous.

‘ To reſcue men from ſuch ſlanderous reflections, was the primary deſign of this Eſſay; but I have the pleaſure to ſee many other advantages ſpringing from it, ſome of which I ſhall enumerate; and could I look into futurity, I doubt not but many more would preſent themſelves before me.’

Our Projector hath accordingly diſcovered a method to come at the weight of men’s heads, with a ſcrupulous exactneſs. ‘ To this end, ſays he, I have contrived a Steel-zone or girdle to go round their waſtes, and a Load-ſtone to take them up and ſuſpend them in the air, as Mahomet’s tomb was once believed to hang at Medina: for I find that men thus truſſed up, and unable to turn the ſcale by any foreign matter, muſt fall into their ſeveral and reſpective departments of Gravity: let them ſquirm about as much as they will, and ſtruggle to ſupport their heads from ſinking, they can no more keep them up, than a Witch can keep her’s down, when ſhe is tried by water Ordeal. It is with the rational, as with the material world; men’s underſtandings ſubſide according to the laws of Gravitation; that which is heavieſt ſinks loweſt; that which is leſs heavy ſinks next, and ſo on in their ſeveral courſes, till we come to almoſt abſolute Levity.’

The method in which this machine is erected and acts, is deſcribed at large, and illuſtrated by a curious copper-plate, exhibiting the ſeveral objects of the experiment, in their reſpective ſituations. As we cannot dwell very long, however, on ſuch an article, we ſhall take our leave of this very riſible performance, with ſome general reflections, which the humourous Author has made on his ſcheme.

‘ I am very ſenſible that great oppoſition will be made to this my ſcheme, becauſe I know the danger of attacking, or even rectifying any eſtabliſhed ſyſtem; and eſpecially one that has been thought ſo infallible, that the ſentences of Oſtraciſm and *Death have been pronounced* upon it.—The Zealots in this are

I would pacify with this ſugar-plumb; that I mean
der their banner, and not to overturn, but corrobora
tems; for, *abundans cautela non nocet* is a maxim in W
Hall; and I do not think that ſaving advice of Cice
a man as he was, *neve major cura et opera ſuſcipiatur*
poſtulet, ſhould be regarded in this caſe, whatever it
the Roman Senate. But if this will not ſweeten th
and they reject me as an auxiliary, I claim the privile
angry too, and make no ſcruple to aſſert, it is a da
wicked art in their hands. They may, by way
find out the lines of my face, and make what conc
pleaſe from them; we have no executions, or ban
this happy iſland, upon ſuch ſlender evidence; th
extirpation of them was reſerved to grace the annals
the ſecond, in whoſe happy reign the ſtatute again
and Witches was repealed.

'*Fronti nulla fides*, is an adage of very long ſtandi
verity is as great as its antiquity; which circumſta
much diſcredit upon the extempore ſentences of Phyſi
it is a fallacious way of judging, and muſt not be to
couraged nor relied upon; for, unleſs we could te
temperament and muſcles of the face act upon the
vice verſa, which the Metaphyſicians have not expla
the preſent doctrine of Phyſiognomy is of a piece w
gical and Roſicruſian abſurdities: P. Malebranche,
cherche de la verité, ſays, that "Material things ca
themſelves to our ſouls, becauſe matter is extende
ſoul is not extended;" which is point blank againſt
with ſubmiſſion, his argument is rather taken from
ſhop, than out of a ſchool of Philoſophers: for, the
argue for the neceſſity of two ſelvages before he c
ſeam; but a Philoſopher may readily conceive an un
ſubſtances without a needle and thread. Regardleſs t
Thales Mileſius, Artemidorus, Anaximander, Adam
Sophiſt, and Ariſtotle among the antients; Baptiſta
our countryman Robert Fludd among the moderns;
worthy cotemporaries the Gypſies and Fortune-telle
the hedges; I will confine myſelf to the experimen
made with a ſmall hand engine of my own inventing,
of the plan already laid down) and the obſervations
terwards upon the underſtandings of the men I weighe
ſhould any errors be diſcovered when com
larger ſcale, be it remembered that wat
as clocks.

'In the three learned pr
Gravity, and in truth we a

no means peculiar to any one of them; and oftentimes that ſeriouſneſs, which becomes them in office, is miſtaken for it: but it may always be known by adhering to the man when the profeſſion is no more; for he that cannot pull off his face with his robe or his gown, has genuine abſolute Gravity in him. Few men are born with that caſt of countenance which they muſt afterwards wear upon the ſtage of this world, and therefore with their brother Players take the Larva or maſk to perſonate their characters in; but nothing but abſolute Gravity can induce them to keep it on, when the play of the day is over. For what can be more ridiculous than for men to call for their wine, their candles, or their coals, in the language of the Schools, the Bar, or Warwick-lane, when retired from thoſe ſcenes of buſineſs and importance? I do not mean that "noiſy mirth and mid-night revelry" ſhould ſucceed, but a certain comitas or facility, that levels a man to a familiarity with his friends in a free and eaſy converſation.'

MONTHLY CATALOGUE,

For JUNE, 1764.

RELIGIOUS *and* CONTROVERSIAL.

Art. 1. *An Anſwer to a Book entitled*, An Appeal to the Common Senſe of all Chriſtian People, with regard to an important Point of Faith and Practice, impoſed upon their Conſciences, by Church Authority; *wherein the Author's erroneous Notions concerning the Doctrine of the Trinity and Incarnation of Jeſus Chriſt; together with his Miſtakes in expounding the Holy Scriptures, are fully laid open: And in which likewiſe ſeveral Texts of Dr. Clarke's Scripture Doctrine of the Trinity, with his arguing upon them, are occaſionally conſidered.* By John Landon, Rector of Nuſtead and Ifield in Kent. 8vo. 2s. 6d. Whiſton, &c.

WE were in hopes that this controverſy had been pretty well ſettled, by the learned Author of the Appeal: but we ſee, with concern, there is ſtill *one* Gentleman, at leaſt, unconvinced of the Athanaſian hereſy. For *us*, our notions on this ſubject, have been often [illegible] xpreſſed, and are ſufficiently known. We ſhould, therefore, d from entering any farther into this thorny path; and es, for the preſent, with recommending the Ap- n's Anſwer, to the careful attention of ſuch of

aluable publication of this Gentleman's, troverſy Reviewed, &c. See Monthly our Readers as have not already *made up their minds*, (as the phraſe goes) with regard to the Unitarian and Trinitarian Doctrines.

Art. 2. *A Letter to a Friend, Concerning his forſaking the Ways of Religion upon worldly* Motives. 8vo. 6d. Folingſby.

The Reader will, no doubt, wonder what this Writer means by ' forſaking the ways of Religion upon worldly *Motives*:' It is not always an eaſy matter to diſcover this anonymous Author's meaning; but we apprehend he would only be underſtood as charging his Correſpondent with a criminal *neglect* of religion, from too great an *attachment* to the *buſineſs* or *amuſements* of life. This, indeed, is all we can gather from a patient peruſal of thirty dull and tedious pages. If religion were only to appear to the Author's friend in ſo very uninviting a garb as he hath dreſſed her in, it were no wonder that he ſhould be a little ſhy of her acquaintance.

POETICAL.

Art. 3. *Ethic Epiſtles, upon the Plan of revealed Religion.* 4to. 1s. Cooke.

' He only can reveal, who only knows
His own wiſe, good, unalterable laws.'

There is a Conjurer of a Logician! He only who knows a thing, can reveal it! Yet not leſs eminent is he in Philoſophy than in Logic; for he aſſures us, that the cauſe of thunder and lightning is

—— Diſobedience baſe, baſe want of love
For him, in whom we breathe, and live, and move.

From hence it may be concluded, that this pamphlet contains the pure virgin-honey of Orthodoxy.—Nor ſhall the gentle Reader be diſappointed who thus deemeth of it. On this account we are ſorry to obſerve a ſlight defect or two in the following couplet;

Our ſong of tranſport ſwell'd all Nature's *page*,
And Virtue triumph'd *in the golden age*.

Now that the action of ſinging ſhould ſwell a page, is abſurd; and Virtue muſt certainly be too diſintereſted to triumph in an age, merely becauſe it is a *golden* age; a ſmall alteration may remove both theſe faults:

One ſong of tranſport ſwell'd all Nature's *throat*,
And Virtue triumph'd, tho' *not worth a groat*.

Sic lege, noſtro Periculo!

Art. 4. *Poems on ſeveral Subjects.* By the Author of the Life of Socrates. 12mo. 2s. 6d. Dodſley.

This volume contains the Epiſtles of Ariſtippus, of which we have given an account in different parts of our Review; and the reſt of the poems have appeared either ſeparately, or in ſome of the miſcellaneous Conveyances; here being ſcarce any thing new, except an inſipid ſong or two.——The Author of the Life of Socrates is, certainly, a very ungracious parent; for he has ſent his offspring abroad under the auſpices of a ſtranger, a man called an Editor.—They were not worthy or, poſſibly, the Public was not worthy, of his own attention—Nay, indeed, we have reaſon to be thankful, that he did not appoint his Butler to introduce the brats to us.—Poor children! what an unnatural parent have they found! He profeſſes to have begot them merely for his amuſement; and afterwards to have proſtituted them for the benefit of a Bookſeller!—alas! poor children!—But death will ſoon put an end to their miſeries!

Art. 5. *Elegies.* By Robert Scott. 4to. 1s. Burnet.

The ſubjects and the ſentiments are common; the harmony is tolerable, and the expreſſion trite.

Art. 6. *The Criſis: Being three State Poems.* 8vo. 6d. Williams.

More low and dirty abuſe of the Scotch,—in the old, beaten, *barren, itch and brimſtone ſtyle!* Theſe poor Fleet-ditch Geniuſes, who can do nothing but call names, and who are ſo totally deſtitute of all the powers of imagination, have yet the impudence to abuſe the hardy, manly Highlanders for their lack of breeches!

Art. 7. *The Cap and Staff; or the Recantation of the Reverend Captain Charles C———ll. Addreſſed to John W——s, Eſq;* 4to. 2s. 6d. Gibſon.

Brings Mr. Churchill to the ſtool of repentance, though without the leaſt authority for ſo doing.——How ſhould the Author of this poem know when Mr. C——— intends to repent?—It is a ſtrange thing, that a Gentleman cannot take his own time for that buſineſs, but muſt be put upon it by the impertinence of every little *ſcurrilous Verſifier!*

Art. 8. *The Farewell, a Poem.* By C. Churchill. 4to. 2s. 6d. Kearſly, &c.

The ſubject of this ſadly-ſolemn Poem, is of a very intereſting and alarming nature. The patriotic Bard is in doubt whether he ſhould not leave his country, and go to the Eaſt-Indies.—Alas! poor England! what will become of her, if her laſt, laſt Patriot forſakes her? What have the ſons of the Greeks done to offend Achilles? Have they taken away his Handmaid?—Let them reſtore him fourfold!——Alas! ſhould this woeful event take place, what will become of us poor Critics? we ſhall periſh for want of bread.——Our friend, our generous friend Mr. C———, whoſe pride and boaſt it was, that he fed us monthly, will he leave us to the griping paws of hunger, and ſhall this be the laſt meal he will afford us?—Ah cruel Farewell! moſt woeful of all woeful poems!

Art. 9. *Muſæ Anglo-Rhetorices, ſive Eclogæ quatuor unà cum Ode ab* Alexandro Pope *Anglicè conſcriptæ a Rhetoribus Collegii Anglicani* Brugis *Latinè redditæ, Anno* 1763..

If thoſe arts that never can be uſeful, have any title to praiſe, an excellence in the compoſition of Latin Verſe may claim its ſhare. This

tranſlation of Pope's Paſtorals, the work of different Gent
Engliſh college in Bruges, is executed with different me
the Paſtorals being rendered in a ſtyle of verſe truly Virg
with leſs ſucceſs; but all in pure and chaſte Latinity. Nothi
could be more eaſy than ſuch a taſk: ſince a great part of
being borrowed from Virgil, wanted only to be replaced in
language. Pope's Paſtorals are, indeed, with great prop
Eclogues; for they conſiſt chiefly of paſſages ſelected
Writers; and probably this was the reaſon why Virgil's p
ſame kind obtained that title.—A conjecture which we wo
his Commentators, at leaſt none that we remember, have h

Art. 10. *Mr. Hervey's Meditations and Contemplations*
in Blank Verſe; after the Manner of Dr. Young By
comb, A. M. Small 8vo. 2 Vols. 4s. ſewe
and Reymers.

In our XVIth volume, p. 289, ſeq. we gave a pretty ful
the firſt part of this undertaking, viz. the verſion of the C
on the Night: and in vol. XVII. the Reader will alſo find
of the *Flower-Garden.* Theſe two articles we conſider as ſ
cimens of Mr. Newcomb's performance; which is now con
the addition of *Meditations among the Tombs, Contemplations*
Heavens, A Deſcant on Creation, and *A Winter-piece.*

NOVELS.

Art. 11. *The Riſe and ſurprizing Adventures of* Dona
gor. Small 8vo. 2 Vols. 4s. Williams

To ſuch Readers as can be pleaſed with flaſhy wit, a
with lewd intrigues, we recommend the Adventures of Do
gor.——But as the Author ſeems capable of more reput
tions, we would adviſe him, for the future, to employ his
manner that may redound more to his credit; when he writ
would moreover, do well to be more conſiſtent in his plan,
been in the ſlovenly production before us: towards the c
which, he abſurdly turns the low and raſcally intrigues of
knaviſh City-Broker, into the ſcandalous common-place abu
tain unpopular northern Peer!

Art. 12. *The Hiſtory of Miſs Oakley.* 12mo. 2
Printed for the Author, and ſold by Bladon

An agreeable trifle: written with more eaſe and vivacity
rectneſs or judgment.

Art. 13. *The Diſcovery; or, Memoirs of Miſs Ma*
ton. By Mrs. Woodfin, Author of Harrio
Sable, and of The Auction, a modern Novel.
6s. Lownds.

Mrs. Woodfin is a notable Spinſter of Novels.
Adventure-books mentioned above, ſhe is the Auth

Scotch Family, and, probably, of many other ſuch like performances, long ſince buried in oblivion. She does not want invention; for which we are very ſorry; and hope that her ſchool in Bullen Court[*] in the Strand, will find her in better employment for the future, than in manufacturing tedious and trivial Romances.

[*] Vid. Pref. Advert. p. xxxii.

Art. 14. *Memoirs of the Princeſs of Monpenſier, and the Duke of Balafre.* Tranſlated from the French. 12mo. 2s. ſewed. Wilkie.

An old tale, wretchedly tranſlated.

DOGGREL.

Art. 15. *Homer Traveſtie: Being a new Burleſque Tranſlation of the Ten firſt Books of the Iliad.* By the Tranſlator. The Second Volume. Small 8vo. 3s. bound. Hooper.

Of the firſt volume of this work, our Readers will find an account in our Review, vol. XXVI. page 454. to which we refer them for a character of this equally droll and indecent ribaldry. This kind of reading, we ſuppoſe, has had its day.

POLITICAL.

Art. 16. *An Addreſs to the Public, on the late Diſmiſſion of a General Officer.* 8vo. 1s. Nicoll.

What effect this ſenſible and ſpirited Addreſs will have upon the minds of the generality of Readers, we know not; the impartial and judicious, however, we are perſuaded, will read it with pleaſure.—The Author's deſign is very laudable, and worthy of a good Citizen; it is to improve our confidence in the government under which we live, and to detect the malicious arts of thoſe who would influence us to withdraw it. This confidence is, undoubtedly, the real ſtrength and ſpirit of every kingdom; and whatever tends to leſſen it, ſhould be looked upon with a cautious jealouſy. It ſhould neither be given nor withdrawn, indeed, without the moſt impartial and ſcrupulous conſideration.

Our Author endeavours to make it appear, and, in our opinion, makes it clearly appear, that the army has no reaſon to complain of the diſmiſſion of the Officer in queſtion, that he himſelf has not, upon the whole, received an injury as a private Citizen, nor the public any detriment. He does not mean to depreciate the General's conduct, or to ſet it below that ſtandard, which can be juſtified by fact, and a fair appeal to paſt tranſactions.

‘ I am ready to allow him, ſays he, what he unqueſtionably has, a ſpirited [illegible] conduct, have we heard of this General Officer [illegible] as we did of Wolfe and of Amherſt? Have [illegible] himſelf in Germany, as we did of Moſ- [illegible] the plains of Minden? *We have* [illegible] indulgent public draws a veil over [illegible] been called forth in all its

glaring colours, had he taken an active part in favour of
the good cauſe he is now engaged in, ſanctifies every par
conduct.

'What tho' the trumpet of war ſounds no longer its b
General, even *in this piping time of peace*, may have an
being preſent at councils of war at Wildman's, and of f
tions *that nothing can be done*.'

Art. 17. *An annual Abſtract of the Sinking Fund, fro*
1718, when it was firſt ſtated to Parliament, to th
tober 1763. By a Member of Parliament, ma
the Treaſury. 4to. 5s. boards. Newbery, &

As this abſtract of the account, Debtor and Creditor,
Fund, from the firſt eſtabliſhment thereof, to Michaelm
doubtedly authentic, it cannot fail of being very acc
public.

Art. 18. *An Anſwer to the Budget. Inſcribed to*
4to. 1s. Sumpter.

As it was aſked of a bad Reader—' Do you read, or
If you ſing, you ſing very ill.'—So it might be demande
phleteer—Are you ſerious, or in jeſt? If you joke, you

Art. 19. *A Second Letter to the Common Council of th*
don, with Remarks on Lord Chief Juſtice Pratt's
Thomas Harriſon, the Chamberlain. 8vo. 1s.

In our Catalogue for April, we gave an account of the
this reſpectable body of Citizens; who, however, were t
reſpectably handled. In this ſecond epiſtolary document,
ſant and ſarcaſtical Writer (for the Author of the *firſt* Lett
ed *this*, in a public Advertiſement) again attacks the worſh
Council, on the ſubject of Lord Chief Juſtice Pratt's Anſw
pliment paid him, at the communication of their reſoluti
to his conduct, and at the preſenting him with a Copy of
a gold box. The Anſwer itſelf, too, is, with great acri
or rather torn to pieces, with as little ceremony as the
treated his Lordſhip's Letter to the city of Exeter: and
cludes with the following reflection, couched in a more
'What, ſays he, ought to be the ambition of
to be to pleaſe any man, or any body of men, how
ſpectable ſoever? To do juſtice, his Lordſhip wel
utmoſt ambition. Warped, he ſhould be, by
dice, no partiality, no affectation of leaning to th
a Magiſtrate will be conſtant and inflexible
duty, let who will be pleaſed or diſpleaſed.
arbitrio popularis auræ. And I have ſaid th
human mind, guarded as it is naturally ag
ruption, by the delicacy of its feelings, and b
tection, is ſometimes leſs aware of the ſecret
a thirſt after popular credit and eſtimation

from the true and ſound principles of juſtice and equity, though the latter deſire is by far the moſt baneful to ſociety, becauſe extending itſelf to a greater variety of objects, and ſecurer in its very nature from the fear of a diſcovery.'

MISCELLANEOUS.

Art. 20. *A Treatiſe upon Wheel-Carriages; ſhewing their preſent Defects: With a Plan and Deſcription of a new-conſtructed Waggon; which will effectually preſerve and improve the public Roads, and be more uſeful, cheap, and handy to the Proprietor.* By Daniel Bourn. 8vo. 1s. 6d. Crowder.

As we were informed, that the Author of this pamphlet intended to build a waggon on the plan given in the work before us, in order that it might be inſpected by the Society for the Encouragement of Arts, we thought it not improper to poſtpone our account of this pamphlet, till the machine had been inſpected by a Committee of that uſeful body. This has now been done; and it appeared, from a trial made with this machine againſt a broad-wheel waggon with iron axles, that tho' Mr. Bourn's waggon would undoubtedly improve the roads, and might be purchaſed at about half the expence of a broad-wheel waggon, yet the additional force requiſite to draw the machine, would very greatly increaſe the expence of the Proprietor, and conſequently render it uſeleſs as a common ſtage-waggon; for ſix horſes in the broad-wheeled waggon, drew a load of five tons, as eaſily as eight could draw the ſame load on Mr. Bourn's carriage.

This defect, however, ſeems in a great meaſure to have flowed from the Author's miſtaking the nature of his own contrivance. He did not conſider, that his wheels having a double bearing, the pivots on which they move need be only half as big as the iron axle of a broad-wheeled waggon; whereas it appeared, from an accurate menſuration made by the Committee of the Society of Arts, that Mr. Bourn's pivots were nearly as large as the axles of the broad-wheeled waggon againſt which his machine was tried; and conſequently the friction of his wheels increaſed to almoſt double what it might have been. Convinced of this, and ſome other defects in his waggon, he ſeems determined to compleat his own deſign, and give it all the advantages the nature of the conſtruction will admit. If he purſues his deſign, and can find means to enlarge the diameters of his wheels, as well as leſſen his pivots; and remove the friction of the ſcrapers he has fixed to his upright planks, for clearing the dirt from the ſole of the wheels, there is no doubt, but it will move with the ſame facility as a broad-wheeled waggon, and, conſequently, become a very uſeful and profitable machine.

In Part II. of this pamphlet, entitled, A few Remarks upon the Highways, Mr. Bourn modeſtly acknowleges himſelf a little more out of his province upon ſuch a ſubject, than when treating upon Mechanics. Herein we cannot help joining with our ingenious Author, and we wiſh he had confined himſelf to thoſe ſubjects in which he is moſt converſant. His ſcheme for the management of Turnpike Roads without Commiſſioners, by one or more Clerks for each county, who, by the authority, and under the inſpection, of the Juſtices and leading Gen-

tlemen of the county, at the Quarterly Seſſions,
Gates—make Contracts—Receive and Pay—keep A
form Deſigns—bring to Juſtice Road-offenders, &c—i
big with every evil the Author would wiſh to avoid by i
when a Road-bill is granted, perhaps for ten or fifteen
ſeldom leſs than one, two, or three hundred Commiſſi
thoſe are neighbouring Gentlemen, ſubſtantial Freehol
men; the law excluding any others from acting. No
tlemen intereſted in the utility of the road, are not m
mercenary Clerk, to carry their deſign into execution,
ſpoil the road by ſparing *his Lordſhip's ground, or the*
widening narrows; or following a crook and elbow i
than cut a ſtraight path through *his Worſhip's field*, do
mit of a doubt.

The buſineſs of all the Turnpikes in a county wo
could be done at the Quarter ſeſſions.

It would often be in the power of a leading Gentlem
with the Clerk, to diſtreſs any diſtrict that had diſpleaſ
voting, or any other way. It would be a leading ſtep
all our roads into the hands of the Legiſlature; and
Miniſter, if we ever ſhould have one, might make of
is too eaſy to foreſee: we, therefore, ſincerely hope,
which have that tendency, will ever be rejected by Brit

Art. 21. *A Philoſophical Diſcourſe on the Nat*
By the Rev. Mr. Saalfeld, Miniſter of the Go
Sommerren. Tranſlated from the German.
Becket, &c.

Shall we have no end of tranſlations from the
heaps of their ſtuff have we of late imported? As if
ginal nonſenſe enough, we have tranſlated the reverie
logues, and the abſurd dreams of Fanatics.——Mr. S
the rear of this venerable corps, and tells us, with a
that 'ſhould we dream a vicious dream, we may hop
imputed to us, *to our condemnation*; but that it is, no
very wicked thing; and, therefore, we ought to beg
neſs upon it.' O Religion! what haſt thou ſuffered f
miliar friends!

Art. 22. *A Method for finding, wherever we are,*
tion of the Moon, more practicable at Sea than
o'Clock it is then at London, and, conſequently,
Longitude of the Place where our Ship may the
8vo. 6d. Baldwin.

It is an obſervation of th
fore he undertakes the fol
his abilities are equal to t
Author of the piece befor
He ſuppoſes, that if the m
o'clock, it will not paſs

to the weſtward of London, till twelve at night, apparent time at London, or not till eleven apparent time at the place of obſervation; becauſe the moon moves about half a degree from weſt to eaſt, in her orbit, while the earth moves fifteen degrees round its axis. And on this fallacious principle he has founded his method of ſolving the important problem of finding the Longitude at ſea.

But this is ſo far from being the caſe, even ſuppoſing he has truly eſtimated the moon's motion, and that her orbit was parallel to the Equator, that ſhe will be upon the meridian of a place fifteen degrees weſt of London, at about two minutes after ten, apparent time at the place of obſervation. Our Author, therefore, need not have told us in his preface, that he was no Aſtronomer, as the ſlighteſt peruſal of his pamphlet would have abundantly convinced the Reader, that he was a ſtranger to the very elements of that ſcience.

Art. 23. *An Explication and Vindication of the firſt Section of the ſhort Obſervations on the Firſt Principles and Moving Powers of the preſent Syſtem of Philoſophy**. in a Letter to a Lady. 8vo. 6d. Nicoll.

This is no more than a laboured, and, in our opinion, very unneceſſary, apology for what the Author of the Obſervations had advanced in his firſt ſection, relative to the firſt cauſe of the revolutions of the heavenly bodies, and other matters, which appeared to ſome ſcrupulous Readers, to be of an irreligious tendency. We conceive it much eaſier for the Obſerver to clear himſelf of the imputation of wilful atheiſm, than that of miſtaken ſophiſtry; and are ſurprized to ſee him ſo much more ſolicitous to defend his religion, which is ſo little concerned with his argument, than his philoſophy, on which the truth of his whole argument depends.

Art. 24. *A new Syſtem of Philoſophy, founded on the univerſal Operations of Nature.* By Mr. James Uſsher. 8vo. 2s. Davies.

A weak and inſufficient attempt, to decry and ſet aſide the mechanical philoſophy; not by ſubſtituting a new ſyſtem, but by a revival of the ancient exploded notions of ſpecific forms, and efficient elements. 'I have concluded, ſays Mr. Uſsher, from an attention to well-known effects, evident to ſenſe, that the ſimple elements of bodies are, in general, unchangeable, and incorruptible, and were at the beginning created different and divided into kinds or ſorts; that the embryos, or ſeeds, of natural bodies, are ſelect compoſitions of thoſe elements, which inherit in themſelves, by a divine law, principles productive of new ſeeds and embryos, that continue and eternize the ſpecies by ſucceſſion; that each kind of element being endued with particular attractions and repulſions, the ſpecific ſeeds, convene and conſolidate to themſelves, their reſpective kindred and family elements, and reſiſt and repel the unrelated and diſſociable ones; whence, in the natural round and courſe of attractions and repulſions, the productions and diſſolutions we ſee in this tranſitory world, take place.'

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* See our laſt Month's Review, page 345.

Such is Mr. Uſher's ſcheme for explaining, as the Satiriſt ſays, the cauſation of cauſes, and the cauſes of things. How far it may prove ſatisfactory to the unphiloſophical Reader, we will not preſume to ſay, but we will venture to predict, that this new ſyſtem will yield little edification to others. That the mechanical philoſophy is attended with numerous and conſiderable difficulties, is very certain; but Mr. Uſher, inſtead of attempting to untie the Gordian knot, hath endeavoured to cut, or rather to hack it in two: wanting the ſword, however, of an Alexander, he hath failed in the attempt, and hath neither demoliſhed the mechanical ſyſtem, nor eſtabliſhed his own.

Art. 25. *The General Hiſtory of the late War: Containing its Riſe, Progreſs, and Event, in Europe, Aſia, Africa, and America. And exhibiting the State of the Belligerent Powers at the Commencement of the War; their Intereſts and Objects in its Continuation; and Remarks on the Meaſures which led Great Britain to Victory and Conqueſt. Interſperſed with the Characters of the able and diſintereſted Stateſmen, to whoſe Wiſdom and Integrity, and of the Heroes, to whoſe Courage and Conduct, we are indebted, for that naval and military Succeſs, which is not to be equalled in the Annals of this, or of any other, Nation. And with accurate Deſcriptions of the Seat of War, the Nature and Importance of our Conqueſts, and of the moſt remarkable Battles, by Sea and Land. Illuſtrated with a Variety of Heads, Plans, Maps, and Charts, deſigned and engraved by the beſt Artiſts.* By the Rev. John Entick, M. A. and other Gentlemen. 8vo. 5 Vols. 1l. 5s. ſewed. Dilly.

If a mere compilation from news-papers, Gazettes, and other public prints, frequently filled with the lies of the day, or calculated for private or ſiniſter purpoſes, may deſerve the reſpectable name of a Hiſtory, the volumes before us may paſs muſter under that title. But if the Reader ſhould expect to find in this work, that diſplay of comprehenſive abilities, that nice diſcernment of perſons and facts, or thoſe rare talents of ſtyle and compoſition, which are included in the character of a good Hiſtorian, he will be diſappointed. With regard to ourſelves, we have travelled through the numerous pages of this publication, with much the ſame improvement and entertainment, as we ſhould have met with in turning over a file of Gazetteers, or the papers of any other Coffee-houſe Hiſtorian There is one circumſtance, indeed, which might induce us to give the preference to the latter, as in ſome of our news papers there is kept up an *appearance* at leaſt of impartiality; whereas the Manufacturers of this Hiſtory, profeſſedly ſet out, and proceed on the deſign of bepraiſing Mr. Pitt, with the moſt groſs and fulſome of all poſſible encomiums. This is an object they never loſe ſight of, through the whole work; which ſeems, therefore, intended more as a ſervile panegyric on that patriotic Miniſter, than as an impartial Hiſtory of the tranſactions of the times, Nay, ſo little care have theſe Compilers taken to conceal this deſign, tho' ſo foreign to the purpoſe of a General Hiſtory, that they have frequently tranſcribed, whole pages of pamphlets profeſſedly written in defence of his conduct, and particularly of the Review of Mr. Pitt's Adminiſtration *, which makes no inconſiderable figure among the hiſtorical and political reflections of the reſpectable Partnerſhip, here carried on under the *ferme* of Meſſrs. Entick and C°.

* See Review, vol. XXVII. page 474.

Art. 26. *Remarks on ſome Obſervations on Dr. Brown's Diſſertation on Poetry and Muſic. In a Letter to the Author of the Obſervations.* 8vo. 1s. 6d. Davis and Reymers.

This is a very angry, ſarcaſtic Reply to the learned and ingenious Author of the Obſervations.—Little, however, has been done towards the eſtabliſhment of any material argument.——Critics, like Philoſophers, can more eaſily refute the aſſertions of their brethren, than defend their own; and a poſition that ſtands only on the three legs of a ſyllogiſm, is eaſily tripped up. We ſhall not fill any more of our pages with the ſkirmiſhes of theſe critical Warriors, as we ſuppoſe that few of our Readers would be concerned to know whether Myron's cow was a red or a black cow.

Art. 27. *Friendly Advice to the Fair Sex in particular, and worthy the Attention of the other Sex.* By a Clergyman of London. 4to. 1s. Kearſly.

Shews the uſual cauſes, and unhappy conſequences, of proſtitution; which, the Author ſays, is 'the reigning and prevailing vice of this age.' He gives his young female Readers plenty of good and ſober advice on this critical head; and we hope it will not be thrown away upon them. But his manner of addreſſing them is not the moſt engaging; nor, we fear, are all his arguments ſo happily adapted to the laudable end he has in view; particularly his inſiſting ſo much on the eternity of Hell torments, as the moſt powerful diſſuaſive from vice. He does not, however, forget to remind them of the more immediate ill conſequences; which, we doubt not, will be more immediately regarded by the young and thoughtleſs perſons to whom he addreſſes himſelf.

Art. 28. *A brief and neceſſary Supplement to all former Treatiſes on Quadrille; conſiſting of Hints, Queſtions, Explanations, References, Suppoſitions, &c. For the benefit of the Unlearned.* By no Adept. 12mo. 1s. Becket.

As we look upon cards to be the greateſt of all enemies to Literature, by engroſſing ſo much of that precious time which might be ſo much more nobly and more uſefully employed, ſo *we* would not *recommend* the moſt ingenious treatiſe that ever was written on the ſubject.

Art. 29. *The Viſitor. By ſeveral Hands.* Publiſhed by William Dodd, M. A. Chaplain in Ordinary to his Majeſty. 12mo. 2 Vols. 6s. Dilly.

The papers publiſhed under the title of the Viſitor, fi[illegible] made their appearance in the Public Ledger.—A news paper-conve[illegible]d, was the only one they deſerved; for the religious [illegible] ſ[illegible]

natic fuſtian; the moral Eſſays trite and dull; and the att
mour, are impotent and puerile.

Art. 30. *The Hiſtory and Antiquities of the Coun*
Compiled from the moſt ancient Hiſtorians; from
Book, Inquiſitions poſt Mortem, and other the m
Records and MSS. &c. By Philip Morant, M
of St. Mary's Colcheſter, and Fellow of the Soc
tiquaries. Illuſtrated with Copper-plates. N°
10s. 6d. Baker.

This ſecond Part of Mr. Morant's laborious compila
the Hundred of Lexden, and the chief part of the very
of Hinckford.——The firſt part was mentioned in our
XXVIII. page 401.

SERMONS.

1. *THE ſerious Conſideration of a future Judgment, a*
Argument to diſſuade Youth from the Purſuit of unlawful
At Warwick, on a Lord's-day Evening Lecture, 176
Knight. Fuller.

2. *Paul's Farewell to the Church at Corinth*—being th
a farewell Sermon in Broad-ſtreet Meeting, Reading, Ap
By Evan Jones, V. D. M. Dilly.

3. *Moderation explained, and recommended*—before the S
and Teviotdale, at Kelſo. By James Allan, M. A. M
mouth. The ſecond Edition, enlarged. 1s. Wilſon.

4. Before the Vice Preſidents, Stewards, and Truſtees
minſter-Hoſpital, in James's-ſtreet, Weſtminſter, at the pa
St. Margaret, on their anniverſary-meeting, April 12, 17
gory Sharpe, L. L. D. Maſter of the Temple, Chaplain
to his Majeſty, and Fellow of the Royal and Antiqua
Dodſley.

5. —At the Engliſh church at Rotterdam, Feb. 29,
the day appointed for public Thankſgiving, Faſt, and Pr
States of Holland, &c. By Thomas Greaves. Field.

6. — Before the Preſident, Vice Preſidents, Treaſurer
Hoſpitals for the Small-pox and Inoculation. April 12, 17
ſhip Lord Biſhop of Norwich. To which is annexed, an
riſe, progreſs, and ſtate of the ſaid Hoſpitals, from their fi
26 September, 1746; with a liſt of the Governors and
Woodfall.

⁂ The Letter ſigned A. D. G. L. &c. &c. is receive
ever be glad to learn the ſentiments of our candid Readers,
of them may differ from us, on controverſial ſubjects. Th
caſion to apprehend, that *Delenda eſt Carthago* is any pe
deſign. On the contrary, all we contend for, is, that the
be thoroughly repaired, and the place put into a better ſtate

††† The *Concluſion* of Profeſſor REID's *Enquiry* i
man Mind, is deferred to our next, for want of ro
preſent Month's Review.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the THIRTIETH.

De la Nature. Par J. B. Robinet.

A Philoſophical Eſſay on the Syſtem of Nature. 8vo. Vol. II. Printed at Amſterdam, for Harrevelt: imported by Becket and De Hondt.

IT is now about two years ſince the firſt volume of this extraordinary treatiſe made its appearance in public; in the mean time, the bold and daring ſingularity of the Author's ſentiments, have drawn upon him no little obloquy, from the profeſſed Advocates for eſtabliſhed opinions. This hath not deterred him, however, from proceeding in his intended career, and advancing propoſitions ſtill more exceptionable, more daring and ſingular. In his former volume, he had only the Philoſophers to contend with; in the preſent, he hath braved all the authority and zeal of the Theologiſts, by much the more formidable Antagoniſts of the two. Equally zealous in the cauſe of ſuppoſed truth, as others may be in that of orthodoxy, he ruſhes boldly into the ſtrongeſt holds of his Opponents, regardleſs of all perſonal conſequences. How far he hath, in this, acted the prudential part, either with regard to himſelf, or even to the propagation of what he apprehends to be truth, and which he appears to have ſo much at heart, we preſume not to determine. Certain it is, that he hath diſplayed a conſiderable ſhare of phyloſophical ingenuity, as well as logical acumen throughout the greater part of his performance; and, tho' we conceive him to be ſometimes egregiouſly miſtaken, as to very eſſential points in his firſt principles, his miſtakes are evidently thoſe of a man of genius, by which ſucceeding Writers, of greater attention, may profit. Indeed, the principal fault in this Writer ſeems to be too much precipitancy, the common attendant on quick parts, and a lively imagination. He is alſo too diffuſe, and too deficient in the analytic* method, to treat ſuch abſtracted ſubjects with all the perſpicuity requiſite to eſtabliſh any propoſitions concerning them, on a ſolid and unexceptionable baſis. Notwithſtanding theſe obvious defects, however, this treatiſe abounds with ſhrewd obſervations and reflections on the moſt curious topics of theological and metaphyſical diſquiſition. In juſtice to the ingenious Author, therefore, and for the ſatisfaction of our Readers, we ſhall give as conciſe an abſtract of it, as the multiplicity and variety of ſubjects treated of, will admit.

Mr. Robinet hath divided his treatiſe into five parts; the firſt intended to prove the neceſſary equality between phyſical good and evil; the ſecond, relative to the uniform generation of phyſical Beings; the third, containing the doctrine of moral inſtinct; the fourth, the natural hiſtory of the human ſoul. Of theſe four parts, we have already given a ſhort account†; at preſent, therefore, we have only to conſider the fifth and laſt; containing an enquiry into the Being and Attributes of the Author of Nature, or God.

In the third chapter of the firſt part of this work, the Author had advanced the neceſſity of the exiſtence of a God, or of a firſt Cauſe, of which all the phenomena of Nature are the effects. But, as to the eſſence or attributes of that God, we are deſtined, ſays he, to remain for ever ignorant of them, and may ſtill, with the ſame propriety as the Athenians once did, inſcribe our temples to the UNKNOWN GOD. The intent and deſign of this fifth part of our Author's treatiſe, is, to explain and juſtify his ſentiments on this head; which he hath here very elaborately *attempted*; dividing his ſeveral arguments and illuſtrations into no leſs than eighty-nine chapters, beſides an Appendix. Our Readers will hardly expect us to ſpecify ſeverally the ſubject of each, as we ſhould have, in that caſe, barely room for a mere tranſlation of the table of contents: but we ſhall endeavour to give a general idea of the Author's principal arguments and manner of reaſoning.

He ſets out with obſerving, there is ſo great a difference between the perfections of an infinite Being, and the qualities of a finite Being, that the terms we make uſe of in ſpeaking of the attributes of the Deity, have abſolutely no meaning, becauſe they do not convey any preciſe ideas to the minds of thoſe who make uſe of them. It is impoſſible, ſays he, to comprehend any thing by the words uſed to expreſs things confeſſedly incomprehenſible. He looks upon it, therefore, as only a more refined ſpecies of Anthropomorphitiſm to inveſt the Deity with the attributes of goodneſs, wiſdom, juſtice,—different only in degree, from thoſe qualities in men. On this head he ſhrewdly obſerves, that the merit, or the degree, of theſe virtuous qualities in man, conſiſts in, or, at leaſt, is enhanced by, his being ſubject to the contrary qualities, having it in his power or choice to do good or ill; whereas there is no ſuch imperfection in the Deity, who is incapable of evil.

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* This would have prevented a number of tautologies and repetitions to be met with throughout, and have ſhortened the treatiſe, at leaſt one half.

† See Review, vol. XXVI. p. 143—376.

With regard to the notions commonly formed of the attributes of the Deity, he obſerves, that they are only the ſimple ideas of exiſtence, power, knowlege, &c. elevated, or annexed, to our notion of infinity; or, to ſpeak more preciſely, that we conceive thoſe qualities to be infinite and unlimited, tho' it is impoſſible for us to form a conception of them as ſuch. Under this head he examines and compares the ſentiments of Mr. Locke, Dr. Clarke, Dr. Harris, and others, reſpecting the application of the terms expreſſive of human qualities and faculties, to the attributes of God. The term *action*, for inſtance, is applied in common both to the Deity and to created Beings, whereas the difference between their action muſt be altogether eſſential. Man cannot act without means; but God acts in and of himſelf, in a manner totally incomprehenſible. Man acts by certain means, and his wiſdom conſiſts in chuſing and employing the moſt proper means to effect the end deſigned. This is all we can underſtand, and yet from hence it is that we form the pretended idea of infinite wiſdom, as if any human quality could be ſuſceptible of infinity. Thus, continues Mr. Robinet, every thing ſeems eaſy to comprehend, if we reſt ſatisfied with a ſuperficial obſervation; but every thing appears difficult and myſterious, if we penetrate farther; and hence Philoſophers have in vain attempted to define the word *act*, ſo as to be equally applicable to God and to created Beings.

It is, indeed, impoſſible, according to this Writer, for man, in the preſent ſtate of things, to acquire an idea adequate to any of the divine attributes; ſo that it is equally impoſſible that his words ſhould expreſs what is incomprehenſible. It is in Nature alone, ſays he, that the types of every thing exiſt, of which we can have any poſitive, clear, and diſtinct conception; all our experience being confined to natural objects. We can form no notion whatever, that is not founded on the ſimple ideas acquired by our ſenſes, or by the reflection of the mind, contemplating its own operations. When, therefore, we impute *intelligence, wiſdom,* goodneſs, or any other attribute whatever *to any Being*, our ideas of thoſe qualities to whatever gree we may carry them, have always their baſis on what we have obſerved and experienced among ourſelves. It is, therefore, impoſſible, under the preſent diſpenſation of things, for man to entertain any other notion of the perfections of the Deity, than that which he entertains of human perfections: and this is the anthropomorphitiſm, which the Author combats in this work.

Mr. Robinet proceeds next to enquire into the ſources of this ſuppoſed error, or, as he terms it, ſpiritual Anthropomorphitiſm; not that he affects to have made the diſcovery of this ſo very general a miſapprehenſion. Archbiſhop King, the celebrated Author of the Origin of Evil, he ſays, ſaw it in its true light, and had he thought proper to have expoſed it in its proper colours, would have ſaved our Author that trouble. Dr. King, however, is not the only Engliſh Writer that hath been of our Author's opinion in this reſpect; but he ſeems either to be but little acquainted with ſome late philoſophical productions of this country, or elſe he hath wilfully concealed his knowlege of them; leſt his Readers ſhould diſcover ſo much affinity in his ſentiments as to think him obliged to them for many of the moſt notable and ſtriking arguments he hath made uſe of in his Eſſay*.

The firſt cauſe of the above-mentioned error, our Author imputes to the natural weakneſs of the human underſtanding, in ſometimes forming falſe concluſions on as falſe principles. Thus becauſe the human mind can form no idea of qualities ſuperior to thoſe of intelligence, wiſdom, juſtice, and goodneſs, they boldly impute them to the Author of Nature: but what an inference is that? Muſt God neceſſarily poſſeſs qualities of the ſame kind with man, becauſe men have no conceptions of any other to attribute to him? A ſecond cauſe of this error is imputed to the abuſe of ideal abſtraction; as if it were poſſible for us ſo to abſtract our ideas, as by elevating thoſe of a finite Being to an infinite, we ſhould convert an human quality into a divine attribute. Under this head the Author examines whether finite, created Spirits are rendered analogous to the infinite and uncreated Spirit of God, in conſequence of any common attribute of thinking? This he determines in the negative; alledging, that God is not a thinking Being, nor even a Spirit, if by Spirituality is underſtood intelligence or intellect. A third ſource of the above error, ſays Mr. Robinet, is the imperfect ſtate of languages, and their influence on opinions. Being under a neceſſity of making uſe of the ſame terms to deſcribe certain divine attributes as well as human faculties, we inadvertently accuſtom ourſelves to annex the ſame ideas to them in both circumſtances, including under the ſame apprehenſion the attributes of God, and the faculties of man. But we have no other than human ideas, and an human language adapted to objects within our comprehenſion, and, conſequently, incapable to expreſs any thing ſupernatural. Hence it is, that the words *ſee* and *know*, are ſo greatly miſapplied when they relate to the Deity. In this place the Author obſerves, how very ready we are to put ourſelves in the place of God; exemplifying Dr. Grew's famous explication * of the Trinity, afterwards refuted by Le Clerc †. A fourth cauſe of this error, is conceived to be the famous doctrine of the univerſality and eternity of the ideas of truth, juſtice, order, &c. in other words, the fitneſs of things. This doctrine, as commonly received, is controverted by our Author, with a good deal of acuteneſs and force; after which he goes on to conſider the mode of generalizing our ideas, as conceived by Locke, Malbranche, and others. A fifth cauſe of the above error of ſpiritual Anthropomorphitiſm, our Author imputes to the miſunderſtanding and miſconſtruction of the holy Scriptures; with the doctrines of which, he maintains, that his philoſophy is perfectly conſiſtent.

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* Particularly for ſeveral of thoſe made uſe of to ſupport his doctrine of the perfect equality of phyſical good and evil in the univerſe, in the firſt part of this work: and again many of thoſe in ſupport of his arguments in the part before us, againſt imputing moral attributes to the Deity. See Epiſtles philoſophical and moral.

Having ſpecified the ſeveral ſources of the general miſtaken method of forming our conceptions of the Deity, Mr. Robinet proceeds to a metaphyſical inveſtigation of infinitude, immenſity, and eternity; in conſequence of which he determines, that the words *infinite*, *immenſe*, and *eternal*, are epithets which we cannot, with any philoſophical propriety, annex to intelligence, goodneſs, wiſdom, juſtice, &c. according to the ſimple ideas we have of thoſe qualities, or have annexed to thoſe terms.

Had our Author ſtopt here, and put an end to his treatiſe, we apprehend it would have been much leſs exceptionable, than it may be generally conceived at preſent: but the misfortune of the ſanguine and precipitate, is, that, elated with a ſmall advantage, they tempt ſucceſs, till they miſcarry. The greateſt defect of a Logician, next to provi[illegible] is proving too much; and the next to that, [illegible] immediately to the purpoſe, or bringing [illegible] ſupport

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* In his Coſmologia Sacra. [illegible]
in reflecting on himſelf, forme [illegible]
Holy Ghoſt were only ſ ch ſubſ [illegible]

† Bibliotheque Choiſie. [illegible]

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Among many other curious propoſitions diſcuſſed in this part of the work, is the ſubject of Being, a ſubject undoubtedly the moſt curious and refined of all others, for it is in vain for Philoſophers to write or talk, till they know what they are writing and talking about. Our Author hath waſted ſeveral pages in his enquiry into the nature of Spirit, the mode of exiſtence of thinking Beings; the poſſibility of endowing matter with a capacity of thinking; the ſpecific intelligence of the ſoul, and other curious topics: we think, however, that in all theſe he hath begun at the wrong end of his enquiry. At leaſt, we are certain, if he had as much phyſical knowlege as metaphyſical ſubtilty, he would have rather made our ideas and ſenſations the criterion of the exiſtence of Matter, and thence proceeded to the inveſtigation of Spirit, than have taken the former for granted, and bewildered himſelf about the exiſtence and qualities of the latter. We would, indeed, recommend this method to an Author of Mr. Robinet's turn and abilities for theſe enquiries; not doubting but he will ſoon find the advantage of it, and *feel* his arguments, if we may ſo expreſs it, ſtand on a firmer baſis than they do at preſent. Thus, before we ſhould enquire whether there be any analogy between the exiſtence of God and of man, we ſhould enquire into the nature of exiſtence in general; and, to this purpoſe, into the nature of our ideas of exiſtence, and which way they were obtained. To this end, we ſhould begin with the principle of Des Cartes. No man, in the firſt place, doubts of his own exiſtence. He hath only to take a ſurvey of the objects around him alſo, to be convinced, that there are a multiplicity and diverſity of diſtinct Beings comprehended in the univerſe. In the knowlege of the modes, in which theſe Beings ſeparately exiſt, and by which they are ſeverally diſtinguiſhed from each other, conſiſts the whole ſcience of Ontology: exiſtence, in general, being a term expreſſive of an abſtract idea, impoſſible to define. Hence, tho' we may define the eſſence of any individual Being, or claſs of Beings, we cannot pretend to define the eſſence of Being itſelf, or to deſcribe how Beings in general exiſt. Indeed, this would not be to explain the eſſence of things, but abſurdly to perplex our limited faculties, in order to explain the eſſentiality of that eſſence. To examine how we came firſt by our ideas of exiſt[illegible] that idea is, we muſt begin with enqu[illegible] our own conſciouſneſs. We ſhould [illegible] felt, or perceived, any thing of [illegible] never ſhould have had any [illegible] notion of their exiſtence [illegible] whether the ſenſe [illegible] not immediately ariſe what he has already maintained by a ſtronger. This latter, we conceive to be the caſe with our Author, during the remainder of his treatiſe. He hath endeavoured to demonſtrate with great ſhrewdneſs and ability, that there is an eſſential diſtinction between human qualities and divine attributes; in other words, that moral attributes cannot (without a latitude of which he is ignorant) be attributed to the Deity. His arguments, hitherto, have been founded on the firm baſis of phyſical knowlege; which, as Lord Bacon obſerves, is the foundation of all the ſciences; in the farther purſuit of his ſubject, however, he lets go this firm hold of the rod of experience, to catch at the metaphyſical reed of imaginary terms. In ſhort, Mr. Robinet would re prove, or prove over again metaphyſically, what he exultingly thinks he hath ſufficiently done by phyſical reaſoning already. To this purpoſe he founds a new argument on the Perfection of the Divine Being: to which term, however, we conceive as many objections may be made, as he hath before done to wiſdom, goodneſs, juſtice, intelligence, &c. Our Author miſtakes in thinking *Perfection* a metaphyſical and not a moral attribute*. He may ſay, indeed, that he doth not think it ſo. But then what hath he made it? Be this, however, as it will, on the ſimple attribution of indefinite *perfection* to the Deity, he proceeds to determine, that God is not *intelligent*, *good*, nor *holy*†; that he is neither juſt nor unjuſt, free nor neceſſitated; that he neither acts at random nor by deſign; that he is ignorant of nothing, yet knows nothing. Our Readers will readily credit us when we aſſure them, there is more ingenuity than ſolid reaſoning uſed in the ſupport of theſe propoſitions. There is interſperſed, however, through the whole, as we before intimated, a conſiderable ſhare of metaphyſical knowlege, as well as great ſtrength and acuteneſs of artificial reaſoning.

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* Our Author aſcribes metaphyſical attributes to the Deity; but theſe are all either incomprehenſible or negative. It is impoſſible, however, to convey his meaning preciſely in any other terms than his own. 'Les attributs metaphyſiques de Dieu, l'aſeité, l'immenſité, la ſimplicité, l'eternité, l'abſolue perfection, et toutes ſortes d'infinité ſont des *negations preciſes* des *perfections reconnues* dans la *Creature*. Ils ne diſent *rien de ce que Dieu eſt*, mais ils ſont *juſtement appliqués* à cet *etre ineffable*, comme des titres par leſquels nous reconnoiſſons que ſon eſſenſe, infiniment au-deſſus des choſes naturelles, n'eſt limitée en aucune matiere.'

This Author muſt have a notable hand, indeed, at the equivoque, to be able to have effected all that is here pretended.

† It is to be obſerved, however, that tho' our Author does not admit the Deity to be *intelligent*, *good*, nor *holy*, he maintains that he is *wiſer* than *intelligent*, *better* than *good*, and *more ſacred* than *holy*.

Among many other curious propoſitions diſcuſſed in this part of the work, is the ſubject of Being, a ſubject undoubtedly the moſt curious and refined of all others, for it is in vain for Philoſophers to write or talk, till they know what they are writing and talking about. Our Author hath waſted ſeveral pages in his enquiry into the nature of Spirit, the mode of exiſtence of thinking Beings; the poſſibility of endowing matter with a capacity of thinking; the ſpecific intelligence of the ſoul; and other curious topics: we think, however, that in all theſe he hath begun at the wrong end of his enquiry. At leaſt, we are certain, if he had as much phyſical knowlege as metaphyſical ſubtilty, he would have rather made our ideas and ſenſations the criterion of the exiſtence of Matter, and thence proceeded to the inveſtigation of Spirit, than have taken the former for granted, and bewildered himſelf about the exiſtence and qualities of the latter. We would, indeed, recommend this method to an Author of Mr. Robinet's turn and abilities for theſe enquiries; not doubting but he will ſoon find the advantage of it, and *feel* his arguments, if we may ſo expreſs it, ſtand on a firmer baſis than they do at preſent. Thus, before we ſhould enquire whether there be any analogy between the exiſtence of God and of man, we ſhould enquire into the nature of exiſtence in general; and, to this purpoſe, into the nature of our ideas of exiſtence, and which way they were obtained. To this end, we ſhould begin with the principle of Des Cartes. No man, in the firſt place, doubts of his own exiſtence. He hath only to take a ſurvey of the objects around him alſo, to be convinced, that there are a multiplicity and diverſity of diſtinct Beings comprehended in the univerſe. In the knowlege of the modes, in which theſe Beings ſeparately exiſt, and by which they are ſeverally diſtinguiſhed from each other, conſiſts the whole ſcience of Ontology: exiſtence, in general, being a term expreſſive of an abſtract idea, impoſſible to define. Hence, tho' we may define the eſſence of any individual Being, or claſs of Beings, we cannot pretend to define the eſſence of Being itſelf, or to deſcribe how Beings in general exiſt. Indeed, this would not be to explain the eſſence of things, but abſurdly to perplex our limited faculties, in order to explain the eſſentiality of that eſſence. To examine how we came firſt by our ideas of exiſtence, and what that idea is, we muſt begin with enquiring into the nature of our own conſciouſneſs. We ſhould reflect, that if we had never felt, or perceived, any thing of ourſelves, or the objects around us, we never ſhould have had any conſciouſneſs of our own, or any notion of their, exiſtence. It is, indeed, greatly to be queſtioned, whether the ſenſe or conſciouſneſs of our own exiſtence, does not immediately ariſe from the perception of ſome external object. Till ſome impreſſion be made on the organs of ſenſe, no ſenſation can be formed, and without ſenſation no Being can form ideas, or think, much leſs meditate or reflect; ſuch conſciouſneſs of our exiſtence, therefore, could not ariſe from thought or reflection. Till ſome of the organs of ſenſe alſo be affected or impreſſed by ſome perceptible object, they could have no ſenſation: for we cannot feel, hear, or ſee *nothing*. Such conſciouſneſs could not ariſe from mere ſenſation. What kind of conſciouſneſs then can be attributed to a Being without either reflection or ſenſation? Surely none! The loweſt degree of ſenſe that can be imputed to an animal Being, is the ſenſation of mere reſiſtance. The groſſeſt nerves, however, do not feel any reſiſtance, unleſs ſome object ſtrike, preſs, or be ſomehow obtruded againſt them; in which caſe they not only reſiſt ſuch percuſſion, preſſure, or obtruſion, as all other bodies of equal tenacity do, but they are affected, in ſo doing, in a manner peculiar to themſelves, with what we call a ſenſation. From this ſenſation, the moſt ſimple of all others, is derived our idea of force or power, the ſource of action; the firſt and moſt indefinite of all perceptible Beings. Now, that this power is not any thing merely inherent in, or the quality of, the perceptive faculty or organ, is evident; becauſe we never experience the exertion of force, unleſs the organ of ſenſe be oppoſed by ſome reſiſting object; the exertion felt being always proportionable to ſuch reſiſtance; ſo that we can no more doubt that force or power exiſts in the object, than that we feel its exiſtence in ourſelves. Hence we may derive the knowlege of the exiſtence of ſeveral diſtinct powers or phyſical Beings; from which by analyſis we may arrive at the moſt ſimple or primary element of thoſe Beings, and by ſyntheſis, come to ſuch a knowlege of the efficient cauſe of their exiſtence, as is deducible from philoſophical inveſtigation.

But we muſt here take leave of this performance; recommending it, under caution however, to all thoſe whoſe taſte or curioſity may induce them to apply to metaphyſical ſtudies.

Les Elemens primitifs des Langues, decouverts, &c.

The primitive Elements of Language diſcovered, by comparing the Hebrew Roots with thoſe of the Greek, the Latin and the French. Comprehending an Enquiry into the Manner in which Languages are formed, and what they have in common with each other. By Mr. Bergier, Doctor of Theology, and Curate in the Dioceſe of Beſançon. 12mo. Paris, 1764. Imported by Becket and De Hondt.

THE ingenious Author of this performance, preſents it to the public as an introductory Eſſay; intending, if it meet with encouragement, to conſider the ſubject more at large in a future work: his reaſons for engaging in which, as well as an idea of his plan, may be gathered from the firſt Diſſertation.

'All thoſe, ſays he, who have made the ancient languages their ſtudy, or have been deſirous of facilitating the ſtudy of them to others, have been ſenſible of the neceſſity of recurring to their roots; that is to ſay, to the primitive words, from which all others are derived. It was with great reaſon they expected by ſuch means to diminiſh their labour, as by fixing in the memory a ſmall number of original terms, they would impreſs on the mind the whole language of which thoſe terms were the elements. The knowlege of a language, particularly a dead one, conſiſts only in knowing the ſignification of all the words it contains; the Syntaxis, or conſtruction of language being eaſily attainable by cuſtom.

'The Learned, continues he, who have given us Dictionaries of the Greek and of the Oriental languages, have carefully diſtinguiſhed thoſe terms which appeared to them to be the roots, or elements of ſuch language; deducing all other words from this ſource. He conceives, however, that they have not ſucceeded, becauſe they have generally taken verbs for the radical terms, whereas they ſhould rather have adopted nouns: the latter expreſſing objects themſelves, and the former only the relations ſubſiſting between them. Mankind, doubtleſs, gave names to objects before they expreſſed their relations; nouns, therefore, certainly are rather primitive terms than verbs. The latter have at moſt given uſe only to verbal nouns, ſignificant of the action of the verb from which they are derived; whereas the former have frequently no relation to any verb whatever, nor can poſſibly have their derivation from them.

'The true roots, or radical terms, of all languages, Mr. Bergier conceives to be monoſyllables. Now the greateſt part of the verbs in all languages, he obſerves, are compoſed of two or more ſyllables, while there are an infinitude of particles and nouns which have but one ſyllable; but is it natural, ſays he, to ſuppoſe, that the compound word ſhould be the root of the ſimple, rather than that the ſimple ſhould be the radical of the compound? This obſervation is in a manner demonſtrative, if we reflect, that every one of the ſyllables in compound words hath each a particular meaning: ſuch ſyllables or ſignificative particles being, in fact, the materials of which thoſe words are conſtituted, and therefore muſt be regarded as the only genuine radical terms.

'In the Hebrew Dictionaries, where the greateſt pains have been taken to diſtinguiſh theſe roots, there are ſtill a great number of compound terms, whoſe roots the Grammarians have not yet been able to diſcover: if we can diſcover them, therefore, by a new method, it is a corroborating proof that theirs is falſe or defective. Again, There are a multiplicity of nouns whoſe ſignification is very different from that of the verbs, from which it is pretended they are derived; hence this method of derivation cannot poſſibly be right. There are other nouns which, at the ſame time, as they bear a ſenſe analogous to that of the verb from which they are ſuppoſed to be derived, have other meanings annexed to them abſolutely different; theſe muſt be derived from ſome other ſource; and ſuch nouns be evidently conſtituted of different roots. Add to all this, that the Grammarians, not to depart from their principles, are often obliged to form verbs which are not in uſe, in order to ſerve as the roots to compound words. Would it not be better, therefore, to renounce this arbitrary method, to inſert in our Dictionaries none but terms in uſe, and to ſeek for their roots in the monoſyllables of which they are compoſed?'

Such is Mr. Bergier's ſcheme, the neceſſity of which, he tells us, hath been often felt by the Learned, but either from the difficulty of the taſk, or their avocation to other ſtudies, it hath never been effected. He doth not even make it a queſtion, whether the elements of language are to be ſought for in the Hebrew rather than in any other tongue, as he takes this point for granted; it being allowed on all hands, that the Hebrew is the moſt ancient, and bears the greateſt marks of a primitive language*. He admits, nevertheleſs, that the Hebrew will hardly furniſh us with three hundred monoſyllables, a ſmall number to compoſe near two thouſand principal words, which are generally ſpecified by the Grammarians, together with thoſe other compound modes of diction, the ſource of which they have not yet diſcovered. Our Author is ſo far from being diſheartened at this circumſtance, that he goes on to aggravate it, by ſaying, that out of the above-mentioned three hundred Hebrew monoſyllables, at leaſt a third of them muſt be thrown aſide, as differing only in the ſtronger or weaker method of pronouncing them. He ventures, nevertheleſs, to declare, that

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[*] Some ingenious Writers, however, have conceived, and, indeed, have ſupported their opinion with much plauſibility, that the Celtic language is, in this reſpect, to be preferred to the Hebrew.

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difference of languages are conſidered, particularly the affinity between the Oriental and the Greek, and the origin of the Latin and of the French. The eighth and laſt Diſſertation treats of the Uſe to be made of the radical Terms; at the end of which, after making a proper apology for writing to the Learned in French, the Author hath given a Proſpectus, with a ſpecimen of his propoſed Dictionary. From this ſpecimen we ſhall make a ſhort extract, for the ſatisfaction of our learned Readers.

‘ *Première ſyllabe de l'Alphabet.* ”

אב·

ab, eb, ib, ob, ub.

‘ 1°. אב ſignifie dans toutes les Langues, *hauteur*, *élévation*, & par analogie, *grandeur*, *groſſeur*, *rondeur*. De-là ſont formés en Hébreu אבות Job 32, 19, Vulg. *Laguncula*s, *des bouteilles*, *des outres*, *des vaſes à mettre le vin*, tous inſtrumens gros & ronds. תלאובת Oſ. 13, 5, que pluſieurs traduiſent, *locus montuoſus*, eſt formé de תל *élévation*, & אוב qui ſignifie la même choſe; c'eſt un pléonaſme ordinaire dans les langues. אבבא, en Chaldéen, eſt *un coq*, c'eſt-à-dire, *un animal qui ſe dreſſe*, *qui marche fièrement*. Les divers noms qu'on lui a donnés, גבר & שכוי en Hébreu, Ἀλέκτωρ en Grec, *gallus* en Latin, *coq* en François, *jau*, *gau*, *pou* dans les patois, font tous la même alluſion à la hauteur, à la fierté. C'eſt même un proverbe dans les Provinces: *il ſe dreſſe comme un pou*, c'eſt-a-dire, *comme un coq*.

‘ Cette racine a fait en Grec ὕϐος, *boſſe*, & *boſſu*, Ἄϐος, *Abus* ou *Aba*, montagne d'Arménie à la ſource de l'Euphrate, ainſi nommée du nom général de hauteur. C'eſt le même que נבו autre nom de montagne en Hébreu, avec un *n* paragogique, & ces deux ſyllabes réunies ont formé *Abnoba*, autre montagne à la ſource du Danube. En ajoutant *m* qui ſe gliſſe facilement devant le *b*, lettre de même organe, on a compoſé Ἄμϐων, Ἄμϐων, *ſommet de montagne* ou *lieu élevé*. Θρίαμϐος, *grande ſupériorité*, *grande victoire*, à cauſe de Θρι qui eſt augmentatif; en doublant la conſonne de la racine, nous avons βουϐὼν, *tumeur*, *groſſeur*: de-là vient la ſyllabe *bob*, *bub*, dans pluſieurs dérivés de *bos*, *bovis*, qui ſignifie *un gros animal*.

‘ En Latin *obba* & *ambo* étoit un vaſe à gros ventre, c
אבות dans Job. *Umbo*, eſt le deſſus d'un bouclier o
montagne; *ab* & *ob*, prépoſitions ſont ſouvent augment
compoſition, comme *abedo*, *abnego*, *abſumo*, *abbibo*,
Les anciens Latins diſoient *baba* pour *faba*, *une fève*
légume; *fève* a changé le *b* en *v*: *ova*, *des œufs*, de
ſe diſoient Ὤϐεα chez les Argiens; ainſi *ovare*, t

hand, as a part or portion of any thing; together with what ſupplies the place of the hand, as a hinge, a prop, &c. It ſerves farther to denote whatever is made uſe of as a hand, as an inſtrument, the aſſiſtance, advice, or power of any one; and particularly the latter, as it ſubſiſts principally in the hand; thus the *hand of God*, is the power and the work of God, his aſſiſtance, his ſpirit, and his inſpiration. Again, it expreſſes whatever is in the hands of any one to diſpoſe of at his pleaſure; as the ſubjects or the territory belonging to a Sovereign. The hand is alſo called the ſide, as we ſay *on the right hand*, and *on the left hand*. Laſtly, *jad* ſignifies the extent or ſpace we deſcribe by extending both hands. Here have we about twenty ideas annexed to a ſingle monoſyllable; and if we look into any French Dictionary, we ſhall find the ſignification of the word *main* as extenſive and various as the *jad* in Hebrew.

Another reaſon for the paucity of primitive radicals is, that men at firſt talked but little; being concerned only for the indiſpenſible neceſſaries of life, they thought little, and ſaid much leſs. Thus Travellers remark, that the ſavage nations are extremely taciturn, and remain together whole days without ſpeaking. It is by ſociety that our ideas are developed, that our real or imaginary wants are multiplied, and that we learn to make converſation an amuſement. The more civilized and poliſhed any people are, the more talkative they become: the arts of oratory and luxury are always the laſt in the train. Agreeable to this maxim, the Greeks were mightily reproached with volubility of ſpeech; and, indeed, the exceſſive copiouſneſs of their language is a ſtrong proof of this failing; in the meanwhile it was obſervable, even among the Greeks themſelves, that the Spartans, whoſe manners were rude, and whoſe language was leaſt poliſhed, were alſo the leaſt talkative, their laconiſm even paſſing into a proverb. It is no matter of ſurprize, therefore, that moſt of the oriental languages are ſo barren and poor, becauſe they are the moſt ancient. This is alſo one of the reaſons why the Orientals make ſuch frequent uſe of tropes and figures: the leſs rich and copious any language is, the more it runs into the figurative and metaphorical ſtyle, therein approaching neareſt to the primitive language of mankind.

Language in general is the image of our perceptions and reflections; ſtrictly ſpeaking, therefore, there are no proper radical terms in language which do not repreſent ſome object or idea, or by a primitive convention are adapted to ſuch objects as preſent no image or idea to the conception. All other words, which are of but a ſecondary convention, are, in fact, metaphors, and it is only by long uſe and habit, that they become

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nourrice de Cérès, peut exprimer *vieille* ou *mère*. Dans *abavus* & *abavia*, *ab* eſt augmentatif; il répond au Grec ἐπὶ dans ἐπίπαππος, *biſaïeul*, ou *triſaïeul*, & ἐπιτήτη, *grande tante:* c'eſt toujours la même alluſion. *Jubeo*, *commander*, *exercer la ſupériorité*, a changé l'aſpiration douce en *j* conſonne, comme *jubé* de l'article précédent.

‘ Le mot François *Abbé*, emprunté du Syriaque *Abba*, nous a rendu cette racine familiére; mais nous aurions peine à la reconnoître dans *aïeul* & *aïeux*, ſans le Latin *avus*. Nous verrons ſouvent l'*v* changé en *ï*, ou au contraire; ainſi *lævis* répond au Grec Λεῖος, *clavis* à Κλείς, &c. comme *avus* au François *aïeux*.

‘ 3°. Par analogie à 1°. *élévation*, אב ſignifie *les cris*, *l'élévation de la voix*. Ce ſens peut encore avoir rapport à l'article 12 ci-après; parce que le ſouffle, les ſifflemens & les cris aigus ſe reſſemblent. אבוי Prov. 23, 29, *cris de douleur*, *regrets*, *ſoupirs*; יבב *crier*, *hurler*, avec י au lieu d'aſpiration; אבו en Chaldéen, eſt *le hibou*, *le chat-huant*, oiſeau qui jette un cri lugubre pendant la nuit; il eſt ſingulier que ce nom ſe ſoit conſervé en François. C'eſt le *bubo* des Latins avec la double conſonne: auſſi ἄϐα ſignifie *clameur* en Grec, αἶϐοῖ, *cris de douleur* ou *d'admiration*, comme en Hébreu, ἰϐύω dans Héſychius, *crier* ou *hurler*; βομϐός, *bruit*, *ſon*, *tonnerre*.

‘ Ἴαμϐος a ſignifié d'abord des *huées*, *des mocqueries*; Ἰαμϐίζω *maledico*. On a donné enſuite ce nom à la poëſie mordante, à la ſatyre & aux vers dont elle étoit compoſée. Les Grecs, ni les Latins, n'ont pas connu l'origine de ce mot, puiſqu'ils l'ont tiré de la fable. Il vient, diſent-ils, d'une certaine Iambé, fille de Pan & d'Echo: pure équivoque qui ſignifie que la voix eſt fille de la bouche & du goſier; פן, (pan, pen) *la bouche*, ך (hac, hec) *le goſier*.

‘ 4°. Par une autre relation à 1°. *rondeur*, אב ſignifie *ce qui entoure*, *ce qui environne*, *un lien*, *ce qui reſſemble à un lien*, *ce qui fait les effets du lien*, *ce qui arrête*, *ce qui ſerre*, *ce qui unit*, *liaiſon*, *union*, *arrêt*. On peut très-bien rapporter à ce ſens אב, *plante*, *herbe*, & ſes dérivés, ſur-tout אב *racine*, parce que les racines & les herbes reſſemblent à des fils ou à des liens, & parce qu'avant l'invention du lin & du chanvre, les cordes ou les liens ſe faiſoient avec des herbes ou des arbriſſeaux plians; il en eſt pluſieurs qui ſervent encore à cet uſage. On verra que cette alluſion s'eſt conſervée dans toutes les Langues. Les ſyllabes הב, חב, עב, הו, חו, &c. ont encore ce même ſens,

‘ De-là Κάνναβις, *cannabum*, *le chanvre*, ſont compoſés de *can*, *canna*, *roſeau*, *tuyau*, & *ab*, *lien*; c'eſt le roſeau dont on

ſait le fil & les liens. Une preuve que *ab* chez les
cette ſignification, c'eſt qu'on lit dans pluſieurs A
des eſclaves: ambio, ſignifie encore *environner cem*
Havir a exprimé autrefois en François *prendre* ou
diſoit *havi de freid*, pour *ſaiſi de froid*, *ſerré par le ſ*
de-là que viennent nos termes *habit*, *habiller*; c'eſ
vironner, *couvrir*.

‘ De là encore les prépoſitions *ab*, *ob*, déſignent
ſon, *proximité*, *réunion*; *propè ab urbe*. *Ob* ſignifie *ſ*
mul, marques de rapport; & les Anciens le mettoie
autre liaiſon, *obire*, pour *adire*. Ω'ξὲ en Grec, *tr*
pluſieurs perſonnes réunies, comme *ambo* en Latin *de*
Ἰεχω en Laconie, ſignifioit *s'arrêter*, *ceſſer*, *ſe répoſe*
dormir ou *endormir*; nouvelle alluſion à אב *lien*, *arr*
viendra dans toutes les racines de même ſens.’

In this manner doth the Author proceed to take a
root in no leſs than fourteen different, and ſometime
tory, ſenſes: but we here diſmiſs him, with obſe
however exceptionable his ſcheme may be in gener
ever diſputable any of the particular propoſitions h
vanced, there is ſo great a ſhew of plauſibility, and
genuity diſplayed, in this performance, that we can
commending it to the curious, as deſerving attention.

Oeuvres du Philoſophe Bienfaiſant. Or,
The Works of the Beneficent Philoſopher. 4 V
Amſterdam, 1764. Imported by Becket and D

THIS beneficent Philoſopher is no leſs a Perſona
celebrated Staniſlaus, Duke of Lorraine,
King of Poland; of whoſe talents, as an Author,
have had a ſpecimen, in the twenty-third* volu
Review. Indeed, moſt of the pieces publiſhed in
tion, have before made their appearance, in different
and in different parts of Europe. They conſiſt
relative to the various circumſtances of his life, wit
tions and reflections on political, moral, religious,
rary, ſubjects. The moſt important of theſe Eſſay
which contains his remarks on the Government of P
ginally written in the Poliſh language, and apparentl
by a Maſter, perfectly acqui[illegible] with [illegible] ners
cal conſtitution of that [illegible] T[illegible] th

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vations is, to point out the means of reforming the abuſes of the Poliſh government; to which end the Writer divides his ſubject methodically, and proceeds to examine into thoſe abuſes, as ſubſiſting in the ſeveral ranks of people, and different offices of the State. Thus he treats, in order, of the Poliſh Clergy, the King, Miniſters of State, the Senate, the Equeſtrian Order, the form of their Councils, their General Diet, and the Intervals between their Diets; of the People, the Army, the Treaſury, the Adminiſtration of Juſtice, the Police, and the Election of their Kings.

It would be needleſs, as well as tedious, to particularize, however conciſely, his Poliſh Majeſty's obſervations on all theſe heads; as on ſome he hath ſaid little more than what hath been frequently repeated by other Writers. This, however, is not the caſe in general, as our Readers may gather from the following remarks, extracted from the ſection, entitled *Le Peuple*; wherein our beneficent Philoſopher juſtifies his claim to that title; diſplaying no leſs judgment, as a Politician, than humanity, as a Prince.

'The inſolence with which the Patricians behaved to the Plebeians of Rome, before the latter had recourſe to violence, and by the authority of their Tribunes had counterpoiſed the weight of the Nobility, may give a juſt idea of that ſeverity with which we treat the common people in Poland.

'Indeed, the latter are ſtill more oppreſſed than were the commons of Rome; who enjoyed ſome kind of freedom, even during thoſe times when they were under their greateſt ſubjection to the higher order of the republic. It may be truly ſaid, that the common people in Poland, are in a ſtate of extreme ſervitude; although it is certain, they ought to be regarded as the principal ſupport of the nation; and I am firmly perſuaded, that the low eſtimation in which they are held, will be attended with very dangerous conſequences. Who, in fact, produce riches and plenty to a kingdom? Who pay taxes, and ſupport the expences of government? Who furniſh our armies with recruits, cultivate our fields, and gather in our harveſts? Who ſupply our wants, indulge our indolence and luxury, and are, in ſome degree, the ſource of all our pleaſures? Are they not the very populace, whom we treat with ſo much rigour and diſdain? And were it not for them, ſhould we not be ourſelves obliged to work, and diſcharge all thoſe menial and laborious offices, to which the meanneſs of their birth, and their poverty, ſubject them? Doubtleſs, perſons ſo neceſſary to the State, ought to be held in ſome tation; and yet we hardly diſtinguiſh them from the beaſts which they keep to till the ſoil: nay, we are often leſs ſparing of their labour than that of animals, and too frequently transfer them, by a ſcandalous traffic, to Maſters equally cruel, who ſoon oblige them, by exceſſive labour, to earn the price of their new ſervitude.

'It is not without horror I reflect on the law which impoſes only a fine of fifteen franks on a Gentleman for killing a Peaſant. At ſuch a price is it, that in Poland the rigour of that juſtice is abſurdly mitigated, which in every other country, agreeably to the law of God, condemns to death every perſon, without diſtinction, who murders another. It is in Poland alone, where the common people appear to be deprived of all the rights of humanity. In the mean time we ſee our neighbouring nations, juſtly ſolicitous to cheriſh this part of their reſpective States. The populace are almoſt every where free; in England, Sweden, Holland, Switzerland, and many other republics, the people make a part of the Government: we alone look upon the lower order of men as creatures of another ſpecies, and would almoſt refuſe them the privilege of breathing the ſame air with ourſelves.

'It is true, that from the nature of our conſtitution we have no need of their councils, nor are obliged to admit them into our diets: their aſſiſtance is, nevertheleſs, neceſſary to us, and for that reaſon we ought not to treat them with ſo much cruelty. There is, indeed, no law in nature or reaſon, that will authoriſe the terrible yoke we have impoſed on them. God, in creating man, gave him liberty: by what right then can he be deprived of it, unleſs by the law of arms, the authority which Juſtice aſſumes to puniſh criminals, and the fatal neceſſity of preventing the dreadful effects of exceſſive lunacy? Is it becauſe certain individuals have the misfortune to be born our ſubjects, that we are diſpenſed from obſerving towards them that firſt and fundamental rule of all juſtice and ſociety, *Suum cuique*? Doth the prerogatives of a Paramount or Sovereign, authorize him to lay upon them greater burthens than they can bear; and afterwards to ſtrip them and their families of the little ſubſtance their induſtry may have found means to ſcrape together, in ſpite of his avarice and injuſtice?

'But, beſides the objections that may be made in point of conſcience, to the cruelty of oppreſſing ſo many unhappy objects, it is, in my opinion, inconſiſtent with true policy, and may be productive of conſiderable evils to the State. It is, in the firſt place, very natural for thoſe who are oppreſſed with a galling and heavy burthen, to eaſe themſelves of it as ſoon as poſſible: is it not therefore likely, that our people will make

ſome ſuch effort to deliver themſelves from our tyranny? This is certainly the point to which their murmurs and complaints, ſooner or later, muſt tend. Hitherto accuſtomed to their chains, they have no thoughts of breaking them; but ſhould any one of thoſe unhappy people, of a bold and enterprizing diſpoſition, lay the plan, and foment the ſpirit, of a revolt, what mound can be oppoſed of ſufficient ſtrength to withſtand the impetuoſity of the torrent? Will it not force its paſſage through many terrible breaches and overwhelm the republic? We have a recent example of what may be dreaded in this particular, by the late rebellion in the Ukraine; which was occaſioned only by the oppreſſion of thoſe among us, who have acquired domains in that diſtrict. We deſpiſe the courage of the wretched inhabitants of that country, but they find reſources in their very deſpair; nor is there any thing more terrible than the deſpair of cowards! In the ſecond place, let us take a review of the ſtate to which the people of our kingdom are reduced. Rendered brutal by their extreme poverty, they ſpend their days in a ſtupid indolence, which is frequently taken for inſenſibility. They apply themſelves to no art, nor pique themſelves on any kind of induſtry; working only juſt ſo much as they are compelled to, by the fear of puniſhment. Convinced that they cannot reap the fruits of their ingenuity, they check their natural talents, and do not even make attempts to diſplay them. Hence ariſes that frequent dearth, of which we ourſelves are generally the cauſe: and would it be ſurprizing, that we ſhould want even the common neceſſaries of life, if thoſe who are to furniſh them, cannot hope to reap the profit of the labour and pains they take in ſo doing? It is among freemen only that we ſee emulation; ſlaves will exert themſelves no farther than is abſolutely neceſſary for ſelf-preſervation. Providence ſeems to have diſtributed its various gifts in ſuch a manner, as to have eſtabliſhed a kind of equality in the different conditions of mankind. To ſome it hath given riches and power; to others an happy capacity, or uſeful talents to indemnify them for thoſe other diſtinctions it hath denied them. The former would be too vain if they poſſeſſed both genius and wealth at the ſame time; and the latter too unhappy if their mental qualifications did not raiſe them above the meanneſs of their birth. Thus the great and the mean live in a reciprocal dependence on each other; the Gentleman being neceſſitated to
ourſe to the induſtry of the Artizan, and the Artizan, in
having no other means of ſubſiſtence than by ſupply-
s of the Gentleman. We ought, therefore, to
of the Artizan, in the ſame eſtimation as he
ages we procure him in return. Without a
rſe of intereſt and good offices, between the

higher and lower ranks of people, every State muſt neceſſarily fall to decay, and become as defective as that of Poland, in the arts of invention or commerce, and, indeed, of all thoſe neceſſary ſupplies which tend either to the ornament or uſe of ſociety.'

This humane and ſenſible Prince is not content with thus expoſing the evils and diſadvantages which the Poliſh Gentry bring on themſelves, by their cruelty to their vaſſals, but he endeavours to convince them, that nothing can be more frivolous, than the imaginary advantages they reap from ſuch a ſevere exertion of their prerogative.

'A Poliſh Nobleman, ſays he, frequently condemns his ſubjects to death, without any trial or formal proceſs; or, if he has recourſe to a juſticiary tribunal, of what is it compoſed? Will not ſuch a tribunal, inſtituted by himſelf, conſiſt of pliant Judges, who will conſult the gratification of his paſſions and inclinations, rather than tenaciouſly perſevere, at their own hazard, to act agreeable to the dictates of honour and conſcience.'

After ſhewing the neceſſity and utility of a general and impartial adminiſtration of juſtice in every State, he proceeds to make a farther diſplay of the national diſadvantages of ſlavery.

'Experience every day informs us, that the ſlavery of our ſubjects depopulates our country. I will ſuppoſe, that a peaſant born my ſubject, ſhould ſettle himſelf in the diſtrict of a neighbouring Lord, in hopes of milder treatment from his new Maſter; I diſcover it, and reclaim him. In this caſe, however, I do an injury to his new Sovereign, who would not have received his homage, had he no uſe for him, and I ruin my ſubject, in taking him from an happier ſituation, to plunge him into his former indigence. Again, I will ſuppoſe, that a Gentleman ſhould poſſeſs a town or village, ſo populous, that the lands depending on it ſhould not be ſufficient to ſupply the inhabitants with neceſſary ſubſiſtence, and that his neighbour, on the other hand, ſhould poſſeſs more land than he had hands to cultivate it; what would be the neceſſary conſequence of this inequality? A number of ſubjects, without a ſufficient quantity of land to afford them ſubſiſtence, are as uſeleſs to a State, as a quantity of land without ſubjects to cultivate it. Hence it is, that ſo many diſtricts lie uncultivated, and almoſt uninhabited, in Poland. The republic, in general, is a ſufferer by it, and the Proprietors of thoſe diſtricts, in particular, much more. The latter want ſubjects, and yet dare not ſeduce thoſe of other Nobles, who will demand them back, from a falſe notion of honour, even in caſes where ſubjects are a burthen to them.

‘ It is almoſt inconceiveable, that a country ſo abundantly fertile by nature as ours, ſhould, in proportion to its vaſt extent, contain ſo ſmall a number of inhabitants; inſomuch, that a fourth part of the kingdom lies totally waſte. Add to this, that we have no manufactures, no traffic, no commerce; while the navigable rivers that traverſe the country, and even our vicinity to the ſea, preſent us, in vain, with the means of carrying on a foreign trade, which we give up to other nations.

‘ Hence ariſes that aſtoniſhing ſcarcity of money, which univerſally prevails, and the difficulty of raiſing the ſubſidies of the kingdom; hence the penurious method of living, and ſordid appearance of almoſt all the houſes, of our Nobles: but if each of them, diſburthened of the care of maintaining their ſubjects, ſhould allow them to reap the fruits of their own labour, the State would ſoon put on a new face. The ſlave, whoſe mind is depreſſed, from weight of the yoke he hath borne from his infancy, however dull and ſlow of conception, will ſoon diſcover the ſecret of earning a livelihood, and even the means of acquiring riches. We ſhould ſoon ſee Poland become a kind of public mart, for all its neighbouring nations; theſe would preſently ſupply us with every thing we might want, and we ſhould gladly in return give up to them our uſeleſs ſuperfluities. We ſhould no longer ſee the graſs grow in the ſtreets of our towns and villages; which would, probably, ſoon require to be enlarged, for a riſing generation of inhabitants, who, ſo far from confining themſelves to the narrow views of their foreſathers, would indulge in the enjoyment of that plenty which firſt contributed to their exiſtence. We ſhould no longer bluſh to ſee our public edifices falling to ruins; we ſhould no longer be aſhamed of the poverty of our Citizens, the ignorance and incapacity of our Artizans, or any of thoſe diſorders which are now the effect of our bad police; but might, in time, ſee one of our vaſſals negociating more conſiderable ſums than the whole amount of the preſent revenues of the State.’

To theſe obſervations the Editor hath prefixed a conciſe account of the ſtate of Poland, extracted from the third volume of Solignac's general Hiſtory of that kingdom. But we muſt here take leave of this royal Author; referring thoſe of our Readers, who ar[illegible] his other performances, to the works themſ[illegible] will find, that although his ſentiments are [illegible] they are, in general, pertinen[illegible] is not, indeed, a *Ph*[illegible] objected, that ſingul[illegible] of great th[illegible]

Saggio ſopra l'Academia di Francia che è in Ro
An Eſſay on the French Academy for Painting at I
Count Algarotti. 12mo. Printed at Leghorn,

THERE is not, perhaps, a more diſagreeable
the world, to a man of ingenuity and mode
be obliged to hear his deſerts exaggerated, and to bl
partial encomiums which he is conſcious are no
Immoderate panegyric on moderate merit, tends, in
preciate its real claim to applauſe, and is like a negati
in Algebra, ſo much worſe than nothing as it exceed
It were unreaſonable to expect us to bluſh for all En
yet we felt ſomething like a kindred ſenſation on read
dication to this performance; the very obliging Au
therein been uncommonly laviſh of his eulogiums on t
as the Inventors, Cultivators, and Patrons of all the A
ences. Extravagant, however, as theſe encomiums
would have been leſs diſguſting, if they had not bee
the expence of a ſenſible and ingenious nation, gene
fortunate as to be our enemies. The Engliſh very
how much the world is indebted to them for their
and improvements in ſcience, and ſet too juſt a val
obligations, to accept of the paltry incenſe of mere co
or to think the merit of other nations need be depreſ
theirs. They deſpiſe a reputation raiſed on the ru
other people, whether ancient or modern; much
they ſtoop to build their glory on the inferiority of Fr
ingenious Author was miſtaken, therefore, if he tho
his court to the Engliſh nation by diſparaging the Fr
this is the principal deſign of a dedication prefixed t
formance, addreſſed to Mr. Hollis, a Gentleman to wh
terary world, as well as the arts, owe ſome peculiar ob

The intent of the Eſſay itſelf, is to ſtimulate th
nation to pay a greater attention to the eſtabliſhmen
tion, than he conceives they have lately done*; o
he, to their national prejudice in favour of every
takes its riſe in their own country. How far ſuch pre
glect, or the motives to which it is imputed, be real,
pretend to ſay; but certain it is, that the French
more great Maſters, as well as models, to copy after
than they had in the time of Louis the XIVth, when
demy was firſt inſtituted. It hath been the cuſtom

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* And thro' their ſides, poſſibly, to inſinuate to other natio
ſolute neceſſity of ſending their youth to ſtudy the fine arts at

that time, for the royal academy of painting at Paris, to ſend a certain number of their beſt Scholars to Rome, where they are maintained and inſtructed at the expence of the King. This eſtabliſhment was in a great meaſure owing to the celebrated Le Brun, who modelled it in ſuch form, as to preſerve itſelf hitherto reſpectable: at preſent, however, this noble inſtitution is ſaid to depend only on a few Frenchmen, who are as much aſhamed of paſſing the Alps, to become Painters and Architects, as others of their countrymen are of croſſing the ſea to become Philoſophers.

The French, ſays Count Algarotti, will attribute to Italy the reſtoration of Letters, the honour of having produced great men of every kind, and having had all other nations for its Diſciples, as it formerly had for its ſubjects; but they pretend, that ſince the arts have been tranſplanted into France, and taken ſuch deep root in their own country, they have the leſs need to repair to Rome as heretofore. In ſuch an enlightened philoſophical age as the preſent, ſay they, men ſhould be aſhamed of being governed by ancient prejudices, and of paying that homage to the name of a foreigner which is due to merit. Add to this, their boaſt, that their two great Maſters, Jouvenet and Le Sueur, never ſaw Italy, and yet they have excelled in their art.

To theſe arguments our Author replies, that two examples are by no means ſufficient to prove it unneceſſary for young Painters to ſtudy in Italy; eſpecially when oppoſed to the examples of Le Brun, Mignard, Le Moine, and Pouſſin; particularly the latter; who, on his return to Rome, ſaid he was haſtening back to regain, what he felt he had loſt during his journey into France. Count Algarotti is, indeed, very far from holding Jouvenet in eſteem as a great Painter; his colouring, ſays he, is diſagreeably yellow; his compoſitions are laboured and heavy, without imagination or choice in the deſign: his figures have all the air and attitudes of Frenchmen, and not that natural and graceful mien which is common to all ages and countries; in a word, Jouvenet is ſo entirely a Manneriſt, that for a Pupil to propoſe him for a model, would be to turn his back at once on truth and natu[illegible]

Le Sueur, our Author [illegible] our of his great reputation; but objects t[illegible] n extraordinary genius, who is an ex[illegible] rule and example for the [illegible], ſays he, without hav[illegible] capable of giving to [illegible] Grecian Artiſts, mu[illegible] which a young Painter beſtows in the ſtudy of the Antiques, is thrown away? Will any one conceive, that it is needleſs to explain the ſeveral propoſitions of Euclid to young perſons, becauſe Paſcal, when a boy, was capable of ſolving many geometrical theorems without the aſſiſtance of a Maſter? The Painter requires both the aid of precept and example, and which can no where be obtained in ſo great perfection as in Italy. There, ſays our Author, almoſt every thing catches the eye, and engages the attention of the Artiſt; Italy being, indeed, all *Claſſic ground*, as Mr. Addiſon calls it, to thoſe who cultivate the fine arts. There are, it is true, a number of fine pieces of ſculpture in France, but there are none of the firſt claſs; none of thoſe ſtatues which may be called *preceptive*, ſuch as thoſe of Apollo, Antinous, Hercules, the Gladiator, the Faun, Venus, &c. There are alſo in France, a much greater number of Paintings by the beſt Italian Maſters; but it cannot be ſuppoſed that young Painters can profit ſo much by them, as by the works thoſe Maſters produced in Italy. It is only in great and public undertakings, executed with all the powers of the Artiſt, when he endeavours to diſtinguiſh himſelf in his own country, ſurrounded with numerous rivals and competitors, that his works appear in perfection, and are to be ſtudied with profit. In like manner it is, that the merit of Architects is to be determined among thoſe public monuments, in which, as Vitruvius obſerves, the beauties and defects are conſpicuous for ever. Thus, for example, Titian ſhould be ſtudied at St. John, and St. Paul in Venice, and in the celebrated picture of St. Peter the Martyr: Paul Veroneſe at St. Zachary and St. George in Venice, and at the Madonna del Monte of Vicenza: Corregio at Parma, and particularly in that admirable piece which the Duke hath ſtill preſerved in Italy. The Carrachi have diſplayed the whole force of their genius and talents in the Farneſe gallery, and in Saint Michael *in boſco*; Dominichino in the ſeveral churches of Rome; Raphael and Michael Angelo in the Vatican; where thoſe two poetical Painters contended with each other for the admiration of the univerſe. The French, continues Count Algarotti, might very juſtly cenſure ſuch Italians as ſhould preſume to determine the merit of Le Brun, from the pictures they may have of that Maſter in Italy; referring them, in like manner, to the gallery of the Hotel of Lambert, or to that of Verſailles, painted by that Artiſt when he laboured in conjunction with Le Sueur, and diſputed the palm with Mignard.

With regard to the method of ſtudying the works of foreign Maſters, by means of Prints, and particularly thoſe of Raphael and Titian, our Author obſerves that, be they engraved ever ſo well, they will not preſent a faithful copy of the picture.

The attitudes, indeed, and outlines of the figures, a certain degree of the look and mien of each, with the general compoſition of the whole, may be preſerved; but what becomes of the vivacity and beauty of the tints, of the pallid caſt of the fleſh, and, in a word, of the moſt enchanting part of this art, the magic of colouring? Add to this, that there are but few good Prints of the beſt Italian Paintings.

Architects, ſays our Author, may ſeem better capable of profiting by the ſubſtitute of Prints than Painters are; as their principal buſineſs depends on the accuracy of admeaſurements. But if we reflect on this ſubject, we ſhall diſcover a vaſt difference between the repreſentation of an edifice in a print, and an immediate view of the ſame building to the eye. It often happens, that if the Architect doth not take in, and properly conſider all the effects of the light and ſhade of the ſeveral projections, and particularly in the point of ſight from which the ſtructure ought to be viewed, thoſe things which appear very beautiful in the deſign, may be very deformed when put in execution. To this it may be added, that preciſion and accuracy are as rarely found as taſte and genius; ſo that there are very few performances of this kind which are not very erroneous; and were it otherwiſe, there are a great number of modern monuments in Italy, of which no good prints have been made. Our Author ſpecifies a number of theſe that particularly deſerve the attention of young Architects; after which he proceeds to offer a ſcheme for the improvement of the Academy, by ſending detached parties of its Students to the ſeveral parts of Italy, under a proper Director to each. But as this matter little concerns the Engliſh Reader, we here diſmiſs the ſubject.

Accurata, e ſuccinta Deſcrizione Topografica delle Antichitá di Roma, &c. In Roma, 1763.

A conciſe and accurate Topographical Deſcription of the Antiquities of Rome. By the late Abbé Venuti. 2 Vols. 4to.

IT is with great concern we learn, from an advertiſement [illegible]xed to this work, that the illneſs of the learned Author, [illegible]d in his deceaſe, prevented him from putting the fi[illegible]to ſo uſeful a performance; uſeful at leaſt to all [illegible]g Rome, are deſirous of improving themſelves [illegible] by ſo expenſive a voyage. For, it is to be [illegible]ork before us is not calculated ſo much for [illegible]found Antiquarians, as for the informa-

tion of thoſe giddy Travellers, who, capable as
inſtruction, generally return from foreign count
as they went. It may be of uſe to all ſuch likewi
their journey be over; juſt as the typographical d
the late Coronation was to a certain German Baro
quaintance, who brought his wife and five daughte
W——r, to be preſent at that magnificent proceſſi
prevented, for want of a proper Guide to Coron
reaching their ſeats till the evening after the fair.
tion above-mentioned, however, gave them ample
it anſwered every purpoſe of their journey, which
having to *ſay* what they had been to *ſee*. In like
Abbé Venuti's Deſcription may be of ſingular uſe t
having been at Rome, are returned without havin
proverb *Haud Roma in una die conditur*; the Autho
the ſtate of Rome at different periods of time, fro
of Romulus to thoſe of Pope Clement XIII.

On the firſt building this city, it was confined ſole
Palatine; ſoon after which it extended itſelf to the
Mount. At this time it had only four gates, one
ward the Tyber, the other toward Mount Aventin
to Mount Celius, and the fourth toward the Campu
near the great ſtreet called the Curſus. Such was
Rome in the time of Romulus. The various additi
terations that have been made ſince, are accurately de
related by our Author, in the chronological order in
ſucceeded each other; the relations and deſcripti
learned Abbé being confirmed by the evidence of t
ſpectable authorities ancient and modern.

After having given a very methodical account of th
augmentations of the limits of the city, the nun
gates, its quarters or regions, together with a deſcri
ſtreets, &c. the Author proceeds to deſcribe more
the ſeveral ſtructures and monuments erected in ea
Thus, in the firſt part of his work, he gives a deſ
Mount Palatine, of the Forum Romanum, of the
the Forum of Cæſar, of Auguſtus, of N nd o
of the Mounts Quirinal, Viminal, Ex d
In the ſecond part, he deſcribes the Vi
tine, the Campus Martius, and the iſla

Having thus given a general idea of
Rome, and the edifices contained in each,
a detail of various *minutiæ*, which, howe
the Antiquarian, will afford as little entert
rality of Readers, as tion to the gene

The whole is illuſtrated with a conſiderable number of plates; deſcriptive of the ſeveral antiquities therein mentioned; together with a map or plan of the city, on which are marked both its ancient and modern limits.

Traité ſur la Tolerance, a l'Occaſion de la Mort de Jean Calas.

A Treatiſe on Toleration, occaſioned by the Death of John Calas, executed at Toulouſe for the ſuppoſed Murder of his own Son. Written by Mr. de Voltaire. 8vo. 1763. Imported by Becket and De Hondt.

AMONG the various productions with which the fertile genius of Mr. Voltaire hath occaſionally obliged the public, there is none in which he appears to more advantage, both as a Philoſopher and a Patriot, than in the preſent treatiſe. The zeal with which he has intereſted himſelf in the cauſe of the unhappy family of the Calas, will, indeed, do him more honour, in the eyes of the humane and virtuous part of mankind, than ten thouſand of thoſe agreeable *jeux d' Eſprit* which ſometimes eſcape from his pen, and afford a tranſitory amuſement to the volatile and unthinking.

In the firſt chapter of this treatiſe, the Author gives a ſhort recital of the very intereſting cataſtrophe that occaſioned it; compriſing, in about twenty pages, all the eſſential circumſtances relative to the ſuicide of the ſon, and the condemnation and juſtification of the unhappy father.

In the ſecond chapter, he expatiates on the ſeveral abſurd and melancholy conſequences of ſo unjuſt a ſentence and execution[*].

In

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[*] It is to be obſerved, that there are in Languedoc four fraternities of Penitents, viz. the White, the Blue, the Grey, and the Black. The brothers of theſe orders wear a long capuche, or cowl, with a woollen maſk, in which there are two holes for them to ſee through: they are numerous, and of ſuch importance, that they wanted to engage the Duke of Fitz-James, Commandant of the province, to become one of their order. This honour, however, he refuſed them.

Theſe white brothers having gotten the dead body of the ſuicide Marc Antony Calas, celebrated a ſolemn ſervice to him, as to a Martyr,
d that with greater pomp than ever was known at the like celebra-
for a real Martyr. This pomp was, nevertheleſs, extremely terri-
gnificent bier was placed a kind of moving ſkeleton, to
tony Calas, holding in one hand a bough of the palm-
r. the pen with which he ſhould have ſigned (as
ration from Proteſtantiſm, and which wrote, in
ab afterwards paſſed on the father.

Nothing

In the third, he gives us a ſketch of the Refor
ſixteenth Century, particularly as far as it regar
dom of France.

Nothing farther was now wanting than to canonize th
cide: the people all looked upon him as a Saint; ſom
in their prayers, others went to pray at his tomb; ſom
racles of him, and others related thoſe he was ſuppoſed
done. A certain Monk wrenched out ſome of his teeth, in
the durable relicts of ſo great a Martyr. A Devotee,
deaf, declared ſhe could now hear the ſound of bells;
tic Prieſt was cured after having taken a proper emet
counts were drawn up of theſe miracles: the Author of
alſo poſſeſſed of an atteſtation on oath, that a young m
actually went diſtracted, on account of his having pra
nights at the tomb of this new Saint, without being a
him the miracle he ſolicited.

Now, ſeveral of the Magiſtrates being of the fraterni
nitents, the condemnation and death of John Calas appe
time, infallible. The circumſtance, however, which m
accelerated his ſentence, was the approach of the feſti
people of Toulouſe annually celebrate in memory of
four thouſand Huguenots, in the year 1562. This bein
ſecular year, therefore it was intended to be celebrated
pomp; accordingly the preparations which were makin
throughout the city, inflamed a-new the glowing imag
people. It was publicly ſaid, the ſcaffold on which Joh
to be broke on the wheel, would be one of the greateſt
to the feſtival.

If then, ſays our Author, the White Penitents have b
of the execution of an innocent man, of the utter ruin o
mily, of diſperſing them throughout the world, loading t
opprobrium which ought only to be attached to guilt, b
attends on puniſhment; if the precipitation of theſe W
to celebrate, as a Saint, a poor wretch, whoſe body ſhou
dragged through the ſtreets, hath been the cauſe of brea
the wheel the helpleſs father of a virtuous family; ſuch
ſhould doubtleſs render them real Penitents to the laſt
lives: both they and the condemning Judges, ought, inde
but not in long white robes, and with maſks on their faces
tears: their unfeigned repentance ſhould be as public and
their errors have been notorious and fatal.

The very inſtitution of theſe Societies, adds Mr. de Vo
to depend on the zeal which animates the Roman Catholic
doc, againſt thoſe whom they ſtigmatize by the name of
One would almoſt think that theſe orders had entered into
to hate their brethren; for it is certain, we have juſt reli
to inſpire hatred and perſecution, tho' not ſufficient to mak
aſſiſt each other. How dreadful then muſt not be the co
having theſe fraternities governed by ſuch Enthuſiaſts as w

In chapter the fourth, is diſcuſſed the queſtion, "Whether Toleration is politically dangerous to a State, and among what people it hath been adopted." On this head he obſerves, that there are ſome perſons abſurd enough to pretend, that to behave with a paternal indulgence to our miſtaken brethren, who pray to God in bad French, would be to put arms into their hands, and to excite them to renew the civil wars that have ſo often deſolated this country. I will not, continues he, take upon me to ſay, that no ſuch thing will ever happen, becauſe I do not pretend to be a Prophet; but it appears to me very bad logic to infer, that becauſe thoſe people have riſen up in arms, when they have been oppreſſed and uſed ill, therefore they will riſe up in arms when they are treated with humanity and uſed well.

The Huguenots have, without doubt, been intoxicated with fanaticiſm, and have dipt their hands in blood, as well as we: but is the preſent generation ſo barbarous as their anceſtors? Hath not time, good ſenſe, well-written books, and ſocial complacence, reached thoſe who have the direction of the minds of theſe people? Nay, do we not perceive a change over the face of all Europe, within theſe fifty years paſt? The hands of government are every where ſtrengthened, while manners are become univerſally more gentle and humane. Add to this, that the general police of nations is, at preſent, maintained by numerous armies conſtantly kept up, which remove all apprehenſion of ſeeing again thoſe times of anarchy and confuſion, wherein Calviniſt fought againſt Catholic, with raw and undiſciplined peaſants, trained only to war between ſeed-time and harveſt.

New times, new manners. It would be moſt abſurd now to decimate the Sorbonne, becauſe that college once preferred a petition for burning the Maid of Orleans, or becauſe it declared Henry the third had forfeited his right to the Crown, or becauſe it excommunicated and proſcribed Henry the fourth. As little ought it, doubtleſs, to be enquired what other Societies in the kingdom committed the like exceſſes in the ſame times of fanatic phrenzy: this would not only be unjuſt, but would be

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certain congregations of Artiſans and Gentlefolks, who had acquired the habit, and taught the knack, (as one of our learned and eloquent Magiſtrates expreſſes it) of dreaming dreams, and ſeeing viſions! What muſt not be the natural conſequences of their ſetting apart gloomy chambers for meditation, on the walls of which are painted devils with horns and hoofs, ſulphurous flames, croſſes, and poinards, with the ſacred name of JESUS placed over the horrid picture! What a ſight is this to be preſented to the eyes of perſons already faſcinated, and whoſe imaginations are as much inflamed as they are ſubſervie ſpiritual Directors!

quite as abſurd as it would be, to lay all the inhabitants of Marſeilles under a courſe of phyſic, becauſe that city was viſited with the plague in the year 1720.

Shall we now go and ſack the city of Rome, as the troops of Charles the fifth once did, becauſe Sixtus Quintus, in the year 1585, granted a nine years indulgence to all the Frenchmen who took up arms againſt their Sovereign? Is it not amply ſufficient, that Rome is prevented from proceeding to the like extremities for the future?

That fury, which hath been inſpired by the dogmatical ſpirit and abuſe of the Chriſtian religion miſunderſtood, hath been the occaſion of ſpilling as much blood, and productive of as many diſaſters, in Germany, England, and Holland, as in France: at preſent, however, different religions cauſe no diſturbance in thoſe countries; Jews, Catholics, Greeks, Lutherans, Calviniſts, Anabaptiſts, Socinians, Memnoniſts, Moravians, and many others, all live together as brethren, and contribute equally to the good of ſociety.

In the fifth chapter, Mr. de Voltaire conſiders the means of introducing and eſtabliſhing religious Toleration in France. Germany, ſays he, would have been to this day a deſert, beſtrewed with the bones of Roman Catholics, Remonſtrants, Lutherans, and Anabaptiſts, maſſacred by each other, had not the Peace of Weſtphalia at length eſtabliſhed a general liberty of conſcience.

We have in France ſeveral Jews, particularly at Bourdeaux, at Metz, and at Alſace; we have alſo in other places, Lutherans, Moliniſts, and Janſeniſts; wherefore cannot we then permit and bear with Calviniſts on nearly the ſame conditions as the Roman Catholics are tolerated at London? The greater variety of Sectaries there are, the leſs each becomes dangerous; their multiplicity diminiſhes their power, while all are confined within the prudent boundaries of the laws, which prohibit tumultuous aſſemblies, riots, and ſedition, by the conſtant and due exertion of their reſtrictive force.

Time has been, when it was judged expedient to enact laws againſt thoſe who ſhould teach any doctrine contrary to the Categories of Ariſtotle, to Nature's abhorrence of a Vacuum, to logical Quiddities, and the whole of a part of the thing. We have ſtill in different parts of Europe, above a hundred volumes of Juriſprudence, on the ſubject of Sorcery, and on the methods of diſtinguiſhing true Conjurers from falſe. The cuſtom of excommunicating graſshoppers, and other inſects hurtful to the grain, was once very common, the form of it ſubſiſting at this day in ſeveral Rituals; the practice itſelf, however, is now totally aboliſhed, and Ariſtotle reſts in peace, together with the wizards and graſshoppers. Inſtances of theſe grave and heretofore important abſurdities are innumerable: others again, from time to time, have ariſen, have had their day, and been annihilated. Hence ſhould any one now take it into his head to be a Carpocratian, an Eutichian, a Monothelite, Monophiſite, Neſtorian, or Manichean, what would be the conſequence? He would be laughed at, as equally ridiculous with a modern fine Lady, who ſhould go to Court in the antique garb of a ruff and fardingale.

Chapter the ſixth, contains an enquiry, whether Perſecution be authoriſed by the laws of nature and humanity? The Author determines in the negative.

In the ſeventh and eighth chapters, Mr. de Voltaire ſhews, that Perſecution on a religious account, was practiſed neither among the Greeks nor the Romans.

Chapter the ninth treats of the Martyrs; of which our Author endeavours to ſhew there never was any conſiderable number.

Chapter the tenth treats of the ſame ſubject, as alſo of the danger of falſe Legends, and of religious Perſecution. On this head Mr. Voltaire employs ſucceſsfully thoſe talents of ridicule, for which he is ſo juſtly celebrated, againſt the many romantic abſurdities advanced in the Romiſh Martyrology.

In the eleventh chapter, the Author expatiates on the horrid abuſes of Intolerance, which he declares to be productive of nothing but Rebels or Hypocrites.

In chapter the twelfth, he conſiders, whether Intolerance was dictated by the divine laws under the Jewiſh diſpenſation? This he determines in the negative; and in the enſuing chapter expatiates on the extreme Toleration of the Jews. Theſe two chapters have given great offence, it ſeems, to ſome orthodox Divines*; it behoves them, however, to refute, and not merely to exclaim againſt, what our Author advances. They can join in the laugh with him, when he juſtly ſneers at the abſurdities of the Roman Catholics; it would become them, therefore, to diſplay equal candour, and ſhew, that he laughs in the wrong place, when he ridicules opinions adopted by ſome kind of Proteſtants. It is to be obſerved, that Mr. de Voltaire, in

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* Particularly a reverend Preſbyter at the Hague, whoſe abuſe of Mr. de Voltaire, Mr. Rouſſeau, and other reſpectable characters, is thrown out as conſtantly as he hath occaſion to mention their names.

treating this part of his ſubject, is entirely of opini
learned Author of the Divine Legation of Moſes,
to the Jews having no idea of the immortality of th
the Moſaic Diſpenſation: a tenet that is now eſteem
tial to all religion, that it is generally thought non
without it. Our Author, however, conceives th
took its riſe among the Jews about the time of the
captivity; after which period, he remarks, that the
their ancient ſpirit of Toleration ſo far, as not to m
diſbelieved this important doctrine.

‘ The ſect of Sadducees, continues he, ſtill perſiſte
ing, that there were no rewards nor puniſhments
and that the faculty of perceiving and thinking, pe
us, as well as the mechanic powers of corporeal mo
denied alſo, the exiſtence of angels; and differed
much more from the other Jews, than the Proteſt
day differ from the Catholics: and yet they were
fore, thruſt out from the communion of their brethr
contrary, we find there were even High-prieſts o
ſect. Again,

‘ The Phariſees believed in Fate and the Met
The Eſſenes conceived, that the ſouls of the juſt wen
the Fortunate iſlands, and thoſe of the wicked into
Tartarus. They offered up no ſacrifices, but aſſem
ther in a ſynagogue peculiar to themſelves. In a w
examine narrowly into Judaiſm, we ſhall be aſtoniſ
the moſt unlimited Toleration amidſt the horrors of
eſt barbarity. This is a contradiction, it is true; bu
the people in the world have been governed by con
Happy is that people whoſe manners are candid an
tho’ living under perſecuting and ſanguinary laws.’

In the fourteenth chapter, the Author demonſtrate
ligious perſecution is not, in any degree, authoriſed
cepts or example of Jeſus Chriſt: whom if we are
reſemble, we ſhould rather be Martyrs than Executio

The fifteenth chapter contains a collection of au
gainſt Perſecution; moſt of them taken from the F
Councils, and the beſt modern Writers. Here M
takes notice of the ſtrange inconſiſtency of people ac
metrically oppoſite to their principles; the beſt of
Divines and Moraliſts conſta
Sermons, and Catechiſms, th
leration.

In the ſixteenth

man and his Confeſſor; apparently written with a view to the refuſal of the Sacraments to the Janſeniſts, on account of their prior refuſal to abjure the pretended hereſies contained in the Bull Unigenitus.

Chapter the ſeventeenth, contains a very extraordinary, and evidently fictitious, Letter, ſaid to have been written to the Jeſuit Le Tellier, and comprehending a ſcheme for blowing up, cutting the throats, or poiſoning, about ſix millions of Huguenots and Jeſuits. It is problematical with us, whether the Author ſaw fully into the impropriety of inſerting this letter or not: his ſubſequent apology for it, rather perplexing than clearing up the point.

In chapter the eighteenth, Mr. Voltaire mentions the only caſe in which he conceives Intolerance juſtifiable by human laws. When the errors of people become criminal, ſays he, Government hath then a right to puniſh them; but they become criminal only by diſturbing the peace of ſociety, and inſpiring fanaticiſm. Hence no Fanatics of any religion can lay claim to Toleration.

Chapter the nineteenth, contains the relation of a diſpute, ſaid to have happened in China, between three or four Chriſtian Miſſionaries; whoſe intolerating ſpirit could not forbear breaking out into the moſt extravagant exceſſes, even in a country where they themſelves were only tolerated.

In the twentieth chapter, the Author examines into the pretended neceſſity of educating mankind in the principles of ſuperſtition.

Chapter the twenty-firſt, treats of the ſuperiority of Virtue to Science. The twenty-ſecond, of univerſal Toleration. The twenty-third, contains a Prayer to God, againſt Perſecution. The twenty-fourth and twenty-fifth contain a Poſtſcript, wherein the Author retouches ſome parts of his ſubject, and declares, that his motives for engaging in this work, were thoſe of univerſal philanthropy, and not ſuch as might be ſuppoſed to ariſe from any perſonal knowlege, partial connection, or application of the Parties; to all which Mr. de Voltaire declares himſelf an utter ſtranger.

Theatre de Pierre Corneille, avec des Commentaires, &c. &c.

The Works of Peter Corneille, with Commentaries and Illuſtrations, by M. de Voltaire. 12 vols. 8vo. Genev 1764. *Imported by Becket and de Hondt.*

THE public are indebted for this elegant editi
works of Corneille to a circumſtance which a
plays the humanity of the Editor *, and his zeal for t
tion of his favourite Author. Corneille is indeed the
of France, and may, with the ſame propriety, be ef
father of the French, as the latter is of the Engliſh,

Notwithſtanding the very high opinion, however,
French nation in general entertain of the ſuperlativ
Corneille, the preſent Commentator doth not copy
ſervile editors, whoſe remarks are frequently little
encomiums on their authors. M. de Voltaire, on
hand, takes upon him, with the ſpirit of independen
partiality becoming a true critic, to cenſure as
faults † as he paſſionately admires his beauties. It
ſerved, nevertheleſs, that he attributes the latter al
to the genius of the poet, and imputes the former to
of literature, and wretched taſte of the age in which
The amazing variety of his characters, is obſerved
irrefragable proof of the originality and creative po
Writer's genius.

What our Editor advances, reſpecting the tale
neille in general, bears ſo great a reſemblance, ind
our Engliſh critics have ſo often ſaid of Shakeſpear,
apt to imagine it tranſlated from ſome of Dryden's

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* It is now ſeveral years ago, that M. de Voltaire was
deſcendant of Corneille's living in a ſtate of great indigence
at Paris. His regard for the memory of his great maſt
poeſy, joined to motives of humanity, induced him to ad
of this diſtreſſed family, whom he hath educated as his
whoſe benefit the profits ariſing from the ſale of theſe
great-uncle, is intended. We have the pleaſure alſo o
Readers, that this act of generoſity in Mr. Voltaire ha
nerouſly ſeconded by the encouragement of the public.
the foreign courts, this ſubſcription hath been uncomm
the King of France and the Empreſs of Ruſſia, having
ſcribed for 200 copies each.

† For this, however, M. de Voltaire, allowing their
logizes in the following ſenſible manner. 'A qui ſo
à un homme qui n'eſt plus. Quel bien lui ferai-je en le
mal en diſant vrai? Ai-je entrepris un vain panégyrique
utile? Ce n'eſt pas pour lui que je reflechis et que j'ecri
appris cinquante ans d'experience; c'eſt pour les auteu
lecteurs.'

‡ Thus in ſpeaking of the meanneſs
dea, he ſays, 'Il y a de la juſtice a lui
y trouve quelquefois, et à n'accuſer
négligé et vicieux qui diſhonorait la

the writings of thoſe minor critics, who have ſince figured with the purloinings of that ſtorehouſe of dramatic criticiſm.

It was the cuſtom of Corneille to annex a critical diſſertation to each of his pieces, reſpecting the merit of the performance. Theſe diſſertations, together with the ſentiments of the French Academy, as alſo thoſe of other critics relative to the writings of this poet, are here preſerved by Mr. de Voltaire; who hath, beſide his commentaries on particular paſſages, prefixed introductory remarks on the plan and execution of moſt of the plays here publiſhed. We ſhall tranſlate the greateſt part of the firſt of theſe prefaces, containing ſome account of the Author, and alſo of the riſe of the French theatre; which may ſerve as a ſpecimen of the labours of the Editor.

We begin this collection, ſays Mr. de Voltaire, with the Tragedy of Medea, becauſe we may diſcover in that poem, the early traces of thoſe beauties which afterwards ſo fully diſplayed themſelves in his other performances. I confeſs, however, that he would have acquired no laſting reputation, as a poet, had he written no other tragedy than Medea. He was at that time aſſociated with L'Etoile, Boiſrobert, Colletet, and Rotrou, four Authors of different capacities, employed by Cardinal Richlieu to execute works of his own deſigning. Corneille made the fifth of this reſpectable company, and, what is more mortifying, was not a little ſubſervient to the reſt, in as much as they were ſuperior to him in the advantages of favour or fortune. On pretence of attending to ſome family affairs at Roan, Corneille at length got rid of them. Rotrou, who had yet the greateſt merit of the other four, had at that time done nothing tolerable; his Venceſlaus, coming out about 14 years after Medea, viz. in 1649, when Corneille, who had before called him his father, was become his maſter; and Rotrou himſelf, reanimated by the ſucceſs of Corneille, was found worthy of being compared with him in ſome parts of his play.

In the year 1635, when the Medea of Corneille firſt appeared, there was hardly a performance in the leaſt degree tolerable on the French ſtage, except the Sophoniſba of Mairet, publiſhed about two years before. It is remarkable, that pure and genuine tragedy took its riſe, both in Italy and France, with a Sophoniſba. The prelate Triſſino, Author of the Italian Sophoniſba, had the advantage of writing in a language already brought to its perfection; Mairet, on the contrary, wrote his play while the French language had yet to ſtruggle with barbariſm.

dramatic pieces of thoſe times conſiſted only of lan-
s of the Greek and Spaniſh tragedies, or of the

moſt puerile original compoſitions. Such were the *Innocent Adultery* of Rotrou, *The Hoſpital of Fools* by one Beys, the *Cleomedon* of Durier, the *Orantes* of Scuderi, and the *Amorous Pilgrim.* Theſe were the performances exhibited on the French theatre in the year 1635, juſt before the appearance of Corneille's Medea. By what ſlow degrees are things brought to perfection! The French had, at that time, upwards of a thouſand theatrical pieces, and not one of them ſuch as would now bear to be repreſented before the meaneſt country audience. It is the ſame with all the arts and every thing that relates to the conveniencies and amuſements of life. Let every people take a retroſpect of their own hiſtory, and they will find, that, from the deſtruction of the Roman empire, they have been little better than ſavages for the ſpace of ten or twelve centuries.

The Medea of Corneille met with but indifferent ſucceſs, although greatly ſuperior to every thing that had as yet appeared. A performance may pleaſe, though extremely faulty, if it be lively, pathetic, and intereſting, as is the caſe with the Cid: but tedious declamations cannot, in any age or country, ſucceed on the ſtage. The Medea of Seneca has the ſame defect with that of Corneille, and ſucceeded as ill among the Romans as the latter did among the French. Tragedies of this kind, which are founded merely on fables, and are altogether incredible, have but little reputation among us, ſince Corneille hath accuſtomed us to be pleaſed with truth. It muſt, indeed, be confeſſed, that a man of ſenſe, who comes from hearing the deliberations of an Auguſtus, a Cinna, or a Maximin, will hardly be able to ſupport the abſurdity of Medea traverſing the air in a chariot drawn by dragons. There is ſtill a greater fault, however, in this tragedy; and that is, nobody is intereſted in it. Medea is a wicked woman, who revenges herſelf on as wicked a man. The manner in which Corneille hath treated this ſubject is, at this time of day, diſguſting, while that of Euripides and of Seneca are ſtill much more ſo. A ſorcereſs doth not ſeem a proper object for a regular tragedy, among a people of improved taſte. It may, indeed, be aſked, "why we ſhould reject magicians, when we not only permit tragic characters to ſpeak of ghoſts and phantoms, but even ſuffer them ſometimes to appear upon the ſtage? There are certainly no more ghoſts than wizards in the world, and if theatrical repreſentations are to be confined ſtrictly to truth, magic and apparitions ſhould be baniſhed the ſtage together." A reaſon, however, I conceive, might be given, why we admit of the apparition of a perſon deceaſed, and not of the operations of magic. It is poſſible, at leaſt, that the Deity ſhould, for extraordinary providential purpoſes, permit the appearance of ghoſts; but it is not poſſible for magicians to poſſeſs the power of violating the eternal laws of that providence. A miracle, effected by the hand of heaven itſelf, hath nothing in it abſurd; but a miracle, effected by a ſorcerer, in direct oppoſition to heaven, can only entertain the loweſt of the populace.

Quodcunque oſtendis mihi ſic incredulus odi.

Among the Greeks, and even among the Romans, who admitted of ſorcery, Medea might probably be a fine ſubject. At preſent, we give it up to the opera; which is, among us, the proper province for ſuch marvellous fables: that theatre being, among the reſt, what *Orlando Furioſo* is among epic poems. But, were Medea not a ſorcereſs, the parricide which ſhe commits, almoſt in cold blood, on her two children, to avenge herſelf on her huſband; and the intention of Jaſon, on the other hand, to murder the ſame children, in order to avenge himſelf on his wife; form altogether a monſtrous and diſguſting fable; recommended only by rhetorical fuſtian, or the buffoonry, which was intermingled with tragedy, in all the theatres of Europe, at the beginning of the ſeventeenth century. This play is, nevertheleſs, a maſter-piece, if compared with almoſt all the dramatic performances that preceded on the French theatre. Fontenelle calls it *prendre l'eſſor, et monter juſqu'au tragique le plus ſublime.* And, in fact, he is in the right, if we compare Medea to the ſix hundred plays of Hardi, every one of which, was written in two or three days; or to the tragedies of Garnier, the performances of the Advocates La Selve and Gougenot; or to the Pirandre of Boiſrobert, played a year before Medea.

Corneille was about thirty years of age when he wrote this play; a time of life, when genius is in its full vigour; but his was then depreſſed by the taſte of the times. Not that this was his firſt attempt at tragedy. He had played his Clitander three years before. Clitander was entirely in the Spaniſh and Engliſh taſte; agreeable to which the characters fight duels, and aſſaſſinate each other on the ſtage: the heroines diſguiſe themſelves in men's cloaths, draw their ſwords, and join in the fray, while the officers of juſtice come in purſuit of the murderers. There is buſineſs enough for a Romance of ſix volumes in folio, and nothing in the world can be more tedious and unaffecting.
T[illegible] propriety and probability, with the violation of
all [illegible] drama, are ſmall defects in compariſon of its
un[illegible] The tragedies of Shakeſpear were ſtill
[illegible] then they never tired the au-
[illegible] to recur to the ancients for
[illegible] ing barely tolerable, and
[illegible] Medea

lam, ſays he, hath very jud
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That the cauſe of this reſiſt
the nerves or perceptive facul
ſion of ſome extraneous or ſep
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Subſtance, or Matter. Hen

and thoſe objects themſelves; but inſiſts, that the modes in which they are perceived, are eſſential to them as phyſical Beings; notwithſtanding which, they may have other eſſential modes of exiſtence, as metaphyſical elements. An object of perception, he ſays, is a joint effect of the energy of an extraneous indefinite object and that of the organs of ſenſe. Yet this joint effect or phenomenon he calls a phyſical Being; conſidering the efficient cauſes of thoſe objects as metaphyſical Beings, or objects of the underſtanding.

In like manner doth our Author reject the doctrine of Infinites, as well with reſpect to number, as to extent and duration; infinitude, immenſity, and eternity, being totally inapplicable to phyſical Beings; which, however numerous, extenſive, or durable, are yet finite, limited, and tranſitory, though it may not be in the power of human art to number, meaſure, or annihilate them. On theſe principles, it is, that inſtead of ſuppoſing, with Sir Iſaac Newton and the Materialiſts, that the univerſe is formed of ſolid particles of matter, moving about in a void ſpace, he maintains, that there is no ſuch void ſpace in the univerſe; every part of it being replete with ſubſtance.

Having ſhewn that Reſiſtance is the univerſal property of phyſical Beings, our Author is naturally led to conſider the different modes of that reſiſtance. All ſubſtances, ſays he, are either ſolid or fluid; and this is the moſt general and eſſential diſtinction that is made in the reſiſtance of bodies. Some pretend, indeed, that fluids are nothing more than a combination of ſmall ſolids; but he obſerves, that the *undiquaque* preſſure of fluids diſproves this ſuppoſition; and conceives that fluidity is the primitive ſtate of all ſubſtances; there being but one ſimple elaſtic fluid in nature, the diverſified motions of which fluid, cauſe all thoſe reſiſtances which conſtitute the phenomena of apparent ſolids.

After eſtabliſhing theſe general principles regarding the foſſile kingdom, and ſolid bodies in general, he conſiders the eſſentiality of the modification and organization of bodies; demonſtrating, that figure and conſtruction conſtitute the very eſſence of moſt phyſical Beings; as is the caſe of all mechanical implements, engines, &c. In this ſection, our Author rallies thoſe Philoſophers who have been over tenacious of the abſtract
annexed to logical terms; and inſiſt on making a diſtinc-
tween ſpecific and ſubſtantial forms, or modes and ſub-
e is no difference however in Phyſics, between the
f things and the things themſelves; for he
ſubſtances are as relative as modes, and
ties of things were taken away, there
d. In like manner he maintains,

that the eſſence of the germes of vegetables, and of the ſemina of animals, conſiſts in the ſtructure and organization of the parts of which they are compoſed; which organization, when perceptible, is a phyſical Being; when only conceivable, a metaphyſical one. No body will deny, ſays he, the exiſtence of the houſe in which his family reſides, ſo as long as it is tenantable; nor of the windmill in its neighbourhood, ſo long as it is kept in due order, and grinds his corn; but if either were ſhattered to pieces by a ſtorm, or reduced to aſhes by fire, there is no queſtion but it would be annihilated; notwithſtanding all the elementary materials of which it might have been compoſed, might ſtill exiſt in *rerum natura*.

Proceeding next to the examination of the eſſence of metaphyſical Beings, our Author recurs to that ſenſation of force which we experience and exert in reſiſting any ſubſtance impelling or obtruded on the organs of ſenſe. From this ſenſation it is that we derive the ſimple idea of Power. But, as we cannot expreſs or define this idea, any otherwiſe than by calling it a capacity of exerting a force in ſome certain direction, nor have any other name, or can aſſign any other immediate cauſe, for our exerting it in any direction, than that of the WILL, To Will, or Deſign, is evidently the eſſence of all metaphyſical Beings. It may ſeem ſtrange, ſays he, to impute WILL to the primary elements of bodies; but every object which reſiſts, or exerts force, muſt neceſſarily do it in ſome one direction excluſive of all others; how then ſhall we denominate a tendency to that particular direction, but by the term we give to the like capacity of exerting force in ourſelves? But give this tendency whatever name we pleaſe, it is plain, that the moſt ſimple of all metaphyſical Beings, or the primary elements of things, are ſimple powers, tending to exert a force, or to reſiſt each other in certain particular directions. It is from the co-exiſtence of a multiplicity of theſe elements, that our Philoſopher deduces the phenomenon of extenſion or ſpace. It is true, ſays he, that ſuch elements may be ſuppoſed to exiſt ſeverally without ſpace, as they are of no more dimenſions than ſo many mathematical points; but it is to be remarked, that even a number of mathematical points cannot co-exiſt without deſcribing ſome definite quantity of ſpace; for tho' they have no dimenſions, they have locality; that is, any two of them have each a place diſtinct from one another, otherwiſe they would not be two points, but one: thus, tho' each ſhould take up no ſpace of itſelf, they muſt be diſtinguiſhed or ſeparated by ſome ſpace, how ſmall ſoever; ſo that an infinite number of them would deſcribe an infinite ſpace, notwithſtanding it is univerſally allowed, that mathematical points are unextended.

Again, It is from the peculiar diſpoſition of theſe elements toward each other, or from the relations which the different tendency of their ſeveral directions bear to each other, that he deduces the form of material atoms, the modification of the ſpecific corpuſcles of foſſile bodies, and the organization of the germina of plants and animals: the eſſence of all which he determines to conſiſt in their united deſign, or in the ſyſtem or combination of the ſeveral diſtinct Wills, or different directions of the ſimple elements compoſing them; that is, their ſpecific forms.

The eſſence of the mind, he declares, in like manner, to conſiſt of the organization, or the ſpecific form, of the animal germe; the intellects of all animals differing from each other according to the organization of their bodies, and their intellects ceaſing with ſuch organization*.

Of the Source of Exiſtence, God, our Philoſopher does not preſume to explain the eſſence, except by ſaying, that he is the fountain of all eſſence and energy.

In treating of Moral Beings, the Author examines particularly into the long agitated ſubject of perſonal Identity. The identity of perſon doth not conſiſt, ſays he, in the ſameneſs of material ſubſtance, or of the organization: for it is notorious, our corporeal ſubſtance is conſtantly changing: it is alſo poſſible, that two bodies may be modified or organized exactly alike. Our perplexity on this ſubject, continues he, ariſes from the errour of ſuppoſing the perſon of an individual, a ſimple and uncompounded Being; whereas it is compounded of a multiplicity of phyſical, metaphyſical, and moral qualities and relations; the combination of which is its eſſence, and determines its identity. The like may be ſaid, continues he, of political charac-

* By the mind, however, ſays the Author, I do not mean, what Theologues uſually underſtand by the human Soul. That a living body dies on the diſſolution of its organs, is certain; that animals when dead ceaſe to perceive and reflect, is alſo certain: that intellect then which diſtinguiſhed them when living, diſplays itſelf no longer; ſo that the mind, whoſe exiſtence was inferred from it, muſt ceaſe to exiſt likewiſe. The human Soul, as it is conceived by Theologues, is a very different thing, being a ſimple, uncompounded Being, or unextended, intuitive, and immortal Spirit: the exiſtence of which, he ſays, is not diſcoverable by Philoſophy, but only from Revelation. Philoſophers, continues he, may make what arbitrary diſtinctions they pleaſe between Soul and Body, but they cannot prove the propriety of them, by any phyſical experiment whatever. And hence the exiſtence and immortality of the Soul, would for ever remain a doubt with us, were it not from the aſſurance we receive, as it is revealed to us immediately from God, in the holy Scriptures.

ſuch an element, muſt be inſtantaneous, and not gradual, like that which is communicated from compound bodies to other bodies of the like nature. Hence, if no obſtacle be ſuppoſed to lie in the direction of that impulſe, wherefore ſhould ſuch element take up any time in its tranſition from one place to another; or why ſhould it go quicker on account of a great impulſe than a ſmall one? The ſmalleſt force bears the ſame proportion to *no* reſiſtance as the greateſt; or, to ſpeak more properly, neither can bear any proportion to nothing. The truth is, that as time is inſeparable from the motion of bodies, ſo the reaſon why all bodies take up time in moving from place to place, and that proportionably to the force impelling them, is, that they all move in a reſiſting, tho' penetrable, medium; viz. the elaſtic fluid of which they are formed.

Our Author comes next to conſider the phyſical action peculiar to vegetable and animal bodies, or the modes of life and ſenſation; both which he reſolves into complicated ſpecies of inteſtine motion in organized bodies. Life and ſenſibility, ſays he, have, indeed, been imputed to metaphyſical cauſes, and have been ſuppoſed eſſentially diſtinct and different from motion; but, as the only criterion by which we experimentally judge of the life or ſenſibility of bodies, is their motion, we muſt define thoſe terms accordingly. The life of a vegetable will be readily admitted to conſiſt of an aſſemblage or ſyſtem of conſiſtent mechanical motions; but the loco-motive talents and ſpontaneous motion of animals, are uſually attributed to ſome occult, immechanical principle or ſpiritual energy. This proceeds, however, only from our ignorance of the more complicated mechaniſm of animal bodies. If any one ſhould ſay, a body may feel that is totally void of motion, he advances a falſhood; and would be much nearer the truth ſhould he ſay, that every body which moves hath ſome degree of feeling. I ſtrike an animal with a ſtick, he feels the pain, is fearful, weak, or forgiving, and runs away: in like manner, I throw a tennis ball againſt an inanimate body that is brittle, ſoft, or thin, and it breaks or perforates it, and paſſes on in its intended direction. Again, I ſtrike an animal that is ſtrong, bold, and reſentful, he flies immediately in my face, to revenge the injury, with a fury proportionable to the inſult: in like manner, I throw the ſame tennis-ball againſt a ſtone-wall, and it rebounds back directly on my head, with a force proportionable to that with which it was thrown: I grant, that the two proceſſes of action in theſe examples are far different, that the one is more complicated than the other; but I ſee no reaſon to think one leſs mechanical than the other. Our Author requeſts here, however, that he may not be miſunderſtood, in being ſuppoſed to impute conſciouſneſs to inanimate

Beings; conſciouſneſs being a ſtill much more complicated and refined degree of ſenſation, than that feeling, or mere ſuſceptibility of reſiſtance, which is inſeparable from all bodies; but no reaſon in the world, ſays he, can be given why reſiſting objects are not ſuſceptible of reſiſtance. The energy, action, or efficiency, therefore, of all phyſical Beings, however complicated their modification, are nothing but different ſpecies of motion, and are *mechanical* in like manner as their eſſence is reſiſtance, and conſtitutes them ſubſtantial or *material.*

As to the energy of metaphyſical Beings, will or deſign being their eſſence, the execution of that deſign is evidently their energy; thus the ſimple elements of things reſiſt, or exert themſelves, in thoſe particular directions, which ſerve to conſtitute the primary atoms[*]; theſe again move in ſuch directions as is neceſſary to conſtitute the ſeveral ſpecific corpuſcula of foſſile bodies; theſe in the directions proper to form the germina and ſemina of plants and animals[†]. The germina of plants expand themſelves in ſuch a manner, as to form vegetative, ſenſitive Beings, poſſeſſed of a certain degree of life[‡], and capable of involuntary propagation of their ſpecies[‖]. Thoſe of animals again, develope themſelves in ſuch a manner as to form loco-motive, perceptible Beings, not only capable of unwittingly pro-

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[*] Theſe atoms our Author determines, by a very ſimple proceſs of mechanical reaſoning, to be ſpherical, and to revolve on their reſpective axes.

[†] It is obſervable, according to this Writer, that the more complicated the elements or ſpecific component parts of bodies are, the more liable are they to annihilation or diſſolution: thus the duration of the firſt elements is, perhaps, eternal, being dependent only on the will or energy of the firſt Cauſe: that of the material atoms appears liable, tho' ſeldom, to interruption: the ſpecific corpuſcles of bodies are ſtill more liable to diſſolution, while the germina of vegetables and animals are more ſubject to deſtruction than any.

[‡] Some have imagined the expanſion of the germes of plants and animals, to be owing to ſome immechanical principle, exerting itſelf in the developement of their ſeveral organs: but were this the caſe, it ſhould not ſeem neceſſary for ſuch germes to be depoſited in a peculiar nidus or medium for their developement, as is notoriouſly the caſe. Add to this, that ſuch developement is always attended with an accretion of extraneous ſubſtance; ſo that it appears to be merely the effect of the reciprocal action and re-action of the parts of the germe and its ſurrounding medium.

growth, and the propagation of their ſpecies, this Author
to be merely vegetable; ſeeing no greater myſtery in
es of animals growing up to maturity, and producing
ſpective kind, than in the growth, maturity, and
trees.

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As our Author deduces ſpace from the co-exiſtence of the primary elements of things, ſo he deduces time from the ſucceſſion of their energy or action. No two Beings, ſays he, however minute, can co-exiſt in the ſame place, yet it is evident from the mobility of bodies, that two of them may exiſt in the ſame place, at two different periods of time, or one after another. Now theſe inſtants may have no more duration than mathematical points have dimenſions, and yet there muſt be ſome definite time, however ſhort, between any two of them; otherwiſe they would not be two inſtants, but one: ſo that an infinite number of ſuch inſtants (as was before obſerved with regard to mathematical points and infinite ſpace) would deſcribe eternity, however ſhort the intervals might be between each, and tho' each ſhould have no duration at all. The energy or the reſiſtance of ſubſtance, is deduced, in like manner, from the conjunct exiſtence of ſpace and time. Thus, it is not ſufficient that the primary elements ſhould merely exiſt, in order to form a ſubſtance, they muſt act; that is, they muſt extend or exert force, each in its peculiar direction †; and hence their mutual and reciprocal exertions would conſtitute ſuch an elaſtic fluid or medium, as our Philoſopher conceives to be the elementary ſubſtance of bodies.

It is not enough that bodies exiſt in order to be perceived; as the moſt ſolid body in nature may be ſo ſmall, or move with ſo great a velocity thro' a given ſpace, as not to be perceptible: in like manner, the moſt abſolute motion of a body may be ſo relative, or ſo ſlow, as not to be perceptible. It is neceſſary, therefore, that material bodies ſhould take up a certain quantity of ſpace for a certain quantity of time; and that both ſhould be proportionable to the percipient organ. And here it is obſervable, that in perceiving the magnitude of bodies, and the velocity of motion, we perceive, in the firſt caſe, only the intervals between the ſeveral parts of a body, or the diſtance between the extremities of it; and, in the latter, only the intervals between the ſeveral inſtants of its progreſs, or the diſtance of time between the firſt inſtant and the laſt. Thus, a body in motion, of whatever magnitude, has no locality, or exiſts in no place*, even as the co-exiſtence of the primary elements conſtitute ſpace, tho' themſelves have only a local, unextended exiſtence. Hence it is, that the impreſſion made by any object on the organs of ſenſe muſt be repeated; for if it were inſtantaneous, it would not cauſe any perception.

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† The co-exertion of theſe powers would require, according to our Author, that the force of each ſhould be equal, and that the direction of each ſhould be perpendicular to the next adjacent, and directly contrary to the next in the line of its direction: in which caſe they might conſtantly vibrate backwards and forwards, within a determinate ſpace proportioned to their number and the diſtance between each: conſtituting ſuch an elaſtic fluid as our Author ſuppoſes to be the univerſal medium of bodies. It is from the moſt ſimple impulſe, or increaſe of force, given to any particular number of theſe powers, lying in the ſame plane,
hanically deduces the ſpherical atoms above-mentioned; in
educes the ſecondary elements of things, from the com-
a variety of the primary elements and atoms, ſo fi-
l, as was requiſite to conſtitute the ſpecific forms

As we *perceive* in the modes of ſpace and time, ſo alſo do we *think* in the like modes: no two ideas being formed at one and the ſame inſtant; our thoughts conſtantly ſucceeding each other, and tho' each in itſelf be inſtantaneous, yet the bare recollection of a number of ſuch thoughts will neceſſarily take up ſome time. This analogy between the motion of palpable bodies and the action of the mind, confirms our Author ſtill more in his opinion, that thought and motion differ only as the action of a ſimple and that of a compound. How far this opinion is philoſophically true, or to what dangerous conſequences ſuch a doctrine may poſſibly tend, we will not venture to ſay.

The energy or efficiency of the Firſt Cauſe, comes next under our Philoſopher's conſideration; but of this he declares himſelf totally ignorant; and incapable of defining it, otherwiſe than as the univerſal eſſence of all things: being that by which they *live*, *move*, *and have their being*†.

As to the action of Moral Beings, our Author contents himſelf with ſaying, that their energy, like their eſſence, is of a mixt ſpecies; including both the modes of mechanical action and metaphyſical deſign. This propoſition he illuſtrates by a number of familiar examples, tending to ſhew the difference between the actions of a mere animal and of a moral perſon; as alſo between that of a moral perſon and a political character: applying the like illuſtrations to phyſical and ſocial inſtitutions. On this head he obſerves, that altho' in phyſics he admits only of ſubſtantial, and in metaphyſics only of ſpecific, forms, yet, in treating of moral Beings, the admiſſion of both is abſolutely neceſſary; as ſuch Beings are neceſſarily compounded both of ſubſtance and form. Thus the ſpecific form of a Magiſtrate, or a General, conſiſts in the inſtructions given, and authority conferred by their commiſſion; their ſubſtantial form in their phyſical capacity for executing that authority. Thus every individual man is not a Magiſtrate, but a Magiſtrate muſt neceſſarily be ſome individual man. In like manner, the ſpecific form of a State, conſiſts in the mode of its government; its ſubſtantial form, in the territory and people inhabiting it. But we muſt here take leave of this curious Analyſt, on whoſe performance we have been the more particular, as the manner of it is as new as the ſubject important. The copies of this work are alſo extremely ſcarce; tho', we are informed, an Engliſh tranſlation of it is in the preſs, and will ſhortly be publiſhed.

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* The quibble of the Schools, therefore, reſpecting the exiſtence of bodies in motion, is impertinent. "Bodies cannot exiſt, ſay they, where they are not; but a body paſſing from one place to another, cannot be ſaid to exiſt in any one: *ergo*, bodies in motion do not exiſt." Our Author, by diſtinguiſhing properly between palpable and intellectual Beings, and by deducing the meaning of terms from the ſimpleſt ideas annexed to them, hath removed much of that difficulty and perplexity uſually attending philoſophical diſquiſitions.

† The Author refers thoſe who are deſirous to become acquainted with the Being and Attributes of God, to conſult his Revelation of himſelf in the Scriptures; wherein they will find more ſatisfaction than by applying to the inadequate reſearches of Philoſophy.

Jacobi Philippi d'Orville Sicula, quibus Siciliæ veteris rudera, additis Antiquitatum tabulis illuſtrantur, &c.

A Voyage to Sicily, with a Deſcription and Delineation of the ſeveral antique Monuments remaining in that Iſland. By the late Mr. James Philip d'Orville, Profeſſor of Rhetoric and Elocution at Amſterdam. Publiſhed by Mr. Peter Burman; by whom are added, an Explanation of ſeveral Sicilian Medals, in Twenty Plates, and of Three long Inſcriptions formerly extant at Gela, Tauromenium, and Rhegium; together with a Collection of leſs important Inſcriptions. Folio. Amſterdam, 1764. Imported by Becket and De Hondt.

THERE is no kind of reading more generally pleaſing than the relations of Voyages and Travels: when the Writer alſo is a man of diſcernment and probity, ſuch relations become equally inſtructive as entertaining; but if he poſſeſs beſides a conſiderable degree of taſte and erudition, and travel through countries famous for containing remains of Antiquity, his obſervations cannot fail to prove a valuable acquiſition to the Learned. Such is, in effect, the Voyage before us; under-
w a man of letters, compleatly verſed in the writings of
and Latin Claſſics, and profoundly ſkilled in all that
lege which is held in ſuch high eſteem by the An-
ur Traveller, however, is not a mere pedantic
h occaſionally enlivened his narrative with ge-

neral remarks, becoming the Man of the world, the Scholar, and the Gentleman[*]; the *Batava Craſſities* being ſtill leſs applicable to the ingenious Author than to his laborious Editor.

Of the interior parts of the iſland of Sicily we have had hitherto but very imperfect accounts: the deſcriptions given of it by Breval, in his general Tour through Europe, affording us the moſt correct idea of the internal ſtate of this celebrated iſle. The obſervations of our countryman, however, tho' exhibiting ſeveral monuments never before publiſhed, fall very ſhort, both in number and erudition, to thoſe of our learned Dutchman. Almoſt every page, indeed, of this valuable work, preſents us with etymological and topographical corrections, reſtorations of paſſages in ancient Authors, miſtakes of modern Writers detected[†], explanations of medals, or deſcriptions of ancient monuments. Hence it would be as difficult for us, as unintereſting to the generality of our Readers, to attempt to analyze this work. We ſhall therefore content ourſelves with giving a general ſketch of our Author's narrative of his voyage.

Toward the end of April, in the year 1727, Mr. d'Orville being at Rome, where he had ſpent ſome time in admiring, at leiſure, the magnificent antiquities of that city, conceived the deſign of viſiting Sicily. With this view he ſet out immediately for Naples, intending to croſs the province of Calabria; but being informed ſuch a route would be dangerous, he engaged the Maſter of a felucca, to go and wait for him at Vietri, whither he went himſelf by land, paſſing along by the ſide of Veſuvius to Nocera, Cava, &c. arriving at the place of embarkation on the 8th of May. He had not been departed five days from Naples, before he found himſelf at the entrance of the Gulph of Tuſcany, between the two famous rocks of Scylla and Charybdis; from whence are ſeen at a diſtance, the vulcano of Stromboli, one of the Lipari iſlands, and the promontory of Pelorus or Cape Faro: ſoon after which, he arrived at Meſſina;

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[*] Not that Mr. D'Orville amuſes the Reader with occaſional adventures, or entertaining pieces of modern hiſtory, as is the cuſtom with many Travellers. With regard to the preſent ſtate of Sicily, he hath confined himſelf to the moſt ſimple account of facts; his principal deſign being to elucidate and to aſcertain, as far as poſſible, the ancient ſtate of this famous iſland, which, he thinks, hath been hitherto but little known.

[†] Thus Mr. D'Orville expoſes the miſtakes of Fazelli, Cluvier, and other Critics, hitherto ranked among the beſt Authors on the ſubject. In like manner, the numerous blunders of Father Hardouin are frequently detected; our Author treating this Jeſuit as ſeverely as, on the other hand, he is tender of the great reputation of Bochart, whoſe etymologies, however, he conceives to be ſometimes very conjectural.

the proſpect of which city, toward the port, not a little excited his admiration.

Before our Author proceeded into the country, he took the opportunity of ſeeing Reggio in Calabria, lying on the oppoſite ſide of the Streights; at which place he arrived in leſs than two hours; its diſtance from Meſſina being very inconſiderable. He conceives, nevertheleſs, that the Gulph of Charybdis ought to be placed here; becauſe the rocks, the wind, and the currents, render this paſſage, in fact, very often fatal. No great curioſities being to be ſeen at Reggio, our Author having viewed ſome few Antiquities, and Manuſcripts, returned to Meſſina. Having adviſed with the Engliſh Conſul, and ſome Merchants of the ſame nation, concerning his deſign of taking a ſurvey of the iſland, he ſet out on his intended tour; beginning with the north ſide, coaſting it ſometimes by ſea, and at others by land; the great road, anciently called the *Via Valeria*, being much infeſted by banditti.

From the port of Meſſina Mr. D'Orville croſſed the Streights of the ſame name; doubling Cape Faro, and landing firſt at Melazzo, [the ancient Myle] a little town in a ruinous condition, ſituated at the foot of a rock. Here, he obſerves, that he met with a convenient inn, a remarkable circumſtance in Sicily; as in the whole iſland there are but three, viz. this at Melazzo, a ſecond at Termini, and a third at Trapano. At all other places, excepting, indeed, Meſſina and Palermo, the inns hardly afford a ſtable for the horſes. This town is ſupported by the tunny fiſhery, which is very conſiderable, and of which our Author gives a particular deſcription. From Melazzo he paſſed over to the Eolian iſlands, arriving at that of Lipari, in about ſeven hours. Early the next morning he rode over a conſiderable part of the iſland; in which excurſion he ſaw reaſon to believe, that Diodorus Siculus, who celebrates its fertility, hath done it more juſtice than Cicero, who inſinuates to the contrary. From the ſouthern part of this iſland he had an opportunity alſo of ſeeing at a diſtance, three other of theſe iſlands, which are ſaid to be totally uninhabited. During his ſtay all night at Lipari, he remarks, that he could hardly get a wink of ſleep, for the continual eruptions and intonations of the burning mountains in the iſles Volcano and Volcanello. The latter, which is joined to the former only by a narrow neck of land, is confidently affirmed to have riſen ſuddenly from the bottom
ſea. In the former are two of theſe mountains, conti-
miting forth flames, ſtones, and combuſtible ſub-
he higheſt of them is ſituated toward the South, and
and a half in circumference. It was with great
ur Traveller aſcended this mountain, making

as it is not ſo hig
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this latter to groa
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lermo is, indeed, decorated with a multitude of churches, convents, and other capital buildings, which give it the preference to all the other towns of Sicily, and put it upon an equality with ſome of the moſt admired cities in Italy. The modern, however, hath entirely ſwallowed up the antique, in Palermo; for, ſetting aſide a few inſcriptions, there are hardly any ancient monuments to be found in that city. Mr. D'Orville makes mention, indeed, of a ſepulchral ſtone, on which is carved the figure of a woman, that hath all the air of an Egyptian. It is not determinable, however, whether it be really ſo or not; as the people of Panormus are known to have adopted the funeral cuſtoms of the Egyptians. Our Author gives us the particular, and apparently accurate, deſcriptions of ſeveral idols, vaſes, and implements, altogether in the Egyptian taſte, diſcovered not long ſince in a ſepulchral cave in the territory of Solunta. Among the moſt remarkable things, Mr. D'Orville obſerved at Palermo, was the ſubterranean vault belonging to the Capuchins, juſt without the gate of the city. On his entrance into this horrid cavern, he was immediately ſtruck with the ſight of above a thouſand dead bodies, dried, and either affixed to the walls, or placed in niches aſſigned them in this frightful cemetery. All theſe ſkeleton carcaſes were cloathed in grey habits like thoſe of the Fathers of the convent; notwithſtanding the dead of all ranks are admitted, as well thoſe, who living, were ambitious of ſuch honour, as thoſe on whom it is inflicted as a mark of ignominy. There is a diſtinction, indeed, made in their ſeveral attitudes. Thoſe of the latter being diverſified according to the puniſhments they had merited. Thus, in one place ſtands a figure crowned with thorns, by which he ſeems to be terribly afflicted. In another, a horrid ſkeleton ſeems to bend beneath the weight of an enormous crucifix. Others have halters tied round their necks, and appear to ſuffer the tortures ſuch a ſituation muſt neceſſarily inflict. It may ſeem ſtrange, that any perſons ſhould be ambitious of figuring, after their death, in this horrible ſociety; but the reaſon of it is, the great reputation of the Fathers of the convent, for piety, and ſanctity of manners; they are almoſt univerſally revered alſo, ſor the extraordinary and miraculous cures they are ſuppoſed to have effected. Our Author had an opportunity of obſerving ſome of their pretenſions to theſe miracles, and hath ſucceſsfully treated them with the ridicule they juſtly deſerve. Many of theſe preſerved ſpectres are alſo themſelves, eſteemed great prodigies; no pains being ſpared to perſuade the populace, that their very conſervation is miraculous. It is, however, well known, that the nature of the ſoil operates, in many places, to the production of this pretended miracle: witneſs the ſubterranean caverns of Toulouſe and Cremona, and particularly thoſe of the Capuparticular and cu

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Of Syracuſe itſelf, Mr. D'Orville gives a very particular and entertaining deſcription: this famous city, however, was ſo terribly ravaged by the Saracens in the ninth century, that there are but few traces left of its ancient ſplendour. It was too laborious a taſk, indeed, for thoſe Savages to fill up thoſe vaſt quarries, of which the Tyrant Dionyſius made ſo barbarous an uſe. Theſe, therefore, remain: in the new city alſo, or the quarter called Naples, the Author met with the remains of a theatre, and of an amphitheatre, adjoining to each other; together with ſeveral leſſer quarries or caverns, which, after having furniſhed materials for building, were converted into ſepulchres, or appropriated to other uſes. It was here he ſaw the famous priſon, which ſtill retains its ancient name of *Dionyſius's Ear*; becauſe that Tyrant is ſuppoſed to have had a communication from one part of his palace to another, by means of hollow pipes, through which he could hear what was ſaid of him in every part of it. The ſource of this popular fable is not known; but the cavern itſelf opening in the form of an ear, certainly gave occaſion to its denomination.

It will be conceived, that Mr. D'Orville did not leave Sicily without paying a viſit to Mount Gibel or Ætna; his deſcription of which is much more full and ſatisfactory than any hitherto publiſhed. We muſt here, nevertheleſs, reluctantly take leave of this learned and entertaining work.

Hiſtoire de l'Academie Royale des Sciences, Années 1757 & 1758.

The Hiſtory of the Royal Academy of Sciences at Paris; with their Memoirs Mathematical and Phyſical, for the Years 1757 and 1758. Extracted from the Regiſters of the Academy. 4to. 2 Vols. Paris, 1762 and 1763. Imported by Valiant.

THE diſtance of time between the reading theſe Memoirs, at the ſeveral meetings of the Academy, and their appearance in print, hath been uſually ſo great, as to have been judged pr[illegible] of their extenſive circulation. The inability, th[illegible] perſons employed in preparing this Hiſtory for th[illegible]h it ſooner, at length induced the Academy, an[illegible] de Fourchy, their Secretary, to apply to the[illegible] ſuch delay for the future. In [illegible]n, it ſeems, his Majeſty was [illegible] Le Roi, De la Lande, Tillet,

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were not uncommon; but that the Sail-makers had frequently concealed them, leſt they ſhould have been imputed to wilful negligence in them. The accenſion, however, is evidently owing to the oil made uſe of in painting the cloths; as may appear farther, from a ſimilar accident, that happened to ſome Alais ſerges; of which an account hath been given in a former volume of theſe Memoirs*. Mr. Du Hamel conceives, that the terrible conflagration which happened at Rochfort, in the year 1756, and took its riſe in the Rope-yard, was occaſioned by a ſimilar overſight in packing of theſe cloths.

Article the ſecond, is an extract from Mr. Condamine's Journal of his Voyage to Italy; of which our Readers have already received an account†. Memoir the third, relates to the Slate-quarries of Angers, the petrifications, and other curioſities, obſervable therein; and is written by that celebrated Naturaliſt Mr. Guettard. The fourth, contains ſome new experiments on the reflection and refraction of the ſolar rays, by the Abbé Nollet. The fifth, ſome obſervations on two uncommon rainbows, ſeen at Paris, on the 27th of June, and the 18th of November, 1756; by Mr. Legentil. To theſe are added, ſome remarks on phyſical ſubjects in general, not very intereſting.

In *Chemiſtry* we find but one Memoir, which is that of M. de Laſſone, relating to a fixed ſalt, to be acquired from a combination of the acid of ſea-ſalt with antimony. We have an obſervation, however, affecting this art, by Mr. Hellot, relative to a very ſingular vegetation formed by particles of air at the bottom of a bottle, in which this academician had diſſolved ſome braſs in aqua regia.

The claſs of *botany* affords alſo but one memoir; but this is a very important and intereſting one, entitled Conſiderations on ſome Points of Agriculture, by M. Tillet; the ingenious naturaliſt who ſo ſucceſsfully inveſtigated the cauſes of the mildew and the means of its prevention. To this memoir, however, are added analyſes of the three following books, printed in 1756, Mr. Du Hamel's tracts on the cultivation of madder, with his deſcription of the ſtoves for drying, and mills for grinding it. The firſt volume of Adanſon's natural hiſtory of Senegal, and the fifth volume of Du Hamel's treatiſe on Agriculture.

The claſs of *aſtronomy* contains no leſs than eighteen articles, the particulars of which we have not room to enumerate; the hiſtorian of the academy is particularly explicit on ſuch as relate to the paſſage of Venus over the ſun. In *geography*, we

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* See our laſt Appendix, page 483.

† See Monthly Review Vol. XXVIII. p. 215.

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with eaſe. This hole it lines all round with a thick web, as well to prevent the earth from tumbling in, as it paſſes up and down the ſides, as to give it notice of what is doing at the mouth of its cave; the entrance of which is cloſed by a door, or trap, of very ſingular contrivance. It conſiſts of different ſtrata of earth, diluted and faſtened together with a multiplicity of threads, apparently to prevent its cracking, and to keep its parts together. Its ſhape is perfectly round, and ſo exactly fitted to the top of the hole, that not the leaſt mark of the joining is to be ſeen: the external ſurface, which is even with that of the earth, is flat and rough; but the inſide is convex and ſmooth. Add to this, that it is covered alſo with a downy web, whoſe texture is very cloſe and ſtrong; and, being extended on one ſide to the edge of the door, is faſtened to the ſide of the hole; forming a kind of joint or hinge, by means of which the door opens and ſhuts. It is admirable that this joint is always faſtened to the higher ſide of the hole, ſo that the door falls down of its own weight: a circumſtance that ſeems to indicate in this inſect a knowledge of the force of gravity. To the pains which this little animal takes to cloſe the entrance of its habitation, may be added, as equally ſingular, the care it takes to conceal itſelf; there being no external appearance, when the door is ſhut, of any ſuch ſubterraneous retreat. The addreſs of this inſect to prevent the opening of the door, when diſcovered, is farther amazing. It was with great difficulty the Abbé Sauvages, got it half open with the point of a pin, the force exerted to keep it cloſe being aſtoniſhing in ſo ſmall an inſect. Having got it ſo far open, however, as to look in, he ſaw the ſpider lying on its back, faſtened by its legs to one ſide of the hole, and alſo to the inſide of the door; in which attitude it exerted all its force to keep the door ſhut; ſo that while the Abbé pulled one way and the ſpider the other, it opened and ſhut alternately for a conſiderable while; the gallant ſpider being determined not to give up the point till the laſt extremity. When Mr. Sauvages ſuddenly jerked up the trap, however, with a force it could no longer reſiſt, it precipitated ſuddenly to the bottom of its cave. This experiment he frequently repeated, and as conſtantly obſerved the ſpider haſten up to defend the entrance of his caſtle. At the ſame time, it is remarkable that this inſect took no notice, and appeared totally inſenſible of the preparations making to take away its whole habitation, by digging up the adjacent earth; the Abbé conſtantly finding them faſtened behind their door, without taking any precautions to eſcape. But notwithſtanding this inſect diſplays ſo much ſtrength and dexterity in the defence of its manſion, it is no ſooner introduced into the open air, [illegible] are languid, heavy, and inſenſible; a circumſtance [illegible] naturaliſt reaſon to think, it is a nocturnal inſect, and that the light is deſtructive to its organs of ſenſation.

The *anatomical* papers, which follow next, are three, viz. two on the accretion and exfoliations of the bones, and the third on various chirurgical caſes, and anatomical phænomena. Among theſe we have an account of an extraordinary inſtance of early puberty, in one Jacques Viala, a boy, born at Bouzanquet in the dioceſe of Alais, who, at the age of five years, began to have hair on his chin, and at ſix had as great a beard as men generally have at thirty, with moſt of the other diſtinguiſhing marks of puberty: being five feet in height and ſtrong and robuſt in proportion. From ſeven years of age, however, this phænomenon hath declined, both in health and ſtrength; to the diſappointment of thoſe who had formed expectations of his becoming a giant, as he ſhould advance farther in years.

The *chemical* papers are five in number, viz. 1. On the ſolution of ſulphur in ſpirits of wine. 2. On the commixture of æther and water. 3. On white gold or platina. 4. On the nature of clays, and their mixture with calcareous earths.

As to the firſt; it hath hitherto been looked upon as impoſſible to diſſolve ſulphur in ſpirits of wine. The Count de *Lauraguis*, Author of this experiment, however, hath diſcovered the contrary. Having ſome ſuſpicion that the general opinion, regarding this particular, was not eſtabliſhed on facts, he reſolved to make ſome trials to confirm or diſprove it. His firſt eſſays ſeemed, indeed, to favour that opinion; but, not to conclude too haſtily, he determined to proceed with all imaginable caution and accuracy in his future experiments. To this end, he took about a pound of ſpirit of wine, and boiled it with two ounces of ſublimated flowers of ſulphur, in a pelican. No ſolution, however, enſued from this mixture; although it remained on the fire for near four hours: the ſpirit of wine, which was more volatile than the ſulphur, of courſe diſtilled by itſelf. To procure, therefore, one common and contemporaneous evaporation, Count de Lauraguis procured two ſmall retorts, into which he ſeparately put the flowers of ſulphur and the ſpirits of wine: fitting their beaks, then, to a common receiver, he gave to each a degree of heat ſufficient to produce the intended evaporation; when he had the ſatisfaction to ſee the two ſubſtances united in the ſtate of vapours, forming a yellow or amber-coloured fluid. On pouring water into this liquid, part of it was precipitated, and the mixture grew foul. The water, it ſeems, mixed with the ſpirit of wine, which the ſulphur quitted, falling in an imperfect precipitate to the bottom of the veſſel. The manner in which this experiment was brought to perfection, was by making uſe of a large cucurbit in a ſand-heat, and proceeding as follows. Let the flowers of ſulphur be put firſt into the cucurbit, over which place a glaſs cup, containing the ſpirit of wine. It is well known that ſulphur riſes more ſlow and heavily into vapours than ſpirits of wine; but being, in this caſe, in contact with the fire, it receives a greater degree of heat than that which acts upon the glaſs; ſo that the evaporation of the two ſubſtances is completed at one and the ſame time, and by that means effects their union. The more highly rectified the ſpirit, the leſs is it impregnated with the ſulphur; nor do repeated cohobations produce an union of any greater quantity, than reſults from a ſingle operation. Indeed the quantity of ſulphur diſſolved, according to theſe experiments, is a little more than ſix grains in an ounce and ſix drams of the ſolution, viz. about an hundredth part of the whole.

In the article reſpecting *platina*, M. Macquer hath confirmed moſt of the experiments heretofore made, by our ingenious countryman Dr. Lewis, on that metal. He differs from him, however, with regard to ſome few circumſtances, of which it may not be improper to take a curſory notice. Mr. Macquer obſerves, in particular, that the precipitates of platina made either with volatile or fixed alkalies, have not that red colour which Dr. Lewis attributes to them, except when no more of ſuch alkalies is uſed than what is barely ſufficient to ſaturate the acid. Again, with regard to the cupellation of platina by lead, which Dr. Lewis attempted, Mr. Macquer appears to have diſcovered certain properties different from thoſe experienced by Dr. Lewis; the platina, inſtead of increaſing in its weight by the proceſs, as with Dr. Lewis, loſing with him at leaſt a ſixteenth part of it.

The claſs of *geometry* affords us two papers; the firſt on the new manner of deſcribing the ellipſes of Deſcartes; the ſecond on the curves whoſe rectification depends on any certain given quantity.

In aſtronomy there are ſix articles, viz. 1. On the inequalities of Mars, produced by the attraction of Jupiter. 2. On the preceſſion of the nodes and the inclination of the orbit of Jupiter. 3. On the duration of the eclipſes of Jupiter's fourth ſatellite. 4. On the tranſit of Mercury over the ſun in 1756. 5. On the motion of the nodes of the planetary orbits. 6. On the effects of the planetary attraction on the earth.

The *mechanical* papers contain, 1. Obſervations on ſome theorems reſpecting the reciprocal actions of the earth and moon. 2. A new method of making tapeſtry. 3. The machines and inventions approved of by the Academy during the year 1758.

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the ſame time nothing is farther from our Author's intention than to include, under this denomination, the profound and pedantic *eruditi* of the colleges. A man of letters, according to Mr. Garnier's ideas, ſhould poſſeſs a conſiderable degree of ſelf knowlege, as well as knowlege of the world; he ſhould have an earneſt zeal for truth, and a diſpoſition capable of ſacrificing every thing, and undertaking every thing to attain it. He ſhould not be deſtitute of quick and lively paſſions, but ſhould have them under the government of reaſon, and always directed to ſome uſeful end. Add to this, that he ſhould entertain a ſovereign contempt for all thoſe caſual advantages which it is in the power of fortune to give or to take away. Such a character as this, our Author obſerves, could never be uſeleſs on account of time, place, or circumſtance. He would doubtleſs prefer, were it in his choice, the calm of a peaceful retirement, to the buſtling tumult of the world: but if his country ſhould require his aſſiſtance, he would be ready to ſacrifice his inclinations, his pleaſures, his happineſs to its ſervice: he would be content to govern like an Epaminondas or an Ariſtides, and, in caſe of neceſſity, to die like a Socrates or a Cato. M. Garnier appears to be a zealous Platoniſt, though leſs florid and chimerical than his maſter, and leſs fantaſtical and abſurd than moſt of his fellow diſciples. The method he lays down to form a Man of Letters, is exceeding commendable; the principal objects of his application and ſtudy, evidently tending to render himſelf and his fellow creatures more benevolent and happy.

Art. 5. *Dictionaire Univerſel des Foſſils, &c.*

An Univerſal Dictionary of Foſſils. By Mr. Bertrand, Miniſter of the French Church at Berne. 2 vols. 8vo. 1763.

If the model of this work were followed in the compilation of dictionaries of other arts and ſciences, we ſhould not have them ſo voluminous, nor ſtuffed with ſuch an abundance of uſeleſs matter as they generally are. The ſenſible and induſtrious Author of this performance, hath indeed collected, with great judgment, all that was neceſſary for him to ſay on the various ſubjects of the foſſile or mineral kingdom: in doing which, however, he hath not merely compiled his works from the writings of others, but from his own experience; being poſſeſſed of a very curious and valuable cabinet of natural curioſities.

Art. 6. *Principes politiques ſur le rappel des Proteſtans en France.*

Political Reaſons for recalling Proteſtant Refugees back to France. 2 vols. 12mo. Paris. Imported by Becket and de Hondt.

Religious toleration ſeems at preſent to engage, in a particular manner, the attention of Europe.—In France the boldeſt things are thrown out on this delicate ſubject. We call it delicate, becauſe we conceive it a very nice and intereſting point to government. Accuſtomed, in a great degree, to the free enjoyment of liberty of conſcience, Engliſhmen are apt to think their brother Proteſtants in France, extremely oppreſſed, and deprived of the natural privileges of mankind: they think

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government, in the opinion of the people, may, indeed, contribute a good deal to that moderation which it now ſhews to popular remonſtrances. It is the repetition of theſe experiments, nevertheleſs, that form, in the end, a free people.

Art. 9. *Richeſſe de l'Etat.*

The Wealth of a State. To which are added, the ſeveral Pieces that have appeared for and againſt this Performance. 12mo. Amſterdam. 1764.

The arguments contained in this polemical miſcellany are well worth the attention of all thoſe who make political objects their ſtudy or amuſement. There are few tracts on political ſubjects, however circumſcribed and peculiar they may ſeem, which are not applicable, *mutatis mutandis*, to people of all nations, and under every kind of government. It is with regret that we ſee perſonal animoſities and private intereſts direct the pens of our own countrymen, while the genius and talents of the French are exerted to promote the general good of the ſtate.

Art. 10. *Daphnis. Traduit de l'Allemande de Geſner. Par Mr. Hubner.*

Daphnis. A Paſtoral. Tranſlated from the German of Mr. Geſner by Mr. Hubner. 8vo. Paris. 1764.

This is one of the firſt pieces written by Geſner, Author of the Death of Abel; though the laſt known in England, for want of the convenient medium of a French tranſlation. There appeared, indeed, ſome time ago, a tranſlation of this poem into that language, but ſo unhappily executed as to give no encouragement for a ſecond verſion, by means of ſuch lame aſſiſtance. The only fault of the preſent tranſlator, is, that he is rather too florid in his ſtyle, and thereby takes from the elegant ſimplicity of the original. An Engliſh tranſlation of this piece hath been ſometime ſince advertiſed; in which we hope to ſee ſtill greater juſtice done to this admired Author.

Art. 11. *Diſcorſo ſovra il guſto deg l' antichi Romani, &c.*

A Diſcourſe on the Taſte for powerful Odours, and the Uſe of them, among the antient Romans. Rome. 1764.

The uſe of odours conſtituted, in ſome degree, a part of the religious worſhip of the ancient Romans; who imported, at an immenſe expence, from the Eaſt, thoſe precious perfumes which they conſtantly uſed in their ſacrifices. From being uſed as incenſe on the altars of the gods, they came into vogue as a mark of reſpect to the ſuperior rank of mortals; to the Pretors, Conſuls and Emperors. Nay, the luxury of the Romans in this inſtance became at length ſo great, that they were uſed at all entertainments, in the theatres, and in the baths. Their profuſion was indeed ſo great at funerals, that the uſe of them was prohibited by the laws of the twelve tables. It is from this ancient uſe of odours, that the Abbe Querci, author of this diſcourſe, would recommend it to the modern Italians, and particularly to the ladies, by whom

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account of the original depravation of our nature, to attain this great end; our noble Author enters the liſts againſt him, endeavouring to ſhew that human reaſon is capable of arriving at all thoſe principles of natural law, which affect the political intereſts of ſociety, without the aſſiſtance of revelation; which was given for different and more important purpoſes. The true ſpirit of philoſophy, and that natural liberty which every man hath to think for himſelf, appear, by this work, to have made large ſtrides over the face of Europe, within theſe few years; when we ſee ſuch queſtions as theſe agitated with the utmoſt freedom of enquiry, under the very eye of the Roman Pontificate. To treat authorities with ſo little reſtraint, in the very face of ſpiritual infallibility, is a notable inſtance of the progreſs of that reaſon, for whoſe ſufficiency Count Montanari contends.

Art. 16. *Diſſertation ſur l'inutilité de l'Amputation des Membres, &c.*

A Diſſertation on the Inexpediency of chirurgical Amputations in general. By M. Bilguer Surgeon-general to the Pruſſian Army. Tranſlated and augmented with ſome Remarks by Dr. Tiſſot. Paris. 1764.

The amputation of broken or wounded limbs, is ſo terrible a remedy, that many practitioners in ſurgery have humanely ſtudied to avoid it; while others have written profeſſedly againſt the neceſſity of it in many caſes, wherein it is uſually adopted. Among theſe Mr. Bilguer labours, in the preſent diſſertation, to prove, that ſurgeons have rarely any occaſion to proceed to this extremity; and that, indeed, it may be almoſt always avoided. His arguments on this head have the greater weight, as his theory is ſupported by his own practice, in the Pruſſian army; of which he gives numerous examples attended with ſucceſs. Dr. Tiſſot, the French tranſlator and editor of this diſſertation, joins in the opinion of our Pruſſian profeſſor, and earneſtly recommends his tract to the peruſal of every humane and ſenſible practitioner in this art. We do not take upon us to determine concerning the validity of the arguments, brought in favour of the practice recommended; but we have reaſon to think from experience, that unneceſſary amputations are too often precipitately and unadviſedly made, not only in the hoſpitals of the army, where it is poſſibly more excuſable, if it accelerate the cure, but even in our charitable hoſpitals, and in the private practice of ſurgeons at home; where the multitude of patients and the want of aſſiſtance cannot be pretended. Be all this, however, as it will, every rational attempt to ſuperſede the neceſſity of theſe barbarous mutilations, merits the gratitude of every friend to humanity.

Art. 17. *Obſervationes Phiſicas ſobre la Fuerza Electrica, &c.*

Phyſical Obſervations on the Effects of Electricity, confirm by Experiments. By Father Rieger, Jeſuit. Madrid. 17

Father Rieger hath here given a conciſe hiſtory of our late el diſcoveries; and explained, with much perſpicuity, the tems to which they have given riſe among philoſophers. to himſelf, he embraces the theory of Dr. Franklin, in

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great men in every art and ſcience. It was again the ſame at Rome; where a taſte for letters and the fine arts did not diſplay itſelf, till after their engaging in the Greek and Punic wars. Our Author imputes to a ſpirit of imitation natural to mankind, the ſource of this uſeful and noble emulation. We may venture, however, to ſay, that a genius merely imitative, will never juſtly arrive at the honour of a firſt-rate character. There are, indeed, ſo many different cauſes which enter into the combination of moral effects, that it is not eaſy to know to which they ſhould be truly aſcribed.

Art. 20. *Lettre de l'Homme civil à l'Homme ſavage.*

A Letter from a Member of civil Society to a Savage. Paris, 1763.

This letter is addreſſed to the celebrated Mr. J. J. Rouſſeau, on account of that author's letters to the Archbiſhop of Paris, and to the firſt Magiſtrate of Geneva, and other pieces, occaſioned by the ſevere cenſures paſſed on his Treatiſe on Education, and the perſecution ſubſequent thereon. The writer affects a great deal of candour and moderation in ſpeaking of Mr. Rouſſeau; an inſtance of the reality of which, we conceive, however, appears ſufficiently in his title-page. At the ſame time, he profeſſedly engages to juſtify the judicial proceedings againſt Mr. Rouſſeau and his work, both in Geneva and France.

The Academy of Dijon hath been a good deal, and very unjuſtly, cenſured, for adjudging their prize to his treatiſe on the Inequality of mankind. This anonymous letter-writer vindicates the academy, alledging, that, by the preference it gave his diſcourſe, it by no means adopted his ſentiments. The academy, ſays he, looked upon that diſcourſe as a mere academical exerciſe: They did not decide upon its merits, by way of determining a polemical queſtion, but as rewarding an ingenious declamation. "They ceaſed, however, to ſmile, (adds our Author;) they ſhuddered, when they heard that voice crying out again in the wilderneſs, not to make ſtrait the way of the Lord in order to adore him, but to aboliſh his worſhip. With what propriety is it that you could ſit in your ſolitude, balancing the prerogatives and privileges of ſovereigns and their ſubjects, and advance ſuch maxims to the latter as would ſubvert all ſociety, by inculcating into the minds of the populace, that the authority of thoſe who govern is ſometimes unjuſt, and may even be totally annihilated? You anſwer thoſe who reproach you with this boldneſs and temerity, that you ought not to contradict your own ſentiments, but that it behoves you to write agreeably to your own manner of thinking. Pray, Sir, what hath the world to do with you or your opinions? By what authority is it, that you take upon you to erect yourſelf into a legiſlator; to controvert received opinions, and ſet the members of ſociety at variance with their rulers, or with each other? What and whence is your miſſion? Do you imagine, that other men have not ſometimes reflected on the ſame difficulties, and ſuggeſted the ſame ſcruples? There is no doubt of it; though they have had the prudence to ſuppreſs them, and to think only for themſelves. Th of a
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condemn Mr. Moſer's work as totally deſtitute of poetical beauties: Yet after a peruſal of the authors above mentioned, we cannot but be very ſenſible of the mediocrity of the preſent performance: not but that it is very poſſible it may give ſufficient encouragement for ſome other German ſtudent to favour us with a ſimilar *poem* on the fiery furnace, and the ſingular adventure of Shadrach, Meſhech, and Abednego.

Art. 24. *Entretiens de Phocion ſur le Rapport de la Morale avec la politique.*

The Diſcourſes of Phocion, an Athenian General, on the Connection between Politics and Morals. Tranſlated from the Greek of Nicocles, with Remarks. 12mo. 1763.

This ſuppoſed tranſlation from the ancient Greek is a modern original; it makes the Grecian general declaim on the various ſubjects of laws, manners, the principles of polity, the particular intereſts of ſtates, and the general good of mankind.

Art. 25. *Doctrina Novæ Hieroſolymæ de Domino, &c.*

The Doctrine of the New Jeruſalem, reſpecting the Lord. To which are added, The Doctrine of the New Jeruſalem concerning the Scriptures.—The Doctrine of Life for the New Jeruſalem, taken from the Decalogue.—The New Jeruſalem Doctrine of Faith.—The Continuation of the laſt Judgment, and of the ſpiritual World. 4to. 1764.

We have here one of the moſt extraordinary publications that perhaps ever appeared: notwithſtanding, among the many ordinary ones we are peſtered with, we frequently meet with ſome that are very ſingular. Our readers may have heard of theatrical pieces being exhibited by their Majeſties command, and at the particular deſire of ſeveral perſons of quality; but we preſume they have never heard before of a book being publiſhed by *the expreſs command of the Lord.* At leaſt, we remember to have heard of but one performance, *viz.* the tracts of the *divine* Herbert, that was ever honoured by ſuch an *imprimatur.* Our anonymous Author, however, may poſſibly be poſſeſſed of this peculiar privilege; as we find he is himſelf an occaſional inhabitant of the New Jeruſalem. It is now ſeveral years ago, he ſays, that he publiſhed five other treatiſes on the following ſubjects, *viz.* on the nature of heaven and hell; on the New Jeruſalem; on the laſt judgment; on the white horſe; on the planets, and the different worlds in the univerſe: in which treatiſes he communicated to the Chriſtian world, a number of profound and important ſecrets. We fear, however, the Chriſtian world hath been but little edified by theſe tracts; as we do not remember to have ever heard of them before: but perhaps they were publiſhed in our Author's new Jeruſalem, for the benefit of the good Chriſtians in that part of the univerſe.—Nay, reader, don't think we treat this writer with any unbecoming irony: other Theologues may think what they will of the New Jeruſalem, and make what diſtinction they pleaſe between the church militant and church triumphant; our Author aſſures us, that there is no difference between his ſpiritual world and ours: the New

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as his narrative of facts is chimerical and viſionary; there is, however, ſo much ſatirical ſhrewdneſs intermixed with his obſervations and reflections, that we are ſomething at a loſs to form a judgment of his motives and deſigns in regard to the publication of this ſtrange farrago. Were we inveſted, indeed, with the office of literary coroners, and ſhould ſummon a Middleſex jury to hold an inqueſt on the body of this work, we make no doubt,

Great wit to madneſs is ſo near allied,

that they would be unanimous in bringing in their verdict, *lunacy.*

Art. 26. *Anti-Contract Social, dans lequel on refute d'une maniere, claire, utile et agreeable, les principes poſés dans le Contract Social de J. J. Rouſſeau, Citoyen de Geneva. Par P. L. de Bauclair, Citoyen du Monde.*

The Social Compact refuted, in a preciſe, uſeful, and agreeable Manner. 8vo. Paris. 1764.

The citizen of the world, who undertakes to refute the citizen of Geneva, in ſo preciſe, uſeful, and agreeable manner, is one of the moſt confuſed, unedifying, and diſagreeable writers we have ever met with. His performance indeed would not be worth mentioning, did it not ſerve to enhance the juſt reputation of Mr. Rouſſeau; whoſe treatiſe, if in any part defective, can only be ſucceſsfully attacked by men of ſuperior genius and underſtanding; which appears by no means to be the caſe with Mr. P. L. De Bauclair.

Art. 27. *Abregé Chronologique de l'Hiſtoire generale d'Italie, depuis l'An. 476 juſqu'au Traité d'Aix la Chapelle, &c.*

A chronological Abridgment of the general Hiſtory of Italy, from the Year 476 to the Treaty of Aix la Chapelle in 1748. By Mr. de St. Marc. 8vo. Paris. 1763. Imported by Nourſe and Vaillant.

This chronological abridgment is written in imitation of that of the hiſtory of France by the celebrated Henault, and is extremely well executed.

Art. 28. *Le Pitture antiche d' Ercolano e contorni inciſe, con qualche Spiegazioni, Tomo terzo.*

The antient Paintings diſcovered in Herculaneum, engraved on Copper-plates, with Explanations and Illuſtrations. Vol. 3. Naples. 1763.

This third volume of the engravings made after the pictures taken from out the ruins of Herculaneum, contains ſixty plates, exhibiting a great variety of ſymbolical and other figures. The moſt remarkable are, plate 2. a Bacchus finely coloured. The 11th, the three Graces naked, beautifully executed. The 28th, 29th, 30th, and 31ſt, repreſenting ſeveral female dancers, in very graceful attitudes. The 32d, and 33d, Faunuſes and rope-dancers. The 37th, a Hermes with another Bacchus well coloured. 49th, Pſyche between two Cupids. The de-

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Art. 32. *Philoſop*
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INDEX.

N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the Volume.*

A.

ACADEMY, French, in Italy for painting, the preſent ſtate of, 520.
——— Memoirs of the royal at Paris, 555. Alteration in the manner of publiſhing their hiſtory, 556.
ACTION, the term indiſcriminately applied to God and created Beings, 499 Philoſophers have in vain attempted to define it, ib.
AMPUTATION of limbs generally unneceſſary, 569.
ANNOTATORS, periodical, on the holy Scriptures, the preſent, cenſured, 44.
ANTHROPOMORPHITISM, ſpiritual, what, 499. The cauſes of, 500.
APOSTLES, their illiterate Character, fitneſs of, 201.
ARCHITECTS ſhould ſtudy in Italy, 523.
ARISTOTLE, forbidden to be written againſt, 528. Now ſleeps in peace, ib.
ARMS, Coats of, caution againſt bearing falſe ones, 440.
ARTS, polite, contradiſtinguiſhed from the ſciences, 313.
ATTRIBUTES of God, incompatible with thoſe of human nature, 499.

B.

BARDS, ancient, not legiſlators, as aſſerted by Dr. Brown, 128.
BEGGING, obſervations on, and method to prevent, 289.
BEINGS, the analyſis of, 536. Phyſical, metaphyſical, and moral, 537.
BENGAL, ſtate of the Engliſh affairs there, when lord Clive left the Eaſt-Indies, 247. And when Mr. Vanſittart became governor of Bengal, 248.
BISHOPS, amazing ignorance and illiterateneſs of ſome, in the fifteenth century, 171.
BONNER, biſhop of London, his furious and obſtinate temper, 3. Deprived of his biſhoprick, and impriſoned, ib. Reſtored, 10.
BOURN, Daniel, account of his new invented waggon, 491.
BRADFORD, Matt. ſome account of, 255.
BRENTFORD town deſcribed, 265.
BRITAIN, poetically deſcribed, 141.
BROWN, Dr. his account of the riſe and progreſs of poetry and muſic controverted, 124—130.
BURLESQUE, improperly applied to things obviouſly ridiculous in their own nature, 244. Inſtanced in the heathen deities, as exhibited in Midas, an Engliſh opera, ib.

C.

CALAS, Marc Anthony, his canonization, 525.
CÆSAR, Julius, his character, 183. His conduct with regard to his invaſion of Britain, cenſured, 189.
CATARRH, method of cure, 393.
CATECHISM, reformation of, recommended, 230.
CATHERINE, Empreſs of Ruſſia, her great character, 208. Her

improven
——— t
ter of, 9
ries of in
ments in,
——— fif
——— ſix
CHAPLAIN,
cally deſcri
CHARYBDIS,
perly placed
CHILDERS,
horſe, his an
CHILDREN, n
of their foll
At what time
tion ought to
Important pr
306.
CHRIST, his na
character, 199.
cellence as a te
er, 200. Con
viour of the w
the Jewiſh Me
temptation in
conſidered in a n
CHRISTIANITY, w
it has produced
197. Suited to
of mankind

Contrappunto, or Eſſay on muſical compoſition, 568.

Corneille, Peter, Mr. Voltaire's account of his works, publiſhed for the benefit of his neice, 532.

D.

Delany, Dr. cenſured, 154.

D'Eon, Mr. his quarrel with Mr. De Vergy, 79. Summary of his quarrel with Count de Guerchy, 432. Remarkable account of expences attending his embaſſy, 435.

Devil, or evil Being, reduced to a perſonalizing figure in rhetoric, 473.

Dictionary, etymological, plan of, 510.

Dodsley, Mr. his account of the life and writings of Mr. Shenſtone, 378.

D'Orville, Mr. publiſhes Chariton of Aphrodiſios, 62.

De Vergy, Mr. his quarrel with Mr. D'Eon, 79.

Dysentery, ſeldom to be claſſed among acute diſeaſes, 389. Method of cure, 390.

E.

Education, Rouſſeau's notions of, controverted, 301. General directions for, 306.

Edward III. K. of England, his great attention to the improvement of his kingdom by trade and manufactures, 91.

Egypt, beautifully deſcribed in Mr. Ogilvie's allegorical poem on Providence, 213.

Electricity, Dr. Franklin's ſyſtem confirmed by father Rieger, a Spaniſh Jeſuit, 569.

Elements of Languages, what, 505. Monoſyllables, ib. Not verbs, but nouns, ib.

England, a nation of ſlaves and beggars before the reformation, 87. Brief deſcription of, in that ſtate, ib. Introduction of arts and commerce into, 89.

Evidence, in Law, the ſeveral ſorts of, 477.

Expositions and illuſtrations of the holy Scriptures, the preſent motly crowd of them cenſured, 44.

F.

Fancy, poetically and beautifully perſonified, 137.

Floating Batteries, method of conſtructing, 401.

Florida, deſcription of that country, 39. Character of the native Indians there, 41.

Fowler, Miſs, ode to, 30.

Frenchmen as ſuſceptible of the oppreſſion of their governors as any people on earth, 566.

G.

Garments, Engliſh, of former times, ſome account of, 288.

Genesis, chap. xlix. new tranſlation of the ten firſt verſes of, 102. Notes on, ib.

Ghosts, why admiſſible on the ſtage, and wizards not, 535.

God, in what ſenſe he can be ſaid to have begotten a ſon, 192. Spirit of God, in what manner proceeding from the Father, ib. His interpoſition for the ſalvation of men, how to be underſtood, 194. Evidence of, 199. The being and attributes of, enquired into, 498. Not intelligent, good, nor holy, 502.

Goodness and Happineſs, in a Prince, contra-diſtinguiſhed, 74.

Gospel-History, evidences in ſupport of, 191. Sentiments in, none improbable, 202. Precepts of, worthy the Son of God, ib. Actions recorded in, not improbable, 203. Miracles in, liable to no juſt objections, 204.

Gospels, their compoſition as books of hiſtory, conſidered, 204. The moſt capital circumſtances of the matters recorded in them, viewed in a ſtriking light, 205.

GRASSHOPPERS, the excommunication of, aboliſhed, 528.
GROTIUS, a key to his epiſtles, 570.
GUERCHY, Count de, his miſunderſtanding with M. D'Eon, 432.

H.

HALE, Judge, misfortune of his writings not being publiſhed till after his death, 289.
HANMER, Sir Thomas, his quarrel with Mr. Warburton, 252.
HEATHEN nations, their ignorance of a future ſtate of rewards and puniſhments, 429.
HEBREW Verbs, new paradigms of, 296.
HISTORIANS, their practice of prefacing their account of a man's actions, by giving his character, cenſured, 111.
HOLT, Lord chief juſtice, his great character, 97. Memoirs of his life, 98. A remarkable Dictum of his, 101. A miſtake in the account of him rectified, 416.
HOPER, Biſhop of Glouceſter, his famous diſpute *de re veſtiariâ*, with biſhop Ridley, 6.
HORSES, Britiſh, their nature and properties, 341. Their extreme ſwiftneſs, 342. Sketch of the natural hiſtory of the horſe, 343.
HUGUENOTS, tho' heretofore fantaſtical and cruel, of late much refined, 527.
HUME, David, his Treatiſe on Human Nature controverted, 370.
HYBLA, Mount, now planted with ſugar-canes, 555.

I.

philoſophy of, pleaſant-
preſented, 371.
aſſion, uncommon caſe
76. Reflection thereon,

IMMORTALITY of the ſoul unknown to the ancient Jews, 530.
INDIANS of Florida, deſcription of, 41.
INTOLERANCE, religious, its abſurdity, 529.

K.

KAMTSCHATKA, deſcription of that country, and its inhabitants, 282.
KEATE, Mr. his poem on Netley-abbey, cenſured and praiſed, 323.
KIDGELL, ſee Chaplain.

L.

LAFFLAMMA, his complaint of the luxury of the fourteenth century, 168.
LANGUAGE, of our laws, reflections on, 286.
LANGUAGES originally deſcriptive, 507. How formed, ib. The cauſe of their *ſcarcity* of radical terms, ib. Oriental, *why* ſo metaphorical, 508.
LATIMER, biſhop, his martyrdom, and heroic behaviour, 15.
LAW, account of ſome peculiar terms formerly much uſed in, 286.
LEXICOGRAPHERS, their error in fixing on the radicals, and deducing the etymologies of words, 505—510.
LIBERTY, the natural right of all mankind, 516.
LINNÆUS, explanation of ſundry botanical terms in his ſyſtem, 272.
LIPARI iſlands, volcanos in, 551.
LITURGY, ſee Liverpool.
——— that of the church of England ſeverely cenſured, 217.
LIVERPOOL, a congregation of Proteſtant-diſſenters there on a new plan, 214. Specimens of their liturgy, 215.
LOGICIAN, his greateſt defect, next to proving nothing at all, is proving too much, 556.

INDEX.

M.

MAGDALEN Charity, account of the ſucceſs of, 72.

MAN, not left to himſelf to work out his own ſcheme of religion, but aſſiſted by repeated revelations from God, 419.

MARIUS, his remarkable ſtory, 114.

MARRINER's Compaſs, its invention, 168. Its great benefit in navigation, ib.

MARTYRS, primitive, very few, 529.

MARY, Princeſs, her bigotry, and angry behaviour toward Biſhop Ridley, 9. Her cruel revenge againſt him, on her acceſſion to the throne, 10.

MASON-SPIDER, an indeſcript inſect, curious account of, 559.

MATRIMONY, hints for a reformation in the laws relating to, 246.

MEDALS, their utility to chronologers and hiſtorians, 568.

MEDEA, Corneille's tragedy of, defective, 532.

—— Yet much better than the preceding dramas on the French ſtage, 534.

MEDITATION, religious, advantages of, 468.

METAPHYSICAL attributes negative, 539.

——— Beings, objects of the underſtanding, 540.

——— The elements of matter, and germina of plants, &c. 542.

——— Their criterion and eſſence, ib.

——— Their energy or action, 545.

MIDDLESEX, county, general deſcription of, 265.

MIDDLETON, Dr. Conyers, an obſervation of his on the ſtate of Rome, when in the zenith of her power, criticiſed, 108.

MIND, human, philoſophy of, fruitful in creating doubts, but unhappy in reſolving them, 363. Unequal in the conteſt with common ſenſe, 364.

MITHRIDATES, King of Pontus, his extraordinary education, 112. His misfortunes, and unhappy end, 179—181. His character, ib.

MONARCHY, why favourable to trade, 17.

MORAL Beings, a mixt ſpecies or compound of phyſical and metaphyſical exiſtences, 541.

—— Their eſſence and energy diſtinguiſhed and aſcertained, 549.

MORALITY, enquiry into the ſtate of, in the heathen world, 426. That taught by the ancient philoſophers, not a ſufficient guide to virtue, 427. The Stoical ſyſtem particularly examined, 428.

——— not incompatible with pleaſure, 24.

MOTION, the laws of, could not be otherwiſe than Sir Iſaac Newton hath ſhewn them to be, 543.

—— of bodies neceſſarily takes up time, and why, 544.

—— not thought, although all thought is motion, 546.

MURDER, the price of, in Poland, 516.

MURRAY, John Phillip, his diſcourſe on the effect of illuſtrious examples, 570.

N.

NABOB, of Bengal, account of, 247.

NAMES, of perſons, Engliſh, whence derived, 439.

NASH, Beau, droll dialogue in the moon, between him and Cato, 335.

NETLEY Abbey, ſee KEATE.

NEW Teſtament, divers paſſages in, new tranſlated, 297.

——England, letter from, to the Reviewers, 253.

NICHOLLS, Philip, a writer in the Biographia Britannica, his narrative of a remarkable caſtrated ſheet in that work, 252.

NOBLEMEN, in Poland, their prerogative, 518. Their vanity

injurious

O.

ODE to Miſs Fowler,
— to the Dryads, i
OPPRESSION, political con
ces of, 517.
OXFORD, noble collection
tique buſts, ſtatues, and
tions there, 315.

P.

PAGANS, their *dii majoru*
tum, dead men, 419.
and progreſs of Polytheiſm a
them, 420. Their idola
myſteries, 421. Their de
rable corruption at the tim
Chriſt's appearing in the wo
428.
PAINTERS, French, their m
inquired into, 521.
—— Neceſſary for them to ſtu
in Italy, ib.
PAINTING, academies of, ſubje
to give falſe judgments on th
works of artiſts, 356.
PALEMON and Anna, a love-tale
from the Shipwreck, a poem,
397.
PALERMO, city of, deſcribed,
—— A dread

Polybius, his remarks on the corruptions of government, 269.

Pompey, his magnificent theatre deſcribed, 186.

Poor, laws relating to, conſidered, 289. A *ſuperintendant* propoſed to be added to the overſeers, 290.

Populousness of nations, thoughts on, 466. Of Africa, in particular, ib.

Prayer for wiſdom, 215.
—— Repentance, ib.
—— Good diſpoſitions, 216.
—— Piety towards God, ib.
—— Charity to mankind, ib.
—— Self-government, ib.
—— Sincerity, 217.
—— Submiſſion to Providence, ib.

Prideaux, Mr. Humphry, anecdote concerning him, 316.

Prints incapable of conveying a good idea of paintings or edifices, 523.

Privilege, Parliamentary, obſervations on, 95.

Providence, arguments for and againſt the belief of, 131. Poetical illuſtrations of, 135. Imperfect knowlege of, in the heathen world, 424.

Puberty, an early inſtance of, 560.

Q.

Quintus Curtius, ſee Royal Shepherd.

R.

Reason, left to itſelf, not a certain guide in matters of religion, 431.

Religion, the firſt among mankind, not idolatry, but the knowlege of the true God, 419. Repeatedly communicated to man, by divine revelations, ib.

Repentance, for ſin, how far a ſufficient reparation, 280.

Resistance, the general criterion of phyſical beings, 538.

Reviewers, humourouſly rallied, 67.

Riccati, his eſſay on muſical compoſition, 569.

Ridley, Nich. biſhop of London, his generoſity to his predeceſſor's relations, &c. 4. His private life, 5. His diſpute with Dr. Hoper, 6. Perſuades the King to grant his houſe, called Bridewell, for an hoſpital, 8. His interview with the Princeſs Mary, 9. Is confined in the Tower, and attainted of high treaſon, 10. Sent to diſpute with the Papiſts at Oxford, 11. Burnt for a heretic, 13.

Rolling Breaſt-works, a curious invention, to ſerve as parapets, 404.

Rome, a deſcription of the antiquities of, 524.
——Alterations in, ibid.

Roots, Hebrew, the elements of all languages, 506.
—— The paucity of them, 507.
—— To be found in the French and all other languages, 510.

Rousseau, his notions of education controverted, 301.

Royal Shepherd, an Engliſh opera, from Metaſtatio, founded on a ſtory in Quintus Curtius, 245.

S.

Sacrifices, bloody, conformity between the Jewiſh and Pagan notions concerning them, 279. Appointed by God himſelf, ib. How far of avail toward the removal of guilt, ib.

Saurin, Mr. his ſtile imitated in an Engliſh oration, 318.

Scheme, for ſupplying the public with 20 millions, without any loan, or new tax, 71. For augmenting the incomes of the indigent clergy, and providing for their widows and orphans, 330.

Sciences contradiſtinguiſhed from the polite arts, 313.

Sensation philoſophically inveſtigated, 368.

retirement, 453.
SHILOH, Gen. XLIX. v. 1
word a *Maſoretic inventi*
SICILY, a voyage to, deſ
of, 549.
SLAVERY, political conſeq
of, 517.
SMELL, philoſophical inv
tion of, 365—377.
SOCIETY for propagating th
pel, cenſured, 45.
SOUL, immortality of, deni
many of the heathen phi
phers, 429. The Jews ha
idea of it, 530.
SPACE neceſſarily conſtituted
the co-exiſtence of unexten
elements, 544.
SPENSER, his filthy images,
allegories, diſapproved, 33.
SPIDER, a curious one deſcrib
with its manner of living, 55
STUARTS, their reign in Englan
poetically characteriſed, 294.
SULPHUR diſſolved in ſpirits
wine, 560.
SUN, its diſtance from the eart
determined, 53.
SYLLA, the Roman dictator, ſum
mary of his actions, 177. Hi
death

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